



ANUSHASANA PARVA.

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THE MAHABHARATA

(IN ENGLISH.)

ANÚSHASANA PARVA.

CHAPTER I.

(ANUSHASANIKA PARVA).

Having saluted Narayana and Karna the best of male beings as also Sarsawati, the goddess of Learning let us try success.

Yudhishtira said :—

1. O grandfather, peace of mind has been described to be subtle and of various forms. I have heard all your discourses, but have not still been able to acquire tranquillity of mind.

2. Various means of quieting the mind have been described by you, O sire, but how can peace of mind be acquired from only a knowledge of the different sorts of tranquillity, when I myself have been the means of bringing all this about ?

3. Seeing your body covered with arrows and bad sores, I cannot get, O here, any peace of mind, thinking of the evils I have done.

4. Seeing your body, O bestrest of the brave, covered with blood, like a hill covered with water from its springs, I am perishing with grief as the lotus in the rainy season.

5. What can be more painful than this, that, for me, you, O grandfather have been reduced to this condition by my people fighting against their enemies on the battle-field.

6. Other princes also, with their sons and kinsmen, have been killed on my account. Alas, what can be more painful than this !

7. Tell us, O prince, what will befall us and the sons of Dhritaraashtra, who, impelled by hate and anger, have done this hateful act.

8. O king, I think the son of Dhritaraashtra is fortunate, because he does not see you in this condition.

9. But I, who am the cause of your death as well as of that of our friends, am denied all peace of mind by seeing you on the naked earth in this miserable plight.

10. The wicked Duryodhana, the most infamous of his family, too, with all his soldiers and his brothers, died in battle, performing Kshatriya duties.

11. That wretched man does not see you lying on the ground ! Verily, for this reason, I would prefer death to life.

12—13. O hero who never forsook virtue, had I with my brothers met with death before this at the hands of our enemies on the battle-field, I would not have seen you in this pitiful condition, so pierced with arrows ! Surely, O prince, the Maker had created us to commit evil deeds.

14. O king, if you wish to do me good, do you then instruct me in such a way that I may be purged of this sin as even another world.

Bhishma said :—

15. 'Why, O fortunate one, do you regard your soul, which is dependent, to be the cause of your death ? Its motion is subtle and imperceptible to the senses.

16—19. Regarding it is cited the old story of the conversation between Mithya and Gautami with Kala and the Fowler and the serpent. There was, O son of Kunti, an old lady named Gautami, who was endued with great patience and peace of mind. One day she found her son dead on account of having been bitten by a serpent.

20. An angry fowler, named Arjuna, heard the serpent with a siring and brought it before Gautami. He then said to her.—'This wretched serpent has been the cause of your son's death. O blessed lady ! Tell me quickly how this wretch is to be killed ! Shall I throw it into the fire or shall I cut it into pieces ? This infamous killer of a child should not live longer !

Gautami replied :—

21. Do you, O Arjuna of little understanding, set free this serpent ! It

should not be killed by you. Who is as foolish as not to care for the inevitable destiny that awaits him and make himself heavy for sinking into sin?

32. Those who have made themselves light by performing virtuous deeds, manage to cross the sea of the world as a ship crosses the ocean. But those who have loaded themselves with sin sink into the bottom, as an arrow thrown into the water.

33. By killing this serpent, this my boy will not revive, and by letting it live, no harm will be caused to you. Who would go to the endless regions of Death by killing this living creature?

The fowler said :—

34. I know, O lady who know the difference between right and wrong that great persons are pained at the miseries of all creatures. But these words which you have uttered carry instruction for only a self-contained person. Therefore, I must kill this serpent.

35. Those who value peace of mind, attribute everything to the course of Time as the cause, but practical men soon pacify their grief. People, through perpetual error, fear loss of beatitude. Therefore, O lady, remove your grief by having this serpent killed (by me).

Gautami replied :—

36. People like us are never pained. Good men have their souls always bent on virtue. The death of the boy was predestined; therefore, I cannot approve of the destruction of this serpent.

37. Brahmanas do not cherish resentment, because resentment leads to pain. Do you, O goodman, forgive and set free this serpent out of mercy.

The fowler replied :—

38. Let us acquire great and inextinguishable merit in the next world by destroying (this creature), as a man gains great merit, and confers it on his victim as well, by sacrifice upon the altar! Merit is won by killing an enemy: by killing this despicable creature, you will acquire great and true merit in the next world.

Gautami replied :—

What good is there in torturing and destroying an enemy, and what good is acquired by not setting free an enemy in our power? Therefore, O you of kind face, why should we not forgive this serpent and try to acquire merit by setting it free.

The fowler replied :—

39. A great number (of creatures) should be safeguarded against this one, instead of this single creature being protected. Virtuous men quit the vicious: do you, therefore, destroy the wicked creature.

Gautami replied :—

31. By killing this serpent, my son, O fowler, will not regain his life, nor do I see that any other end will be attained by its death: therefore, do you, O fowler, set this living serpent free.

The fowler said :—

32. By destroying Vritra, Indra got the best portion (of sacrificial offerings), and by destroying a sacrifice Mahadeva secured his share of sacrificial offerings: do you, therefore, kill this serpent forthwith without any misgivings whatsoever.

Bhishma said :—

33. Although repeatedly urged on by the fowler for the destruction of the serpent, the great Gautami did not bend her mind to that sinful deed.

34. Painfully fettered with the cord, sighing a little and keeping up its composure with great difficulty, the serpent then uttered these words slowly, in a human voice.

The serpent said :—

35. O foolish Arjunaka, what is my fault? I have no will of my own, and am not independent! Death sent me on this work.

36. By his order have I bitten this child, and not out of any anger or option on my part. Therefore, if there be any sin in this, O fowler, the sin is his.

The fowler said :—

37. If you have committed this evil, urged thereto by another, the sin is yours also as you are an instrument in the act.

38. As in the making of an earthen pot the potter's wheel and rod and other things are all considered as causes, so are you, O serpent. He who is guilty should be killed by me. You, O serpent, are guilty! Indeed you confess it.

The serpent said :—

39. As all these, viz., the potter's wheel, rod, and other things, are not independent causes, so I am not an independent cause! Therefore, this is no fault of mine; you should admit it.

41. If you hold otherwise, then there are to be considered as causes working with one another. For that working with one other, a doubt springs up about their relation as cause and effect.

42. Such being the case, it is no fault of mine, nor should I be killed on this account, nor am I guilty of any sin! Or, if you think that there is sin, the sin lies in the aggregate of causes.

The fowler said :—

43. If you are neither the principal cause nor the agent in this matter : you are still the cause of the death. Therefore, I think you should be killed.

44. If, O serpent, you think that when an evil deed is done the doer is not implicated therein, then there can be no cause in this matter : but having done this, you should surely be killed. What more do you think?

The serpent said :—

45. Whether any prime cause exists or not, an effect is done without an (intermediate) act. Therefore, causation being of no importance in either case, my act as the cause should be considered in full.

46. If, O fowler, you consider me truly, to be the cause then the sin of this act of killing a living being rests on the shoulders of another who led me to do this.

The fowler said :—

47. [You don't deserve life, O foolish one, why do you then exchange so many words, O wretched serpent! You should be killed by me. You have done a heinous crime by killing this infant.

The serpent said :—

48. O fowler, as the priests officiating at a sacrifice do not gain the merit of the act by offering oblations of clarified butter to the fire, so should I be considered in this matter.

Bhishma continued :—

49. The serpent directed by Death having said this, Death himself appeared there and addressing the serpent said :—

Mrityu said :—

50. Guided by Kala, I, O serpent, sent you on this mission, and neither are you nor am I the cause of this child's death.

51. As the clouds are driven hither and thither by the wind, I am, O serpent, moved by Kala.

52. All influences of Sautwa, or Rajas, or Tamas, originate from Kala as they work in all creatures.

53. All creatures, mobile and immobile, in heaven, or earth, are pervaded by the influence of Kala. The whole universe, O serpent, is permeated by this same influence of Kala.

54. All acts in this world and all abstractions, as also all their changes, are owing to be influenced by Kala.

55. The Sun, Soma, Vishnu, Water, Wind, the god of a hundred sacrifices, Fire, Sky, Earth, Mitra [and Parjanya], Aditi, and the Vaso, Rivers and Oceans, all existent and non-existent objects, are created and destroyed by Kala.

56—57. Knowing this, why do you, O serpent, consider me blamable? If I am to be blamed for this, you are also blamable.

The serpent said :—

58. I do not, O Mrityu, blame you, nor do I set you free from all blame. I only say that I am directed and influenced by you.

59. If Kala is to be blamed, or, it is not for me to find the fault. We have no right to do so.

60. As it is my duty to absolve myself from this blame, so it is my duty to see that Mrityu is not blamed.

Bhishma continued :—

61. Then the serpent, addressing Arjunaka said, 'You have heard what Mrityu has said. Therefore, it is not proper for you to torment me, who am innocent, by fettering me with this rope.

The fowler said :—

62. I have heard, you, O serpent, as well as the words of Mrityu, but these, O serpent, do not set you free from all blame.

63. Mrityu and you are the causes of this child's death. I regard both of you to be the cause and I do not call that to be the cause which is not truly so.

64. Accursed be the wicked and vengeful Death that causes misery to the good! I shall also kill you who are sinful and engaged in sinful deeds.

Mrityu said :—

65. We both are not free, but are dependent on Kala, and are ordained to do our appointed work. You will not blame us if you do consider this matter thoroughly.

The fowler said :

66. If you both, O serpent and Mrityu, depend on Kala, I am curious to know how pleasure and anger are caused.

Mrityu said :—

67—68. Everything is done under the influence of Kala. I have said it before, O fowler, that Kala is the cause of all and therefore we both, acting under the influence of Kala, do our appointed work and, therefore, O fowler, we two should not be blamed by you.

Bhishma said :—

69. "Then Kala arrived there where ethics were being discussed, and spoke thus to the serpent and Mrityu and the fowler Arjunaka assembled together.

Kala said :—

70. "Neither Mrityu, nor this serpent, nor I, O fowler, am guilty of the death of any creature. We are merely the immediate causes of the event. O Arjunaka, the Karma of this child was the exciting cause of our action in this matter.

71. There was no other cause by which this child met its death. It was killed by the result of its own Karma.

72. It has met with death as the result of its pristine Karma. Its Karma has been the root of its destruction. We all are subject to our respective Karma.

73. Karma is a help to salvation as sins are and Karma also expresses virtue and vice in man. We impell one another even as we urge one another.

74. As men make from a lump of clay whatever they wish to make, so do men come by various results out of Karma.

75. As light and shadow are connected with each other, so are men related to Karma, through their own deeds.

76. Therefore, neither are you, nor am I, nor Mrityu, nor the serpent, nor this old Brahmana lady, is the cause of this child's death.

77. He himself is the cause here. Upon Kala, O king, explaining the matter thus, Gautami, convinced in her mind that men suffer according to their actions, spoke thus to Arjunaka.

Gautami said :—

78. Neither Kala, nor Mrityu, nor the serpent, is the cause here. This child has met with death as the result of its own Karma.

79. I too have so acted that my son has died. Let now Kala and Mrityu retire from there, and do you too, O Arjunaka, set this serpent free.

Bhishma continued :—

80. Then Kala and Mrityu and the serpent returned to their respective places, and Gautami became consoled in mind as also the fowler.

81. Having heard all this, O king, do you forego all grief, and acquire peace of mind! Men attain to heaven or hell as the result of their own Karma.

82. This evil has neither been of your own creation, nor of Duryodhana's! That these king's of Earth have all been killed, is the work of Kala.

Vaishampayana said :—

83. Having heard all this, the powerful and pious Yudhishthira became consoled in mind, and again enquired as follows.

CHAPTER II.

(ANUSHASANIKA PARVA).—

Continued.

Yudhishthira said :—

1. O grandfather, O wisest of men, O you who are learned in all the scriptures, I have heard this great story, O foremost of intelligent men!

2. I am desirous of again listening to the recital of some history full of religious instruction, and you should satisfy me.

3. O king, tell me if any householder has ever succeeded in conquering Death by the practice of virtue! Do you recite this to me in full.

Bhishma said :—

4. This ancient history is narrated describing the subject of the conquest, by a householder, of Death, by the practice of virtue.

5. The Prajapati Manu had a son, O king, named Ishwaka. That king, illustrious as the Sun, begat a hundred sons.

6. His tenth son, O Bharata, was named Dashashwa, and this virtuous prince of inflexible prowess became the king of Mahismati.

7. Dashashwa's son, O king, was a pious prince whose mind was consciously devoted to the practice of truth and charity and devotion.

5. He was known by the name of Madirashwa and ruled the Earth as her master. He was continually given to the study of the Vedas as also of the science of arms.
9. Madirashwa's son was the king named Dyumatsi who was ended with great good fortune and power and strength and energy.
10. Dyumatsi's son was the highly devoted and pious king who was celebrated in all the worlds by the name of Suviya. His soul was intent on religion and he possessed riches like another Indra the king of the gods.
11. Suviya too had a son who was invincible in battle, and who was the best of all warriors and known by the name of Sudarshana.
12. And Darjaya, too, endued with a body like that of Indra, had a son who was radiant with the effulgence of fire. He was the great king named Duryodhana who was one of the foremost of royal sages.
13. Indra used to pour rain profusely in the kingdom of this king, who never fled from the battlefield and was gilded with valour like unto Indra himself.
14. The cities and the kingdom of this king were filled with wealth and gems and cattle and various sorts of grain.
15. There was no miser in his kingdom nor any person afflicted with distress or suffering from poverty. Nor was there in his kingdom any person who was weak in body or afflicted with disease.
16. This king was very intelligent, mild in speech, without envy, a master of his passions, of a righteous soul, full of mercy, gifted with prowess, and not given to boasting.
17. He celebrated sacrifices, and was self-controlled and intelligent, devoted to Brahmins and Truth. He never humiliated others, and was charitable, and well-read in the Vedas and the Vedānta.
18. Auspicious and sacred and of cool waters, the celestial stream Narmada, in her own nature, O Bharata, courted him.
19. He begot upon that river, a lotus eyed daughter, named Sudarshana, who was, O king, gilded with great beauty.
20. No woman, O Yudhishthira, had been born before, who was so very beautiful as that excellent lady the daughter of Duryodhana.
21. The god Agni himself courted the beautiful princess Sudarshana, and assuming the shape of a Brahmana, O king, sought her hand from the king.
22. The king was reluctant to give his daughter in marriage to the Brahmana who was poor and not of equal rank with himself.
23. Thereupon Agni disappeared from his great sacrifice. The king, grieved at heart, then addressed the Brahmanas, saying,—
24. What sin have I, ye excellent Brahmanas, or you, have committed, that Agni should disappear from this sacrifice, as good done to wicked men vanishes from their estimation.
25. Indeed, we have committed a great iniquity for which Agni has thus disappeared! Either you have committed the sin, or I. Do you fully enquire into the matter.
26. Then hearing the king's words, O foremost prince of Bharata's race, the Brahmanas, controlling speech, sought with concentrated faculties the help of the god of fire.
27. The divine carrier of oblations, effulgent as the autumnal Sun, appeared before them, covering his self in glorious rufescence.
28. The great Agni then addressed those excellent Brahmanas, saying,—I seek the daughter of Duryodhana for my own self.
29. At this, all these Brahmanas were struck with surprise, and rising on the morrow, they told the king what had been said by the fire-god.
30. Hearing the words of those Brahmanas, the wise king was delighted at heart, and said,—Be it so!—The king sought a boon of the illustrious fire-god as the marriage dower.—Do you, O Agni, be pleased to remain always with us here!
- 31—32. Be it so!—said the divine Agni to that king. For this reason Agni has always been present in the kingdom of Mahismati in this day, and was seen by Sahadeva in his conquering expedition to the south.
- 33—36. Then the king gave his daughter, dressed in new raiments and decked with jewels, to the great god, and Agni too accepted, according to Vedic rites, the princess Sudarshana as his bride, as he accepts libations of clarified butter at sacrifices. Agni was well pleased with her look, her beauty, grace, character, and nobility of birth, and thought of begetting offspring upon her. And she soon gave birth to a son by Agni, of the name of Sudarshana.

37. Sudarshana, also, was, as beautiful as the full moon, and even in his childhood he acquired a knowledge of the supreme and eternal Brahma.

38. There was also a king named Oghavati, who was the grandfather of Nripa. He had a daughter named Oghavati, and a son, too, of the name of Ogharatha born to him.

39. King Oghavati gave his daughter Oghavati, beautiful as a goddess, to the learned Sudarshana, for wife.

40. Sudarshana, O king, leading the domestic mode of life with Oghavati, used to live in Kurukshetra with her.

41. This intelligent prince of fiery energy took the vow, O lord, of conquering Death by leading the life of a householder.

42. The son of Agni, O king, said to Oghavati,—Do you never act against (the wishes of) those who seek our hospitality.

43. You should ungrudgingly welcome the guests, even if you have to offer your own body.

44. O beautiful one, I always remember this vow, since for house-holders, there is no higher virtue than hospitality to guests.

45. Do you always remember without ever doubting it, if my words be any authority with you.

46. O sinless and blessed one, if you have any faith in me, do you never disregard a guest, whether I be at your side or at a distance from you.

47. Oghavati placing her clasped hands on her forehead, replied, saying,—I shall leave nothing undone of what you order me.

48. Then, O king, desiring to over-reach Sudarshana, Mrityu began to watch him for finding out his short comings.

49. Once on a time, when the son of Agni went out to fetch fuel from the forest, a graceful Brahmana sought the hospitality of Oghavati with these words.

50. O beautiful lady, if you have any pity in the virtue of hospitality as laid down for householders, then I would request you to extend the rites of hospitality to me to-day.

51. Thus addressed by that Brahmana, O king, the illustrious princess welcomed him according to the rites laid down in the Vedas.

52. Having offered him a seat, and water to wash his feet, she enquired, saying,—What is your business? What can I offer you?

53. The Brahmana said to her,—My business is with your body, O blessed one! Do you act accordingly without any hesitation whatever.

54. If the duties prescribed for householders be acceptable to you, do you, O princess, satisfy me by offering up your body to me.

55. Though tempted by the princess with offers of various other things, the Brahmana, however, did not seek any thing else than the offer of her own person.

56. Finding him determined, that lady, recollecting the directions given to her by her husband, but filled with shame, said to that excellent Brahmana,—Be it so.

57. Recollecting the words of her husband who was desirous of acquiring the virtue of house-holders, she cheerfully approached the twice-born Rishi.

58. Meanwhile, the son of Agni, having collected fuel, returned to his home. Mrityu, with his dreadful and inexorable nature, was always by his side, as one attends upon his devoted friend.

59. When the son of Paska returned to his own asylum, he called out for Oghavati by name, and repeatedly exclaimed,—Where are you gone?

60. But the chaste lady, devoted to her husband, being then in the arms of that Brahmana, gave no reply to her husband.

61. Indeed, considering herself sullied, that chaste woman became speechless, overcome with shame.

62. Sudarshana, addressing her again, exclaimed,—Where can my chaste wife be? Where has she gone? Nothing can be so very important to me as this.

63. Why does not that simple and truthful lady, devoted to her husband, alas reply as she used to do before with sweet smiles.

64-66. Then that Brahmana, who was within the hut, thus replied to Sudarshana,—Know, O son of fire, that a Brahmana guest has arrived, and though tempted by your wife with various other offers of welcome, I have, O best of Brahmanas, desired only her body and (this fair lady is engaged in welcoming me with devotion) You can do whatever you think proper on this occasion.

67. Armed with the iron club, death pursued the Rishi at that moment, desirous of bringing about the destruction of one who would, he thought, deviate from his pemin.

68-69. Sudarshana was struck with wonder, but rousencing all jealousy and

anger by look, word, deed, or thought, said,—Do you enjoy yourself, O Brahmana! It is a great pleasure to me! A householder acquires the highest merit by honouring a guest.

70. The learned say that to the householder, there is no higher merit than what comes from a guest leaving his house after having been duly honoured by him.

71. My life, my wife, and all my earthly belongings, are all dedicated to the use of my guests! This is the vow that I have taken.

72. As I have truly made this statement, by that truth, O Brahmana, I shall acquire the knowledge of Self.

73—74. O foremost of the virtuous, the five elements, viz., fire, air, earth, water, and sky, and the mind, the intellect and the Soul, and time and space (and the ten organs of sense, are all in the bodies of men, and always witness the good and evil deeds of men.

75. This truth I have spoken to-day, and let the gods bless me for it or destroy me if I have spoken an untruth.

76. At this, O Bharata, there arose from all sides, in repeated echoes, a voice, crying,—This is true, this is not false.

77—78. Then that Brahmana came out of the house, and like the wind rising and covering both Earth and sky, and making the three worlds echo with Vedic recitations, and calling that virtuous man by name, and congratulating him, said :—

79. O sinless one, I am Dharma! All glory to you! I came here, O truth-loving one, to try you, and I am wellpleased with you by knowing you to be virtuous.

80. You have controlled and conquered Death who always has pursued you, seeking your shortcomings.

81. O best of men, no one in the three worlds has the power to insult, even with looks, this chaste lady devoted to her husband, far less to touch her body.

82. She has been saved from contamination by your virtue and by her own chastity. There can be nothing against what this proud lady will say.

83. This Brahmanadin, gifted with austere penances, shall, for the salvation of the world, be changed into a powerful river.

84. And you will acquire all the worlds in this your body, and because the science of Yoga is within her control, this highly blessed lady will follow you with only half her body, and with the other half will she be celebrated as the river Gghavati,

85. And you will acquire with her all the worlds that are acquired by penances.

86. You will acquire even in this material body those eternal and everlasting worlds from which none return.

87. You have conquered Death, and acquired the highest happiness, and by your own power (of mind), attaining to the speed of thought, you have transcended the five elements.

88. By thus following the duties of a householder, you have conquered your passions, desires, and anger, and this princess, O best of virtuous men, has, by serving you, conquered affliction, desire, illusion, enmity and lassitude of mind.

Bhishma said :—

89. Then, riding in a fine chariot drawn by a thousand white steeds, the glorious Vasava approached that Brahmana.

90. Death and Soul, all the worlds, all the elements, intellect, mind, time, and ether, (as also desire and anger, were all conquered.

91. Therefore, O best of men, do you remember that a to householder there is no greater god than the guest.

92. The learned say that the blessings of an honoured guest are more fruitful than the merit of a hundred sacrifices.

93. Whenever a deserving guest seeks the hospitality of a householder and is not respected by him, he takes away all the virtues of the latter giving him his sins.

94. I have now recited to you, my son, this excellent story as to how Death was conquered in days of yore by a householder.

95. The recital of this excellent story gives glory, fame, and longevity. The man who seeks worldly prosperity should consider it as powerful in removing all evil.

96. And, O Bharata, the learned man who daily recites this story of the life of Sudarshana acquires blessed regions.

CHAPTER III.

(ANUSHASANIKA PARVA).—

Continued.

Yudhishtira said :—

1. H. O prince, it is so very difficult for the other three castes to acquire Brahmanahood, how then did the great Vishwamitra, O king, though a Kshatriya, acquire

the status of a Brahmana? I desire to know this, O sire! Therefore, do you truly describe this matter to me.

3. O sire, by virtue of his austerities, that powerful man destroyed in a moment the hundred sons of the great Vasishtha.

4. While under the influence of ira, he created numberless evil spirits and Rakshasas of great vigour and resembling the great destroyer Kala himself.

5. The great and learned family of Kusthika, containing hundreds of twice-born sages in it and highly spoken of by the Brahmanas, was founded in this world of men by him.

6. Having been sought to be killed as an animal in the great sacrifice of Amv-risha, Shunashapta of austere penances, the son of Richika acquired his deliverance through Vishwamitra.

7. Having pleased the gods at a sacrifice Marishchandra became a son of the wise Vishwamitra.

8. For not having honoured their eldest brother Devaras, the other fifty brothers of his were imprecated, and all of them became Chandalas.

9. When abandoned by his friends, and hanging with his head downwards in the lower regions, Trishanku, the son of Ikshaku, was translated to heaven at the pleasure of Vishwamitra.

10. Vishwamitra had a large river, named Kaushiki, that was frequented by celestial Rishis. This sacred and auspicious river was frequented by the celestials and twice-born Rishis.

11. For disturbing his devotions, the famous celestial nymph Rambha, having fine bracelets, was cursed and changed into a rock.

12. From fear of Vishwamitra the puerile Vasishtha, in days of yore, binding himself with creepers, threw himself down into a river and again rose released from his fetters.

13. On account of this, that large and sacred river became thenceforth famous by the name of Vipasha.

14-15. He prayed to the glorious and powerful Indra who was pleased with him and freed him from a curse. Remaining on the northern side of the sky, he sheds his lustre from a position in the midst of the seven twice-born Rishis, and Dhruva the son of Utanpada.

16. These and many others are his feats. O descendant of Kuru, my curiosity has been kindled in this respect, because they were performed by a Kshatriya.

17. Therefore, O foremost one of Bharata's race, do you relate this matter to me truly! How without renouncing his body and taking another body of flesh could he become a Brahmana?

18. Do you, O sire, truly describe this matter to me as you have described to me the story of Bhacanga.

19. Matanga was born as a Chandala, and could not acquire Brahmanahood, but how could this man acquire the status of a Brahmana?

CHAPTER IV.

(ANUSHASANA PARVA).—

Continued.

Bhishma said :—

1. "Listen truly in full, O son of Pritha, how, in days of yore, Vishwamitra acquired the status of a Brahmana, as also of a Brahmana Rishi!

2. There was, O foremost of Bharata's descendants, in the family of Bharata, a king named Ajamida, who celebrated many sacrifices and was the best of all virtuous men.

3. His son was the great king named Jatsnu. Ganga was the daughter of this great prince.

4. The far-famed and equally virtuous Sindhudwipa was the son of this prince. From Sindhudwipa sprang the great royal sage Valakashwa.

5. His son was named Vallabha who was like a second Dharma-incarnate. His son was Kushika who was illustrious like the thousand-eyed Indra.

6. Kushika's son was the illustrious king Gadhi who, being childless and wishing to have a son born to him, went to the forest.

7. While living there, a daughter was born to him. She was called Satyawati, and she was peerless in beauty on Earth.

8. The illustrious son of Chyavana, known by the name of Richika, of the family of Bhrigu, gifted with austere penances, sought the hand of this lady.

9. Thinking him to be poor, Gadhi, the destroyer of his enemies, did not bestow her in marriage upon the great Richika.

10. But when the latter, thus distressed, was going away, the excellent king, addressing him, said,—If you can give me a marriage dower you will have my daughter as your wife!

Richika said :—

11—12. What dower, O king, shall I offer you for the hand of your daughter? Tell me truly, without any hesitation whatsoever!—Gadhī said,—O descendant of Bhṛigu, give me a thousand horses quick coursing as the wind, and possessing the color of moon-beams, and each having one ear black.

Bṛishma said :—

13—14. Then that powerful son of Chyavana who was the foremost of Bhṛigu's family, besought the god Varuṇa, the son of Aditi, who was the lord of all the waters. O best of gods, I pray to you to give me a thousand horses, all fleet like the wind and having complexion as effulgent as the moon's, but each having one ear black.

15—16. The god Varuṇa, the son of Aditi, said to that scion of Bhṛigu's race,—Be it so! Whenever you will seek, the horses shall come. As soon as Richika thought of them, there came from the waters of Ganga a thousand high-born horses, as effulgent as the moon.

17. Not far from Kanyākubj, the sacred bank of Ganga is still famous among men as Aśvamedhika on account of the appearance of those horses.

18. Then Richika, that best of ascetics, pleased in mind, gave those thousand excellent horses to Gadhī as the marriage gift.

19. King Gadhī, stricken with wonder and fearing to be cursed, gave his daughter, adorned with jewels, to that son of Bhṛigu.

20. That foremost of twice-born Rishis accepted her hand in marriage according to due rites. The prince too was well-pleased at seeing herself the wife of that Brahmana.

21. That foremost of twice-born Rishis, O Bharata, was well pleased with her conduct and expressed a desire to grant her a boon.

22. The princess, O excellent king, communicated this to her mother. The mother said to the daughter that stood before her with down-cast eyes,—You should, O my daughter, secure a favour for me also from your husband. That sage of austere penances is competent to grant a boon to me,—the boon, viz., of the birth of a son to me.

23. Then, O king, returning speedily to her husband Richika, this princess described to him all that had been wished for by her mother.

Richika said :—

24. By my favour, O blessed one, she will soon give birth to a son gifted with every virtue! May your request be fulfilled!

25. Of you too shall be born a powerful and glorious son who, gifted with virtue, shall perpetuate my race. Truly do I say this to you.

26. When you two shall bathe in your season, she shall embrace a peepul tree, and you, O excellent lady, shall embrace a fig tree, and by so doing you shall have the fruition of your desires.

27. O sweetly-smiling lady, both she and you shall have to partake of these two sacrificial offerings (churn) consecrated with hymns, and then you shall get sons.

28. Thereat, Satyawati, pleased at heart, said her mother all that had been said by Richika as also of the two balls of churn.

29. Then the mother, addressing her daughter Satyawati, said,—O daughter, as I deserve greater respect from you than your husband, do you obey my words.

30. Do you give me the churn duly consecrated with hymns, which your husband has given you, and yourself take the one that has been intended for me.

31. O sweetly-smiling one of pure character, if you have any reverence for my word, let us change the trees respectively intended for us.

32. Every one wishes to possess an excellent and pure son. The illustrious Richika too must have acted from the same motive in this matter as will appear in the long run.

33. Therefore, O beautiful girl, my heart is bent upon your churn and tree, and you too should also try to secure an excellent brother for yourself.

34. The mother and the daughter Satyawati having acted thus, they both, O Yudhishthira, became big with child.

35. Finding his wife quick with child, that great Rishi, the descendant of Bhṛigu, became pleased at heart, and addressing her, said :—

36. O excellent lady, you have not done well in exchanging the churn as will soon be seen. It is also clear that you have changed the trees.

37. I had put the entire accumulated energy of Brahma in your churn and Kshatriya energy in the churn of your mother.

39. I had so settled that you would give birth to a Brahmana whose virtues would be famous throughout the three worlds, and that she would give birth to an excellent Kshatriya.

40-41. But now, O excellent lady, as you have changed the order (of the *chakra* so), your mother give birth to an excellent Brahmana, and you too, O excellent lady, will give birth to a Kshatriya of dreadful deeds. You have not done well, O lady, by doing this out of affection for your mother.

42. Hearing this, O king, the excellent lady Satyawati, filled with sorrow, dropped upon the ground like a beautiful creeper cut in two parts.

43-44. Regaining her senses and bowing to her lord with head (bent), the daughter of Gadhi said to her husband, that foremost one of Bharata's race,—O twice-born Rishi, O you who are foremost amongst those versed in Brahma, have mercy on me, your wife, who is thus appealing you and so order that a Kshatriya son may not be born to me.

45. Let my grandson be such a one as will be famous for his dreadful feats if it be your desire, but not my son, O Brahmana! Do you grant me this favour.

46. Be it so,—said that Rishi of austere penances to his wife and then, O king, she gave birth to a blessed son named Jambudagni.

47. The famous wife of Gadhi too gave birth to the twice-born Rishi Vishwamitra versed in the knowledge of Brahma, by favour of that Rishi.

48. The highly pious Vishwamitra, though a Kshatriya, gained the dignity of a Brahmana and became the founder of a race of Brahmanas.

49. His sons became great progenitors of many races of Brahmanas who were given to austere penances, learned in the Vedas, and founders of many clans.

50-53. The worshipful Madhuchandana and the powerful Devast, Akshina, Shakra, Vahni, Kalapatha, the celebrated Yajnavalkya, Sitana of great vows, Utaka, Mudgala, and the sage Saindhavayana, the illustrious Valgujantha and the great Rishi Galava, Ruchi, the celebrated Vajra, as also Salankayana, Liladhya, and Narada, the one known as Kurchamucha, and Vahni Mustala as also Vakshagriva.

54-61. Anghrika, Nalbandrik, Shilyapa, Shita, Suchi, Chakra, Marutanarya, Vataghna, Ashwalayana, and

Shyamayana, Gargya, and Jambh, as also Sushruta, Karishi, Sanghraya, and Para Paundra, and Tanta, the great sage Kapila, Tarakayana, Upagahana, Asrayani, Mangama, Hiranyaksha, Janghri, Bhavayajni, and Sasi, Bibhuti, Suta, Surakrit, Arani, Nachika, Chameya, Ujjayana, Navasanta, Vakshasha, Syana, Vati, Ambhoruha, Amasyashila, Shirishin, Gardhavi, Urjayani, Udayashin, and the great Rishi Narada,—these ascetics were all sons of Vishwamitra and were versed in the knowledge of Brahma. O king Yudhishtira, the greatly austere and pious Vishwamitra, although a Kshatriya, became a Brahmana for Richika having placed the energy of supreme Brahma (in the *chakra*), O foremost prince of Bharata's family! I have now described to you, in full, the story of the birth of Vishwamitra who was gifted with the energy of the sun, the moon, and the fire-god.

62. O best of kings, if you have any doubt about any other subject, please let me know it, so that I may remove it."

CHAPTER V.

(ANUSHASANIKA PARVA).—

Continued.

Yudhishtira said :—

1. "O you who know the truths of religion, I wish to hear of the merits of religion, I wish to hear of the merits of mercy, and of the marks of devout men! Do you, O sire, describe them to me."

Bhishma said :—

2. "Regarding it, this ancient legend, the story of Vasava and the great Shuka, is cited as an illustration.

3. In the demise of the king of Kashi, a Fowler, having poisoned arrows with him, went out of his village on a hunting expedition in search of antelopes.

4. Desirous of getting meat, when in a big forest in pursuit of the chase, he saw a drove of antelopes near at hand, and shot his arrow at one of them.

5. The arrow of that Fowler of irresistible arms, shot for the destruction of the antelope, missing its aim, pierced a powerful forest-tree.

6. The tree, pierced with that arrow covered with dreadful poison, withered away, shedding its leaves and fruits.

7. The tree having thus withered, a parrot which had lived in a hollow of its

rank all his life, did not leave his nest out of affection for that lordly tree.

8. Motionless, starving, silent and sorrowful, that grateful and virtuous parrot also withered away with the tree.

9. The conqueror of Paka (Indra) was filled with wonder upon seeing that great and generous bird thus uninfluenced by misery or happiness and possessing extraordinary resolution.

10. Then Sakra thought,—How could this bird come to possess such humane and generous feelings which cannot be seen in one of the lower animal creation?

11. There is nothing wonderful in the matter, for all creatures are seen to show kindly and generous feelings towards others.

12. Assuming then the shape of a Brahmana, Shakra went on the Earth and addressing the bird, said :—

13. O Cuha, O best of birds, the granddaughter of Daksha has become blessed (by having you as her offspring)! I ask you, why do you not leave this withered tree?

14. Thus accosted, the Shaka bowed to him and thus replied :—Welcome to you, O king of the gods, I have recognised you by the merit of my austere penances.

15. Well-done, well-done!—said the thousand-eyed god. Then the latter lauded him in his mind, saying,—O, how wonderful is the knowledge which he possesses.

16. Although the destroyer of Vaisa knew that parrot to be of a greatly virtuous character and meritorious in action, he still enquired of him about the reason of his love for the tree.

17—18. This tree is withered and it is without leaves and fruits, and is unfit to be the refuge of birds. Why do you then cling to it? This forest too is vast and in this wilderness there are numberless other good trees whose hollows are covered with leaves and which you can choose freely and to your heart's content.

19. O patient one, displaying proper discrimination in your wisdom, do you leave this old tree that is dead and useless and shorn of all its leaves and no longer capable of any good.

Bhishma said :—

20—21. Hearing these words of Shakra, the virtuous Shuka, heaved a deep sigh, and sorrowfully replied to him, saying,—O husband of Sachi, and chief of the gods, the ordinances of the gods should always

be obeyed. Do you hear of the reason of the thing about which you have asked me.

22. Here, within this tree, was I born, and here in this tree have all the good traits of my character been developed, and here in this tree was I protected in my infancy from the attacks of my enemies.

23. O sinless one, why are you, in your kindness, interfering with the principle of my conduct in life? I am merciful and devoutly intent on virtue, and firm in conduct.

24. Kindliness of feeling is the highest test of virtue amongst the good, and this same merciful and humane feeling is the source of eternal happiness to the virtuous.

25. All the gods ask you to remove their doubts in religion, and for this reason, O lord, you have been elected their king.

26—27. You should not, O thousand-eyed one, advise me now to leave this tree for good. When it was capable of good, it supported my life. How can I leave it now? Pleased with these well-meant words of the parrot, the virtuous destroyer of Paka, thus said to him :—I am pleased with your humane and merciful dispositions.

28. Do you ask a boon of me.—At this, the merciful parrot craved this boon of him, saying,—Let this tree revive.

29. Knowing the great attachment of the parrot to that tree and great high character, Indra, well-pleased, caused the tree to be quickly sprinkled over with nectar.

30—31. Then that tree became revived and grand through the penances of the parrot, and the latter, too, O great king, at the end of his life, acquired the companionship of Shakra by virtue of that act of mercy.

32. Thus, O king, by communion and companionship with the pious, people acquire all the objects of their desire even as the tree did through its companionship with the parrot."

CHAPTER VI.

(ANUSHASANIKA PARVA).—

Continued.

Yudhisthira said :—

1. "O! Execution and Destiny, tell me O learned sire who are versed in all the scriptures, which is the more potent?"

Bhishma said :—

2. This ancient story of the conversation of Vasishtha and Brahman, O Yudhishthira, explain this matter.

3. In days of yore the worshipful Vasishtha acquired of Brahman as to which among these two, viz., the Karma of a creature acquired in this life, or that acquired in previous lives (and called Destiny), is the more powerful in shaping his life.

4. Then, O King, the great god Brahman, who had originated from the primordial lotus, answered him in these sweet and well-reasoned pregnant words.

Brahmana said :—

5. Nothing springs into existence without seed. Without seed, fruits do not grow. From seeds originate other seeds. Hence are fruits known to be sprang from seeds.

6. According to the good or bad seed that the husbandman sows in his field, he reaps good or bad fruits.

7. As sown with seed, the soil, though tilled, becomes fruitless, so, without personal Exertion, Destiny is of no use.

8. One's own deeds are like the soil, and Destiny is compared to the seed. The harvest grows from the union of the soil and seed.

9.—10. It is seen every day in the world that the deer reaps the fruit of his good and evil acts; that happiness results from good deeds, and pain is the outcome of evil ones; that acts, when done, always fructify; and that, if not done, no fruit arises.

11. A man of (good) acts gains merits with good fortune, while an idler loses his estate, and reaps evil like the infusion of afflictive matter infused into a wound.

12. By firm application, one acquires beauty, fortune, and all sorts of riches. Everything can be obtained by Exertion; but nothing can be gained through Destiny only, by a man who lacks personal Exertion.

13. One attains to heaven, and all the objects of enjoyment, as also the fulfilment of his heart's desires, by well-applied personal Exertion.

14. All the luminaries in the sky, all the gods, the Nagas, and the Rakshasas, as also the Sun and the Moon and the Winds, have acquired their high status by evolution from man's status, by dint of their own action.

15. Riches, friends, prosperity coming down from generation to generation, as also the secrets of life, are difficult of attainment by those who want Exertion.

16. The Brahmana acquires prosperity by holy living, the Kshatriya by prowess, the Vaishya by manly exertion, and the Shudra by service.

17. The stung, the impatient, or the idler do not acquire riches and other objects of enjoyment. Nor are these ever acquired by the man who is not active or manly or devoted to the exercise of religious austerities.

18. Even he, the worshipful Vishnu, who created the three worlds with the Daityas and all the gods, even He is engaged in austere penances in the heart of the deep.

19. If one's Karma bore no fruit, then all actions would become fruitless, and depending on Destiny men would become idlers.

20. He who, without following the human modes of action, follows Destiny only, acts in vain, like the woman who has an impotent husband.

21. The apprehension of good or evil in this world is not so great if Destiny be unfavorable as his apprehension of the same in the other world if Exertion be wanting while here.

22. Man's powers, if properly applied only follow his Destiny, but Destiny alone cannot produce any good where Exertion is wanting.

23. When it is seen that even in the celestial regions, the position of the gods themselves is unstable, how would the gods maintain their own position or that of others without proper Karma.

24. The gods do not always approve of the good actions of others in this world, for, fearing their own defeat, they try to thwart the acts of others.

25. There is a constant rivalry between the gods and the Rakshas, and if they all have to go through their Karma, still it can never be said that there is no such thing as Destiny, for it is the latter that introduces all Karma.

26. How does Karma originate, if Destiny is the principal motive power of human action? By this means, many virtues are accumulated in the celestial regions.

27. One's own self is his friend and his enemy too, as also the witness of one's good and evil deeds.

28. Good and evil appear through Karma. Good and evil acts do not produce sufficient results.

29. Virtue is the refuge of the gods, and by virtue everything is acquired. Destiny

thwarts of the man who has acquired virtue no righteousness.

30. A day of yore, Yayati, falling from his high position in heaven, descended on the Earth but was again restored to the celestial regions by the good deeds of his pious grandsons.

31. The royal sage Purohita, well-known as the descendant of Ila, attained to heaven through the intercession of the Brahmanas.

32. Saudasa, the king of Kosala, though dignified by the performance of Ashwamedha and other sacrifices, came by the status of a man-eating Rakshasa, through the course of a great Rishi.

33. Ashvatthama and Rama, though both warriors and sons of Ascetics, failed to acquire heaven by virtue of their own actions in this world.

34. Vasa, though he celebrated a hundred sacrifices, like a second Vasava, was sent to the nethermost regions, for making a single false statement.

35. Vali, the son of Virochana, virtuous beyond his promise, was sent to the regions under the Earth, by the process of Vishnu.

36. Was not Janamejaya, who followed the foot-prints of Shakra, for slaying a Brahmana woman, checked and put down by the gods?

37. Was not the twice-born Rishi Vaisampayana too, who killed a Brahmana in ignorance, and was polluted by the slaughter of a child, put down by the gods?

38. In days of yore the royal sage Nriga became changed into a lizard. He had made gifts of live into the Brahmanas at his great sacrifice, but this did not help him.

39. The royal sage Dhundhumra was possessed by decrepitude even while engaged in celebrating his sacrifices, and foregoing all the merits thereof he fell asleep at Girivraja.

40. The Pandavas too regained their lost kingdom, of which they had been deprived by the powerful sons of Dhritarashtra, not through the influence of the Fates, but by recourse of their own heroism.

41. Do the ascetics of rigid vows, and given to the practice of austere penances, denounce their curses by the help of any supernatural power or only in the exercise of their own power attained by individual acts?

42. If possessed by the wicked, all the good which is gained with difficulty in this

world, is soon lost to them. Destiny does not help the man that is full of spiritual ignorance and avarice.

43. Even as small fire, when fanned by the wind, becomes highly powerful, so does Destiny, when helped by individual Exertion, becomes greatly potent.

44. As by the diminution of oil in the lamp its light is put out, so does the influence of Destiny, by the abatement of one's acts.

45. Having obtained riches, and woman and all the enjoyments of this world, the man who is not hard-working is unable to enjoy them long, but the great man, diligent in Exertion, can find riches buried deep in the Earth and watched over by the Fates.

46. The good man who is prodigal is sought by the gods for his good conduct, the celestial world being better than the world of men, but the house of the miser though full of riches is looked upon by the gods as the house of the dead.

47. The man who does not exert himself is never contented in this world, nor can Destiny change the course of a man who has gone wrong. There is no power inherent in Destiny. As the pupil follows the preceptor, so does one's action, guided by Destiny, follow his own personal exertion. Where one's own Exertion is displayed, there only Destiny shows his hand.

48. O best of ascetics, I have thus described all the merits of personal Exertion, having always known in their true significance.

49. By the influence of Destiny, and by showing personal Exertion, do men attain to heaven. The combined help of Destiny and Exertion, becomes fruitful."

CHAPTER VII.

(ANUSHASANIKA PARVA).—

Continued.

Yudhisthira said:—

1. "O best of Bharata's family and the foremost of great men, I wish to know what the fruits are of good deeds! Do you enlighten me."

Bhishma said:—

2. "I shall tell you what you have asked. Do you, O Yudhisthira, listen to this which I now the secret knowledge of the Rishis."

3. Listen to me as I explain what the long coveted ends, are which befall men after death. The fruits of whatever actions are performed by creatures in whatever bodies or forms of existence, are reaped by the deers while endowed with similar bodies. In whatever states creatures perform good or evil acts, they reap the fruits thereof in similar states of succeeding lives. No act done with the help of the five organs of sensual perception, is ever lost.

4-7. The five sensual organs and the immortal soul which is the sixth, are its witnesses. One should devote his eye (to the service of others); one should devote his heart (to the same); one should utter sweet words; one should also follow and worship (one's guest). This is the sacrifice with five gifts. He who offers good food to the unknown, and tired traveller, fatigued by a long journey, acquires great merit.

8. Those who use the sacrificial platform as their only bed, obtain palatial mansions and beds (in subsequent births). He who wears only rags and barks of trees for dress, gets good apparel and ornaments.

9. One possessed of penances and having his soul on Yoga, gets vehicles and riding animals. The king who lies down by the side of the sacrificial fire, acquires vigor and valour.

10. The man who casts off the enjoyment of all delicacies, acquires prosperity, and he who abstains from animal food, obtains children and cattle.

11. He who lies down with his head downwards, or who lives in water, or who lives secluded and alone in the practice of Brahmacharya, acquires all the desired ends.

12. He who gives shelter to a guest and welcomes him with water to wash his feet as also with food, light and bed, acquires the merits of the sacrifice with the five gifts.

13. He who on the battle-field, lays himself down as a warrior on a warrior's bed, goes to those eternal regions where all the objects of desire are fulfilled.

14. A man, O king, acquires riches who makes charitable gifts. One gets obedience to one's command by the vow of silence, all the enjoyments of life by practice of austerities, long life by Brahmacharya, and beauty, prosperity and immunity from disease by abstaining from injury to others.

15. Those who live on fruits and roots only, acquire Sovereignty, those who live on only leaves of trees acquire Residence in heaven.

16. A man, O king, is said to acquire happiness, by abstention from food. By

eating herbs alone, one gets cows. By living on grass, one acquires the celestial regions.

17. By avoiding all intercourse with his wife and making ablations three times a day and by inhaling the air only for purposes of maintenance one acquires the merit of a sacrifice. Heaven is gained by the practice of truth, and nobility of birth by sacrifices.

18. The Brahmana of pure practices who lives on water only, and performs the Agnihotra continually, and recites the Gayatri, acquires a kingdom. By abstaining from food or by restricting it, one acquires residence in heaven.

19. O king, by avoiding all but the prescribed diet while celebrating sacrifices, and by making pilgrimage for twelve years, one acquires a place better than the abodes reserved for heroes.

20. By reading all the Vedas, one is immediately freed from misery, and by practicing virtue in thought, one acquires the heavenly regions.

21. That man who shakes off the longing for happiness and material comforts—a thirst that is difficult of conquest by the foolish and which does not abate with the decline of physical vigour and which clings to him like a dreadful disease,—is able to secure happiness.

22. As the young calf is able to recognise its dam from among a thousand cows, so do the pristine deeds of a man follow him.

23. As the flowers and fruits of a tree, unmoved by apparent influences, never miss their proper season, so does Karma done in a pristine existence bring about its fruits in proper time.

24. With age, man's hair grows gray; his teeth become loose; his eyes and ears too become dim in action; but the only thing that does not decline is his desire for enjoyments.

25-26. Prajapati is pleased with those deeds which please one's father, and the Earth is pleased with those acts which please one's mother, and Brahma is pleased with those acts which please one's mother, and Brahma is adorned with those acts that please one's preceptor. Virtue is honored by him who honours these three. The acts of those who despise these three do not help them.

Vaishampayana said :—

27. The princes of the line of Kuru became filled with surprise upon listening to this speech of Bhishma. All of them

became pleased in mind and overpowered with joy.

28. As Mantras applied for gaining victory, or the performance of the Shema sacrifice made without proper gifts, or oblations poured on the fire without proper hymns, become fruitless and produce evil results, so sin and evil results originate from falsehood.

29. O prince, I have thus described to you this doctrine of the fruition of good and evil deeds, as recounted by the Rishis of old. What else do you wish to hear."

CHAPTER VIII.

(ANUSHASANIKA PARVA).—

Continued.

Yudhishtira said :—

1. "Who are deserving of adoration? Who are they to whom one may bow? Who are they, O Bharata, to whom you would lower your head? Who, again, are they whom you like? Tell me all this, O prince.

2. What is that upon which your mind turn when affliction overwhelms you. Do you describe to me what is beneficial here, that is, in this region of human beings, as also hereafter.

Bhisma said :—

3. I like those twice-born persons whose highest wealth is Brahma, whose heaven is their knowledge of the soul, and whose penances are formed by their diligent study of the Vedas.

4. My heart longs for those in whose family perishes young and old diligently bear the ancestral burdens without languishing under them.

5—7. Brahmanas well-trained in several branches of knowledge, self-controlled, mild-speeched, conversant with the scriptures, well-behaved, possessed of the knowledge of Brahma, and righteous in conduct, discourse in respectable assemblies like flights of swans. They in a voice deep as the muttering of clouds give vent to auspicious, sweet, excellent, and well-pronounced words, O Yudhishtira. In the courts of monarchs, they spoke these words fraught with happiness both temporal and spiritual, themselves being received with honor and attention and served with respect by those kings.

8. Indeed, my heart longs after them who endowed with knowledge and all desirable attributes, and honoured by others,

listen to such words when uttered in assemblies or the courts of kings.

9. My heart, O king, always yearns after them who, for the satisfaction of Brahmanas, O Yudhishtira, give to them, with devotion, food that is well-cooked and clean and wholesome.

10. It is easy to fight in battle, but not so to make a gift without pride or vanity.

11. In this world, O Yudhishtira, there are hundreds of brave men and heroes. While counting them, he who is a hero in gifts should be considered as superior.

12. O amiable one, if I had been even a vulgar Brahmana I would have considered myself as very great, not to speak of one born in a good family, gifted with righteousness of conduct, and given to penances and learning.

13. There is no one, O son of Pandu, in this world, who is dearer to me than you, O chief of Bharata's race, but Brahmanas are dearer to me than you.

14. And since, O best of the Kurus, the Brahmanas are very much dearer to me than you, it is by that truth that I expect to go to all those regions of happiness which have been gained by my father Shantanu.

15. Neither my father, nor my grandfather, nor any one else connected with me by blood, is dearer to me than the Brahmanas.

16. I do not expect any fruit, small or great, from my adoration of the Brahmanas.

17. On account of what I have done to the Brahmanas in thought, word, and deed, I do not feel any pain now.

18. People used to call me as one devoted to the Brahmanas. This address always pleased me highly. To do good to the Brahmanas is the most sacred of all sacred duties.

19. I see many regions of beatitude waiting for me who have respectfully followed the Brahmanas. Very soon shall I go to those regions for good, O son.

20. In this world, O Yudhishtira, the duties of women depend upon their husbands. To a woman, verily, the husband is the god and he is the highest end for which she should try. As the husband to the wife, so are the Brahmanas to Kshatriyas.

21. If there be a Kshatriya hundred years old and a good Brahmana child of only ten years, the latter should be considered as a father and the former as a

son, for among the two, the Brahmana is superior.

22. A woman, in the absence of her husband, takes his younger brother for her lord; so the Earth, not having obtained Brahmana, made the Kshatriya her king.

23. The Brahmanas should be protected like sons and adored like fathers or preceptors. Indeed, O best of the Kurus, they served reverentially as people walk with respect upon their sacrificial or Homa fires.

24. The Brahmanas are [gifted with simplicity and righteousness. They are given to truth. They are always engaged in the behalf of all creatures. Yet when angry they are like snakes of dreadful venom. They should, for these reasons, be always waited upon and served with respect and humility.

25. One should, O Yudhishthira, always fear these two, viz., Energy and Penances. Both these should be shirked or kept at a distance.

26. The effects of both are quick. There is this superiority, however, of Penances, viz., that Brahmanas gifted with Penances, O king, can, if angry, kill the object of their anger.

27. Even greatest Energy and Penances, become neutralized if applied against a Brahmana who has conquered anger. If the two,—that is, Energy and Penances—be set against each other, then both of them would be destroyed. Again when Energy, is set against Penances, it is sure to be destroyed without leaving a remnant. Penances applied against Energy cannot be destroyed completely.

28. As the herdman, stick in hand, protects the herd, so should the Kshatriya always protect the Vedas and the Brahmanas.

29. The Kshatriya should protect all pious Brahmanas as a father protects his sons. He should always look after the houses of the Brahmanas for finding out that the means of subsistence may not be wanting."

CHAPTER IX.

(ANUSHASANIKA PARVA).—

Continued.

Yudhishthira said:—

1. "O grandfather, O you of great splendour, what do those men become who, through stupefaction of intellect, do not

make gifts to Brahmanas after having promised to make those gifts?

2. O foremost of all righteous persons, do tell me what the duties are in this matter. Indeed, what becomes the end of those wicked men who do not give after having promised to give."

Bhisma said:—

3. "The person who, after having promised, does not give, be it little or much, has the mortification to witness his hopes frustrated like the hopes of a nunch about children.

4-5. Whatever good acts such a person does between the day of his birth and that of his death, O Bharata, whatever libations he pours on the sacrificial fire, whatever gifts he makes, O chief of Bharata's race, and whatever penances he performs, all becomes useless.

6. They who are conversant with the scriptures hold this as their opinion, arriving at it, O chief of the Bharatas, with the help of a well-ordered understanding.

7. Persons conversant with the scriptures also opine that such a man may be purified by giving away a thousand horses with dark ears.

8. Regarding it is cited the old discourse between a jackal and an ape.

9. While both were human beings, O scorcher of enemies, they were intimate friends. After death one of them became a jackal and the other an ape.

10. Seeing the jackal one day eating an animal carcase in the midst of a crematorium, the ape, remembering his own and his friend's pristine birth as human beings, addressed him, saying,—

11. Verily, what dreadful sin did you commit in your pristine birth on account of which you are obliged in this birth to feed in a crematorium upon such repulsive food as the putrid carcase of an animal?

12. Thus addressed, the jackal replied to the ape, saying,—Having promised to give to a Brahmana I did not make him the gift.

13. It is for that sin, O ape, that I have fallen into this wretched state of existence. It is for that reason that, when hungry, I am obliged to eat such food.

Bhisma said:—

14. The jackal then, O best of men, addressed the monkey and said,—What sin did you commit for which you have become an ape.

The apte said :—

15. In my former life I used to eat the fruits belonging to Brahmanas. Hence have I become an apte. Hence it is clear that one endowed with intelligence and learning should never take what belongs to Brahmanas. As one should abstain from this, one should avoid also all quarrels with Brahmanas. Having promised, one should certainly make the promised gift to them.

Bhishma said :—

16. I heard this, O king, from my preceptor while he was discoursing upon the subject of Brahmanas. I heard this from that pious person when he recounted the old and sacred declarations on this topic.

17. I heard this from Krishna also, O king, while he was discoursing, O son of Pandu, upon Brahmanas.

18. The property of a Brahmana should never be taken. They should always be let alone. Poor, or miserly, or young in years, they should never be dishonoured.

19. The Brahmanas have always taught me this. Having promised to make them a gift, the gift should be made. A superior Brahmana should never be disappointed in his expectations.

20. A Brahmana, O king, in whom an expectation has been raised, has, O king, been said to be like a burning fire.

21. That man upon whom a Brahmana wish raised expectations looks, is sure, O king, to be reduced to ashes as a heap of straw is capable of being consumed by a burning fire.

22. When the Brahmanas, gratified by the king, addresses the king in delightful and affectionate words, he becomes, O Bharata, a source of great good to the king, for he continues to live in the kingdom like a physician fighting against various ills of the body.

23. Such a Brahmana is sure to maintain peacefully the sons and grandsons and animals and relatives and ministers and other officers and the city and the provinces of the king.

24. Such is the energy of the Brahmanas, like to that of the thousand-rayed Sun himself, on the Earth.

25. Therefore, O Yudhishtira, if one wishes to come by a respectable or happy order of being in his next birth, he should, having made the promise to a Brahmana, certainly satisfy it by actually making the gift to him.

26. By making gifts to a Brahmana one is sure to acquire the highest heaven. Verily, the making of gifts is the highest of deeds that one can perform.

27. The gods and the departed manes are supported by the gifts one makes to a Brahmana. Hence one endowed with knowledge should ever make gifts to the Brahmanas.

28. O chief of the Bharatas, the Brahmana is considered as the highest object to whom gifts should be made. At no time should a Brahmana be received without due adoration."

CHAPTER X.

(ANUSHASANIKA PARVA).—

Continued.

Yudhishtira said :—

1. "I wish to know, O royal sage, whether any sin is committed by one who from interested or disinterested friendship delivers instructions to a person of a low order of birth.

2. O grandfather, I wish to hear this explained to me in full. The course of duty is highly subtle. Men are often seen to be stupefied about that course.

Bhishma said :—

3. About it, O king, I shall recite to you, in due order, what I heard certain Rishis say in days of yore.

4. Instruction should not be given to one who belongs to a low or degraded caste. It is said that the preceptor who delivers instruction to such a person commits great sin.

5. Listen to me, O chief of Bharatas, as I recite to you. O Yudhishtira, this incident which took place in days of yore, O king, of the evil consequences of imparting of instruction to a low-born person falls into distress.

6. The incident which I shall describe, took place in the hermitage of certain twice-born sages which stood on the auspicious breast of Himavat. There, on the breast of that king of mountains, was a sacred asylum adorned with trees of various kinds.

7. Overgrown also with various species of creepers and plants, it was the resort of many animals and birds. Inhabited by Siddhas and Charanas also, it was highly delightful on account of the woods that flowered there at every season.

8. Many Brahmanas lived there, and many hermits. Many Brahmanas lived there, who were highly blessed and who resembled the sun or the fire in energy and effulgence.

9. Ascetics of various kinds, observant of various restraints and vows, as also others, O king of the Bharatas, who had gone through initiatory rites and were frugal in fare and possessed of purified souls, lived there.

10. Large numbers of Valikhilyas and many who observed the vow of Sanyasa also, used to live there. On account of all this, the hermitage resounded with the recitation of the Vedas and the sacred Mantras uttered by its dwellers.

11. Once upon a time a Shudra endowed with mercy for all creatures, ventured to come into that hermitage. Arrived at that retreat, he was duly honored, by all the ascetics.

12. Seeing those ascetics of diverse classes who were endowed with great energy, that resembled the gods, and who were observing diverse kinds of initiation, O Bharata, the Shudra became highly pleased at heart.

13-14. Seeing everything, O chief of Bharata's race, the Shudra felt inclined to devote himself to the practice of penances. Touching the feet of the head of the order, O Bharata, he said to him,—Through your favour, O foremost of twice-born persons, I wish to learn the duties of religion. You should, O illustrious one, describe to me those duties and introduce me into a life of Renunciation.

15. I am certainly inferior in colour, O illustrious one, for I am by caste a Shudra, O best of men! I wish to wait upon and serve you here. Be pleased with me who humbly seek your shelter.

The Kulapati said :—

16. It is impossible that a Shudra should live here following the life of Renunciation. If it pleases you, you may stay here and serve us.

17. Forsooth, by such service you shall acquire many regions of great happiness.

Bhishma said :—

18. Thus addressed by the ascetic, the Shudra began to think in his mind, O king,—How should I now act? I have great reverence for those religious duties which lead to merit.

19. Let this, however, be settled, that I shall do what would be for my behoof. Proceeding to a spot that was distant from

that hermitage, he made a hut of the ténge and leaves of trees.

20. Erecting also a sacrificial platform, and making a little room for his sleep, and some platforms for the use of the gods, he began, O chief of the Bharatas, to lead a life governed by rigid observances and vows and to practice penances, abstaining entirely from speech.

21. He began to perform ablutions thrice a day, observe other vows, make sacrifices to the gods, pour libations on the sacrificial fire, and adore and worship the gods in this way.

22-23. Governing all carnal desires, living sparingly upon fruits and roots, governing all his senses, he daily welcomed and entertained all that came to his hermitage as guests, offering them herbs and fruits which grew in abundance around. In this way he passed a very long time in that hermitage of his.

24. One day an ascetic came to that Shudra's asylum for making his acquaintance. The Shudra welcomed and adored the Rishi with due rites, and pleased him highly.

25. Possessed of great energy, and a righteous soul, that Rishi of rigid vows conversed with his host on many agreeable subjects and informed him of the place whence he had come.

26. In this way, O chief of the Bharatas, that Rishi, O best of men, came into the hermitage of the Shudra innumerable times for seeing him.

27. On one of these occasions the Shudra, O king, addressing the Rishi, said,—I wish to perform the rites that are ordained for the Pitris. Do you show me kindness in this matter.

28. Very well,—the Brahmana said in reply to him, O king.

29. Then, purifying himself by a bath, the Shudra brought water for the Rishi to wash his feet, and he also brought some Kusha grass, and wild herbs and fruits, and a sacred seat, and the seat called Vrishi.

30-31. The Vrishi, however, was placed by the Shudra towards the south, with its head turned to the west. Seeing this and knowing that it was against the ordinance, the Rishi addressed the Shudra, saying,—Place the Vrishi with its head turned towards the East, and having purified yourself, do you sit with your face turned towards the north.—The Shudra did everything as the Rishi directed.

32-35. Endowed with great intelligence, and practising righteousness, the Shudra received every direction, about the Braddha, as laid down in the ordinance, from that Rishi gifted with penances, marking the manner of spreading the Kusha grass, and placing the Arghya, and as regards the rites to be observed in the matter of the libations to be poured and the food to be offered. After the rites in honor of the Pitris had been finished, the Rishi, was sent away by the Shudra, whereupon he returned to his own abode. After a long time, the whole of which he passed practising such penances and vows, the Shudra ascetic died in those woods. On account of the merit he acquired by those practices, the Shudra, in his next life, was born in the family of a great king, and in time became possessed of great splendour. The twice-born Rishi also, when the time came, paid his debt to Nature.

36. In his next life, O chief of Bharata's race, he was born in the family of a priest. Thus these two, viz., that Shudra who had passed a life of penances and that twice-born Rishi who had out of kindness given the former some instructions in the matter of the rites performed in honour of the Pitris, became re-born, the one as the son of a royal race and the other as the member of a priestly family.

37. Both of them began to grow and both gained great knowledge in the most branches of study. The Brahmana became well versed in the Vedas as also in the Atharvans.

38. The re-born Rishi gained great perfection in all sacrifices ordained in the Sutras, of the Vedanga which deals with religious rites and observances, astrology and astronomy. He took great pleasure in the Sankhya philosophy too.

39. Meanwhile, the re-born Shudra who had become a prince, when his father the king died, performed his last rites; and after he had purified himself by performing all the obsequial rites, he was installed by the subjects of his father as their king on his paternal throne.

40. But soon after his own installation as king, he installed the re-born Rishi as his priest. Having made the Brahmana his priest, the king began to pass his days happily.

41-43. He ruled his kingdom piously and protected and maintained all his subjects. Every day, however, the king, seeing his priest on the occasion of receiving benedictions from him as also of the performance of religious and other sacred rites, smiled or laughed loudly. In this way, O

king, the re-born Shudra who had become a king, laughed at seeing his priest on numberless occasions.

43. The priest, marking that the king always smiled or laughed whenever he happened to look at him, became angry.

44. On one occasion he met the king in a place where there was nobody present. He pleased the king by agreeable conversation.

45. Taking advantage of that moment, O chief of Bharata's race, the priest addressed the king, saying,—O you of great splendour, I pray you, grant me a single boon.

The king said :—

46. O! boons, O best of twice-born persons, I am ready to grant you a hundred, what do you say, then of one only? From the affection I have for you and the reverence in which I hold you, there is nothing that I cannot give you.

The priest said :—

47. I wish to have only one boon, if, O king, you have been pleased with me. Promise that you would tell me the truth, instead of any untruth.

Bhishma said :—

48. Thus addressed by the priest, O Yudhishthira, the king said to him—So be it! If I know what you would ask me, I shall certainly tell you truly. If, on the other hand, I do not know it, I shall not say anything.

The priest said :—

49. Every day, on occasions of receiving benedictions from me, when, again, I am engaged in the performance of religious rites, on your behalf, on occasions also of the Homa and other rites of propitiation, why do you laugh upon seeing me?

50. Seeing you laugh at me on all occasions, my mind shrinks with shame, I have made you promise, O king, that you would answer me truly. You should not tell an untruth.

51. There must be some grave reason for your conduct. Your laughter cannot be causeless. I have great curiosity to know the reason. So, you speak truly to me.

The king said :—

52. While you have thus accounted me, O twice-born one, I am bound to enlighten you even if the matter be one that should not be given out to you! I must tell you the

truth. Do you listen to me with rapt attention, O twice-born one.

53. Listen, O foremost of twice-born persons, to me as I give out to you what took place (so us) in our pristine births. I remember that birth. Do you listen to me with concentrated mind.

54. In my former life I was a Shudra engaged in the practice of severe penances. You, O best of twice-born persons, were a Rishi of austere penances.

55. O sinless one, pleased with me, and moved by the desire of doing me good, you, O Brahmana, were pleased to give me certain instructions about the rites I performed in honor of my departed manes.

56. You instructed me about the manner of spreading the Vishi and the Kusha blades and of offering libations and meat and other food, O foremost of ascetics. On account of this transgression of yours you are born as a priest.

57. I have taken birth as a king, O foremost of Brahmanas. See the changes that Time encompasses. You have reaped this fruit on account of your having instructed me.

58. It is for this reason, O Brahmana, that I smile at seeing you, O foremost of twice-born persons. I do not certainly laugh at you from desire of disregarding you. You are my preceptor.

59. I am really very sorry at this change of condition. My heart burns at the thought. I remember our former births, hence do I laugh at seeing you.

60. Your austere penances were all destroyed by the instructions you gave me. Removing your present office of priest, do you try to regain a superior birth.

61. Do you exert so that you may not obtain in your next life a birth meaner than your present one. Take as much riches as you wish, O learned Brahmana, and purify your soul, O best of men.

Bhishma continued:—

62. Dismayed by the king, the Brahmana made many gifts, to persons of his own own order, of riches and land and villages.

63. He observed many rigid and severe vows as laid down by the foremost of Brahmanas. He sojourned to many sacred waters and made many gifts to Brahmanas in those places.

64. Making gifts of kine to persons of the twice-born order, his soul became purified and he succeeded in gaining a knowledge of it. Going to that very

asylum where he had lived in his former birth, he practised very severe penances.

65. As the result of all this, O foremost of kings, that Brahmana gained the highest success. He became an object of respect with all the ascetics who lived in that asylum.

66. In this way, O best of kings, that twice-born Rishi fell into great distress. The Brahmana should, therefore, never give instructions to Shudras.

67. Hence, O king, the Brahmana should avoid delivering instructions to such as are low-born, for it was by giving instructions to a low-born person a Brahmana came to grief.

68. O best of kings, the Brahmana should never desire to acquire instruction from, or impart instruction to, a person who belongs to the lowest order.

69. Brahmanas and Kshatriyas and Vaishyas, these three orders, are considered as twice-born. By delivering instruction to these, a Brahmana does not commit any sin.

70. They, therefore, who are good, should never discourse on any subject, for giving any instruction, before persons of the inferior caste. The course of morality is highly subtle and incapable of being understood by persons of uncleaned soul.

71. It is for this reason that ascetics adopt the vow of silence, and, honored by all, pass through initiation without speaking a single word. For fear of saying what is incorrect or what may offend, ascetics never utter a single word.

72. Even men who are righteous and endowed with every accomplishment, and truth and simplicity of conduct, have been known to commit great sin on account of words spoken improperly.

73. Instruction should never be given on anything to any person. If on account of the instructions given, the instructed commit any sin, that sin attaches to the Brahmana who gave the instruction.

74. The wise man, therefore, who wishes to acquire merit, should always act with wisdom. That instruction which is given in exchange for money always salfies the instructor.

75. Requested by others, one should say only what is correct after determining it with the help of reflection. One should give instruction in such a way that one may, by giving it, acquire merit.

76. I have thus told you everything about instructions. Very often persons

become plunged into great afflictions on account of giving instruction. Hence it is proper that one should abstain from giving instruction to others."

CHAPTER XI.

(ANUSHASANIKA PARVA).—

Continued.

Yudhisthira said :—

1. "Tell me, O grandfather, in what kind of man or woman, O chief of the Bharatas, does the goddess of Prosperity always live."

Bhisma said :—

2. "About it, I shall describe to you what took place and what I have heard. Once on a time, the princess Rukmini put this question in the presence of Devaki's son.

3. Seeing the goddess of Prosperity, shining with beauty and gifted with the hue of the lotus, the mother of Pradyumna having the emblem of Makara on his banner, filled with curiosity, said these words.

4. Who are those beings whom you help and whom you serve? Who, again, are those whom you do not serve? O you who are dear to him who is the lord of all creatures, tell me this truly, O you who are equal to a great Rishi in penances and power.

5. Thus addressed by the princess, the goddess of Prosperity, with a face beautiful like the moon, and, actuated by grace in the presence of the deity having the emblem of Garuda on his banner, said these words in reply which were sweet and charming.

Shree said :—

6. O blessed lady, I always live with him who is eloquent, active, attentive to business, free from anger, given to the adoration of the gods, endued with gratitude, has his passions under complete restraint, and is high-minded in everything.

7. I never live with one who does not attend to business, who is an unbeliever, who engages an intermixture by his lustful habit, who is ungrateful, who is of impure deeds, who uses harsh and cruel words, who is a thief, and who cherishes malice towards his preceptors and other elders.

8. I never live in those persons who are gifted with little energy, strength, life, and

hence, who are distressed at every trifle, and who always indulge in anger. Nor do I ever live with those who think in one way and act in a different way.

9. I never live also with him who never wishes for any acquisition for himself, or him who is so blinded as to rest satisfied with the lot in which he finds himself without any exertion, or with those who are contented with small gains.

10. I live with those who perform the duties of their own order, or those who are conversant with the duties of virtue, or those who are given to the service of the aged, or those who have their passions under restraint, or those that are gifted with purified souls, or those who observe the virtues of forgiveness, or those who are able and prompt in action, or with such women as are forgiving and self-controlled.

11. I live with those women also who are given to truth and sincerity and who adore the gods. I do not live with those women also who do not look after household furniture and provisions scattered all around the house, and who always utter words against the wishes of their husbands.

12. I always avoid those women who are fond of the houses of other people and who have no modesty. On the other hand, I live with those women who are devoted to their husbands, who are blessed in conduct, and who are always adorned with ornaments and well-dressed.

13. I always live with those women who are truthful in words, who are handsome and lovely in appearance, who are blessed and who are gifted with all accomplishments. I always avoid such women who are sinful and unclean or injure, who always lick the corners of their mouths, who have no patience or fortitude, and who are fond of dispute and quarrelling; who are indolent and sleepy and always inclined to lie down. I always live in conveyances and the animals that drag them, in maidens, in ornaments and good dresses, in sacrifices, in clouds charged with rain, in full-blown lotuses, and in those stars that cover the autumnal sky. I live in elephants, in the cowpen, in good seats, and in lakes adorned with full-blown lotuses.

14. I live also in such rivers as pass by with sweet murmurs, melodious with the music of cranes, having banks adorned with rows of various trees, and resorted to by Brahmanas and ascetics.

15. I always live in those rivers also which have deep and extensive waters rendered turbid by lions and elephants

plunging into them for bathing or satisfying their thirst. I live also in angry elephants, in bulls, in kings, on the throne, and in good men.

18. I always live in that house in which the inmate pours libations on the sacrificial fire and adores kine, Brahmanas, and the gods. I live in that house where as the proper time offerings are made, to the gods, of flowers in course of worship.

19. I always live in each Brahmana as are given to the study of the Vedas, in Kshatriyas devoted to the observance of virtue, in Vaishyas devoted to cultivation, and in Shudras devoted to the service of the three upper castes.

20. I live, with a heart firm and unshaken, in Narayana, in my embodied self. In Him exists virtue, full and perfect, devotion to the Brahmanas, and the quality of goodness.

21. Can I not say, O lady, that I do not live in my embodied form? That person in whom I live in spirit increases in virtue and fame and wealth and objects of desire."

CHAPTER XII.

(ANUSHASANIKA PARVA).—

Continued.

Yudhishtira said:—

1. "You should, O king, tell me truly which of the two, viz., man or woman, gets the greater pleasure from an act of union with each other. Kindly remove my doubt about it."

Bhishma said:—

2. To illustrate this question, the old discourse between Bhangaswara and Shakra is cited in this connexion.

3. In days of old there lived a king named Bhangaswara. He was very pious and was known as a royal sage. He was, however, childless. O king, and, therefore, made a sacrifice from desire of getting a son.

4. The sacrifice which that powerful king celebrated was the Agnistuta, which on account of the god of fire being alone worshipped in it, is always disliked by Indra. Yet it is the sacrifice that is desired by men when for the object of getting children they seek to purify themselves of their sins.

5. Learning that the king was desirous of performing the Agnistuta, the highly

blessed king of the gods, viz., Indra, began from that moment to look for the shortcomings of that royal sage of well-controlled soul.

6. Despite all his careful watch Indra, however, O king, could not find any shortcomings on the part of the great king. Sometimes after, one day, the king went on a hunting expedition.

7. Saying to himself,—This, indeed, is an opportunity,—Indra stupefied the king. The king went alone on his horse, confounded, because of the king of the gods having stupefied his senses.

8. Stricken with hunger and thirst, the king's confusion was so great that he could not see the cardinal points. Indeed, stricken with thirst, he began to rove about.

9. He then saw a lake that was highly beautiful and was full of transparent water. Descending from his horse, and plunging into the lake, he made his animal to drink.

10. Tying his horse then, whose thirst had been satisfied, to a tree, the king plunged into the lake again for doing his ablutions. To his surprise he found that he was metamorphosed by virtue of the waters, into a woman.

11. Seeing himself thus changed in respect of sex itself, the king became filled with shame. With his senses and mind completely agitated, he began to think thus with his whole heart.

12.—13. Alas, how shall I ride my horse! How return to my capital! On account of the Agnistuta sacrifice I have got a hundred sons all gifted with great strength, and all children of my own loins! Alas, thus changed, what shall I say to them! What shall I say to my wives, my relatives and well-wishers, and my subjects of the city and the provinces?

14. Risks versed in the truths of duty and religion and other matters say that mildness and softness and susceptibility to extreme agitation are the characteristics of women, and that activity, hardness, and energy are the characteristics of men. Alas, my manliness is gone! For why has femininity possessed me? On account of this change of sex, how shall I succeed in riding my horse again?

15. Having thought thus the king, with great exertion, mounted his horse and returned to his capital, changed though he had been into a woman.

16. Seeing that extraordinary change his sons and wives and servants, and his subjects of the city and the provinces were extremely amazed.

18. Then addressing them all, that royal sage, that foremost of ascets, said,— I had gone out on a hunting expedition, accompanied by a large army. Losing all knowledge of the cardinal points I entered a thick and dreadful forest, moved by the fates.

19. In that terrible forest, I became very much thirsty and lost my senses. I then saw a beautiful lake abounding with fowl of all sorts.

20—21. Plunging into that lake for performing my ablutions, I was changed into a woman!—Summoning then his wives and counsellors, and all his sons by their names, that host of kings changed into a woman said to them these words:—Do ye enjoy this kingdom happily. About myself, I shall go to the forest, ye sons.

22. Having said thus to his children, the king went to the forest. Arrived there, she arrived at a hermitage inhabited by an ascetic.

23—24. By that ascetic the changed monarch gave birth to a hundred sons. Taking all these children of hers, she went to where her former children were, and addressing the latter, said, Ye are the children of my loins while I was a man. These are my children given birth to by me in this state of change. Sons, do you all enjoy my kingdom together, like brothers born of the same parents.

25—26. Thus commanded by their parent, all the brothers, in a body, began to enjoy the kingdom as their joint property. Seeing these children of the king all jointly enjoying the kingdom as brothers born of the same parents, the king of the gods, filled with anger, began to reflect,— By transforming this royal sage into a woman, I have, it appears, done him good instead of an injury.

27. Saying this, the king of the gods, viz., Indra of a hundred sacrifices, assuming the form of a Brahmana, went to the capital of the king and meeting all the children succeeded in creating dissensions amongst them.

28. He said to them,—Brothers never remain at peace even when they are the children of the same father. The sons of the sage Kashyapa, viz., the gods and the Asuras, fell out with each other on account of the sovereignty of this three worlds.

29. As regards you princes, you are the children of the royal sage Bhargasmann. These others are the children of an ascetic. The gods and the Asuras are children of even one common father.

30. This kingdom, your paternal property is being enjoyed by these children of an ascetic,—with these words, Indra succeeded in creating dissension amongst them, so that they very soon engaged in battle and killed each other.

31. Hearing this, king Bhargasmann, who was living as an ascetic woman, burning with grief and began to bemoan. The king of the gods, viz., Indra, assuming the form of a Brahmana, came where the ascetic lady was living, and meeting her, said,—O you having a beautiful face, with what grief do you burn so that you are thus bemoaning? Seeing the Brahmana, the lady told him in a piteous tone.

32. Two hundred sons of mine, O twice-born one, have been killed by Time. I was formerly a king, O learned Brahmana and in that state had a hundred sons.

33. These were begotten by me after my own form, O best of twice-born persons! On one occasion I went on a hunting expedition. Surprised, I travelled amidst a thick forest.

34. Seeing at last a lake, I plunged into it. Rising, O foremost of Brahmanas, I found that I had become a woman. Returning to my capital I installed my sons in the kingdom and then left for the forest.

35. Changed into a woman, I bore a hundred sons to my husband who is a great ascetic. All of them were born in the ascetic's retreat. I took them to the capital.

36. My children, through the influence of Time, fell out with each other, O twice-born one! Thus afflicted by Destiny, I am bemoaning.

37. Indra addressed him in these harsh words,—In former days, O lady, you gave me great pain, for you did perform a sacrifice that is disliked by Indra.

38. Indeed, though I was present, you did not invoke me with honors. I am that Indra, O you of wicked understanding! It is I with whom you sought hostilities.

39. Seeing Indra, the royal sage fell at his feet, touching them with his head, and said,—Be pleased with me, O foremost of gods. The sacrifice of which you speak was performed from a desire of escaping.

40. You should, therefore, pardon me. Seeing the transformed king prostrate himself thus to him, Indra became pleased with him and and wished to give him a boon.

41. "Which of your sons, O king, do you wish, should revive, those whom you gave

bleth to as a woman, or those who were begotten by you as a man.

43. Joining her hands, the ascetic lady, answered Indra, saying,—O Vasava, let those sons of mine revive who were borne by me as a woman.

44. Filled with wonder at this reply, Indra once more asked the lady,—Why do you cherish less affection for those children of thine who were begotten by you as a man?

45. Why is it that you love more those children that were borne by you in your changed state? I wish to hear the reason of this difference in your love. You should tell me everything.

The lady said :—

46. The affection that is cherished by a woman is much greater than that which is cherished by a man. Therefore, O Shakra, I wish those children to revive that were borne by me as a woman.

Bhisma said :—

47. Thus addressed, Indra became highly pleased and said to her,—O truthful lady, let all your children come back into life.

48. Do you take another boon, O foremost of kings,—whatever you like, O you of excellent vows. Do you take from me whatever dignity you choose, that of woman or of man.

The lady said :—

49—51. I wish to remain a woman, O Sakra. In fact, I do not wish to become a man, O Vasava.—Hearing this answer, Indra once more asked her, saying,—Why is it, O powerful one, that leaving aside the dignity of manhood you seek for that of womanhood? Thus accosted that foremost of kings transformed into a woman, answered,—In sexual intercourse, the pleasure that women enjoy is always much greater than what is enjoyed by men. Therefore, O Sakra, I wish to continue a woman.

52. O foremost of the gods, truly do I say to you that I derive greater pleasure in my present state of womanhood. I am quite content with this state of womanhood that I now have. Do you leave me now, O king of heaven.

53. Hearing these words of hers, the lord of the gods answered,—So be it,—and bidding her farewell, went to heaven. Thus, O king, it is known that woman derives much greater pleasure than men under the circumstances you have asked."

CHAPTER XIII.

(ANUSHASANA PARVA).—

Continued.

Yudhishtira said :—

1. "What should a man do in order to pass happily through this and the other world. How, indeed, should one act? What practices should one follow with this view?"

Bhisma said :—

2. "One should avoid the three deeds which are done with the body, the four which are done with words, the three which are done with the mind, and the ten roads of action.

3. The three deeds which are done with the body and should be wholly avoided are the destruction of the lives of other creatures, theft or misappropriation of others' properties, and the enjoyment of other people's wives.

4. The four acts which are done with words, O king, and which should never be done or even thought of, are evil conversation, harsh words, giving other people's faults, and falsehood.

5. Coveting the possessions of others, doing harm to others, and disobedience in the Vedas, are the three deeds done with the mind which should always be avoided.

6. Hence, one should never do any evil deed in speech, body, or mind. By doing good and evil deeds, one is sure to enjoy or reap the just consequences thereof. Nothing can be more certain than this."

CHAPTER XIV.

(ANUSHASANIKA PARVA).—

Continued.

Yudhishtira said :—

1. "O son of the River Ganga, you have heard all the names of the Lord of the universe. Tell us, O grandfather, all the names that are applied, O powerful one, to Him who is called Isha and Shambhu.

2. Tell us all those names which are applied to Him who is called Vabru or vast, Him who has the universe for his form, Him who is the illustrious Lord of all the gods, and the Asuras, who is called Shakra, and who has an origin that is unmanifest. Tell us also of the power of Mahadeva."

Bhisma said :—

3. I am quite incompetent to recite the virtues of the highly intelligent Mahadeva. He provides a fitings in the universe and yet is not seen anywhere.

4. He is the creator of Brahman, Vishnu, and Indra, and he is their lord. All the gods, from Brahman to the Pisachas, adore him.

5. He is above both Prakriti and Purusha. It is of Him that Rishis, conversant with Yoga and possessing a knowledge of all subjects think and reflect.

6. He is indestructible and Supreme Brahman. He is both existent and non-existent. Agitating both Nature and Soul by His energy, He created therefrom the universal lord of creatures, etc., Brahman.

7. Who is there, who is competent to recount the virtues of that god of gods, who is gifted with supreme intelligence? Man is subject to conception, birth, decrepitude, and death.

8. Being such, what man like me can understand Bhava? Only Narayana, O son, that holder of the conch, the discus, and the mace, can comprehend Mahadeva.

9. He gifted with knowledge. He is the foremost of all beings in qualities. He is Vishnu, because he pervades the universe. He is irresistible. Gifted with spiritual vision, He is possessed of supreme Energy. He sees all things with the eye of Yoga.

10. On account of his devotion to the illustrious Indra whom he pleased, O Bharata, in the hermitage of Vadari, by penances, that the great Krishna has succeeded in overwhelming the entire universe.

11. O king of kings, it is through Maheshwara of celestial vision that Vasudeva has got the quality of universal agreeableness,—an agreeableness which is much greater than riches.

12. For a full thousand years this Madhava practised the austere penances and at last succeeded in pleasing the illustrious and boon-giving Shiva, that lord of all the mobile and the immobile universe.

13. In every new cycle has Krishna pleased Mahadeva. In every cycle has Mahadeva been pleased with the great devotion of the great Krishna.

14. Hari, who himself is above all decay, saw the power of the great Mahadeva,—that original cause of the universe,—on the occasion of his penances in the

retreat of Vadari undergone for getting a son.

15. I do not, O Bharata, see any one who is superior to Mahadeva. Only Krishna is competent to explain the names of that god of gods fully and without creating the desire of hearing more.

16. This mighty-armed one of Yada's race is alone competent to tell the qualities of the illustrious Shiva. Verily, O king, only he is able to describe fully the power of the Supreme god.

Vaishampayana said :—

17. Having said these words, the illustrious Bhisma, the grandfather of the Kurus, addressing Vasudeva, said the following words describing the greatness of Bhava, O king.

Bhisma said :—

18. You are the Lord of all the gods and the Asuras. You are illustrious. You are Vishnu, because you pervade the entire universe. You should describe those subjects connected with Shiva of universal form about which Yudhishthira has asked me.

19. In days of yore, the Rishi Tandin, originated from Brahman, recited in Brahman's region and before Brahman himself the thousand names of Mahadeva.

20. Do you recite those names before this assemblage of Rishis having asceticisms for their wealth, observant of high vows, possessed of self-control, and numbering the Island-born Krishnas among them, may hear you.

21. Do you discourse the high blessedness of Him who is immutable, who is always cheerful and happy, who is Hari, who is the universal Protector, who is Creator of the universe, and who is called Mundin and Kapardin.

Vasudeva said :—

22. The very gods with Indra, and the Grandfather Brahman numbering among them, and the great Rishi also, cannot understand the course of Mahadeva's deeds truly and fully.

23. Even He is the end which all righteous people pain. The very Adityas, who are gifted with subtle sight, are unable to see his abode. How then can one who is merely a man succeed in comprehending Him?

24. I shall, therefore, truly recount to you some only of the qualities of that illustrious brother of Asuras; who is considered as the Lord of all sacrifices and vows.

Vaishampayana said :—

25. Having said these words, the illustrious Vyasadeva began his discourse on the qualities of the great Mahadeva gifted with the highest intelligence, after having purified himself by touching water.

Vasudeva said :—

26. Hear, ye foremost of Brahmanas, and you Yudhishthira also, O son, and hear you too, O River's son, the names which are applied to Kapardina.

27. Hear, ye, how in days of yore. I gained a sight, so difficult to get, for the sake of Shesha. Truly, in those days was the illusious god seen by me on account of Yoga-abstractiion.

28. After twelve years had passed from the time when Pradyumna, the son of Rukmini, who is gifted with great intelligence, killed the Asura Shesha in days of yore, my wife Jambavati addressed me.

29—30. Indeed, seeing Pradyumna and Charudeshna and other sons born of Rukmini, Jambavati, desirous of a son, said these words to me, O Yudhishthira,—

30. Grant me, O you of wondrous glory, a kasic son, the foremost of powerful men, possessed of the most lovely features, sinless, and like your self. And, O, let there be no delay on your part in granting this prayer of mine!

31. There is nothing in the three worlds which you cannot acquire! O perpetrator of Veda's rites, you can create other worlds if only you wish! Observing a vow for twelve years and purifying yourself, you hadst worshipped the Lord of all creatures (viz., Mahadeva), and then begotten upon Rukmini the sons that she has got from you, viz., Charudeshna and Sachara and Charushena and Vashodhana and Charushena and Charayasha and Pradyumna and Shambhu.

32. O killer of Madhu, do you grant me a son like those of great prowess whom you have begotten upon Rukmini.

33. Thus addressed by the princess, I replied to her having slender waist.—Let me have your permission, O queen! I shall certainly obey your command.

34—40. She answered me, saying,—Go, and acquire success and prosperity! Let Brahmanas and Shiva and Kashyapa, the Rikvis, these gods who preside over the mind, the soil, all deciduous herbs, these Chakradas who are considered as bearers of the libations poured in sacrifices, the Rikvis, Earth, the Oceans, the sacrificial priests, those syllables which are uttered for completing the cadences of Samans,

the Rikshas, the Pitrils, the Planets, the wives of the gods, the celestial maidens, the celestial mothers, the great cycles, ahve, Chandramas, Savitri, Agni, Savitri, the knowledge of the Vedas, the seasons, the year, the Kshanas, the Lavas, the Muhurtas, the Nimeshas, and the Yugas in succession, protect you, O Vasava, and keep you in happiness, whenever you may live. Let no danger overtake you on your way, and let no carelessness be thine, O sinless one.

41—42. Thus blessed by her, I took her leave, bidding farewell to the daughter of the prince of monkeys. Repairing there to the presence of that foremost of men, viz., my father, of my mother, of the king, and of Atika, I informed them of what the daughter of the king of the Vidyadharas, in great misery, had said to me. Bidding them farewell with a sorrowful heart, I then went to Gada and to Rama of great power.

43. These two gladly addressed me, saying,—Let your penances multiply without any hindrance.

44. Having got the permission of all of them, I thought of Garuda. He forthwith came to me and took me to Himavat. Arrived at Himavat, I sent him away.

45. There, on that foremost of mountains, I saw many wonderful spectacles. I saw an excellent, wonderful, and agreeable hermitage for the practice of penances.

46. That charming retreat was the property of the great Upamanyu who was a descendant of Vyaschapada. That retreat is spoken highly of and respected by the gods and the Gandharvas and seemed to be covered with Vedic beauty.

47—49. It was adorned with Dhanas and Kaustubhas and Kidanivas and coconas with Karuvakas and Ketulas and Jamvas and Patulas, with baidaras and Vasuvakas and Vatsarabhas and Vinas, with Saralas and Kapitabas and Pijalas and Stobas and Palmyras, with Vadats and Inguds and Purnagas and Ashokas and Aroras and Kovidaras and Champakas and Panasthas, and with various other trees having fruits and flowers. And that retreat was also decked with the straight stems of the *Aśva Sapintas*.

50. Truly, that asylum was adorned with various other sorts of trees and with various kinds of fruits forming the food of various kinds of birds. Heaps of ashes were thrown in proper places all around, which enhanced the beauty of the scene.

51. It was full of Rurus and apes and tigers and lions and leopards, deer of various species and peacocks and cats and snakes.

52. Indeed, large numbers of other animals also were seen there, as also buffalo and bears. Delicious breezes blew, continually carrying the sweet notes of celestial symphony.

53-54. The babblings of mountain rivers and springs, the sweet notes of winged choristers, the gruntings of elephants, the delicious notes of Kinnaras, and the auspicious voice of ascetics singing the Samanas, O hero, and various other kinds of music, made that retreat highly charming. The very imagination cannot conceive another hermitage as charming as the one I saw. There were also large houses in that asylum, intended for the preservation of the sacred fire, and covered all over with flowering creepers.

55. It was bedecked with the river Ganga of clear and sacred water. Indeed, the daughter of Jahnvi always remained there. It was decked also with many ascetics who were the foremost of all pious persons, who had high souls, and who resembled fire itself in energy.

56. Some of those ascetics lived upon air and some upon water. Some were devoted to the silent recitation of sacred Mantras. And some were engaged in purifying their souls by practising the virtues of mercy and the rest. And some amongst them were Yogins devoted to the Yoga-meditation. Some amongst them lived upon smoke only, and some lived upon fire, and some upon milk. Thus was that retreat adorned with many foremost of twice-born persons.

57. And some there were amongst them who had taken the vow of eating and drinking like kine,—that is, by giving up the use of the hands at once. And some used only two pieces of stone for husking their grain, and some who used their teeth only for that purpose. And some lived by drinking only the rays of the moon, and some by drinking only froth. And some were following the vow of living like deer.

58. And some there were who lived upon the fruits of the Pisus religious, and some who used to lie upon water and some dressed themselves in rags and some in animal skins and some in bark of trees.

59. Indeed, I saw various ascetics of the foremost order observing these and other painful vows. I wished then to enter that asylum.

60. Verily, that asylum was honored and adored by the gods and all great beings, by Shiva and others, O Bhishma, and by all creatures of pious deeds. Thus addressed, it stood in all its beauty on the

breast of Himavata, like the lotus disc in the sky.

61. The mongoose sported there with the snake, and the tiger with the deer, like friends, forgetting their natural enmity, on account of the energy of those ascetics of blazing penances and for their being near to these great ones.

62-64. In that forest of hermitages, which was charming to all creatures, inhabited by many foremost of Brahmanas fully conversant with the Vedas and their branches, and by many great Rishis well-known for the difficult vows they practiced, I saw, as soon as I entered, a powerful Rishi with matted locks on head and dressed in rags, who seemed to shine like fire with his penances and energy. Served by his disciples and possessed of tranquil soul, that foremost of Brahmanas was young to look at.

65. His name was Upamanyu. He said to me who bowed to him with my head down:—Welcome are you, O you of eyes like lotus petals! To-day, by this visit of yours, we see that our penances have fructified. You are worthy of our adoration, but you worship us still. You are worthy of being seen, but you wish to see me.

66. Joining my hands I made of him the usual enquiries regarding the well-being of the animals and birds who lived in his asylum, of the progress of his righteousness, and of his disciples.

67. The illustrious Upamanyu then addressed me in words which were highly sweet and delightful:—You shall, O Krishna, obtain, forthwith, a son like yourself.

68. Practising severe penances, do you please Ishana, the Lord of all creatures. That divine Master called also Adishtasja, apita here with his wife by his side.

69. O Janardhana, it was here that the gods with all the Rishis, in days of yore, pleased that foremost of gods by their penances and celibacy and Truth and self-control, and succeeded in realizing many high hopes. That illustrious god is verily the inexhaustible source of all energies and penances.

70. Coming into existence and withdrawing once more to himself all things fraught with good and evil, that immeasurable God whom you seek, O destroyer of enemies, lives here with his consort.

71. He who was born as the Danava named Hiranyakashipu, whose strength was so great that he could shake the very mountains of Meru, succeeded in getting

from Mahadeva the power belonging to all the gods and enjoyed it for ten millions of years.

73. He who was the foremost of all his sons, and who was known by the name of Mandara, succeeded, through the boon he had got from Mahadeva, in fighting Shakra for a million of years.

74. The terrible discus of Vishnu and the thunderbolt of Indra were both unable to make the least impression. O Keshava, in days of yore, upon the body of that great source of universal misery.

75. The discs which you carry, O sinless one, was given to you by Mahadeva, after he had killed a Daitya who, proud of his strength, used to live within the waters.

76. That discus, effulgent as fire, was created by the great god having the bull for his emblem. Wonderful and irresistible in energy, it was given to you by that illustrious god.

77. On account of its blazing energy it was incapable of being looked at by any person except the holder of Pinaka. It was, therefore, that Bhava named it Sudarshanam.

78. From that time it passed by the name of Sudarshanam in all the worlds. Even that weapon, O Keshava, failed to make the least impression on the body of Hiranyakashipu's son Mandara, who appeared like an evil planet in the three worlds.

79. Hundreds of Chakras like you and thunderbolts like that of Shakra, could not inflict a scratch on the body of that evil planet gifted with great might, who had acquired a boon from Mahadeva.

80. Afflicted by the mighty Mandara, the gods fought hard against him and his companions, all of whom had got boons from Mahadeva.

81. Pleased with another Danava named Viduyatrabha, Mahadeva granted to him the sovereignty of the three worlds. That Danava remained the king of the three worlds for a hundred thousand years.

82. And Mahadeva said to him,—You will become one of my attendants.—Indeed, the powerful Lord further centered upon him the boon of a hundred millions of children. The Unborn Lord of all creatures further gave the Danava the region known as Kushadwipa for his kingdom.

83. Another great Asura, named Shatamukha, was created by Brahman. For a hundred years he poured on the sacrificial fire the flesh of his own body.

84. Pleased with such penances, Shatamukha said to him,—What can I do for you?—Shatamukha replied, saying,—O you the most wonderful, let me have the power of creating new creatures and animals.

85. Give also to me, O foremost of all gods everlasting power.—Thus addressed by him, the powerful lord said to him,—So be it.

86. Concentrating his mind in Yoga, the Self-create Brahman, in days of yore, made a sacrifice for three hundred years, with the object of getting children.

87. Mahadeva granted him a thousand sons having qualifications proportionate to the merits of the sacrifice. Forsooth, you know, O Krishna, the Lord of Yoga, him who is, who is sung by the gods.

88. The Rishi known by the name of Vejnaukya is exceedingly virtuous. By worshipping Mahadeva he has gained great fame.

89. The great ascetic who is Parashara's son, viz., Vyasa bent on Yoga, has become famous by worshipping Shankara.

90. The Valikhiyas were on a former occasion dishonored by Maghavat. Filled with anger at this, they pleased the illustrious Rudra.

91. That lord of the universe, that foremost one of all the gods, thus pleased by the Valikhiyas, said to them,—Ye shall succeed by your penances in creating a bird which will rob Indra of the Ambrosia.

92. All the waters disappeared through the anger of Mahadeva on a former occasion. The gods pleased him by celebrating a sacrifice called Saptakapala, and caused, through his favour, other waters to flow into the worlds. Verily, when the three-eyed god, became pleased, water came more appeared in the world.

93. The wife of Attri, who was well-read in the Vedas, forsook her husband in anger and said,—I shall no longer live under that sacrifice.

94. Having said these words, she sought the protection of Mahadeva. Through fear of her husband Attri, she passed three hundred years, abstaining from all food.

95. And all this time she slept on wooden clubs for pleasing Bhava. The great god then appeared before her and then smilingly addressed her, saying,—You will have a son.

96. And you will have that son without the help of a husband, simply through the favour of Rudra. Forsooth, that son, born in the family of his father, shall become

known for his merit, and assume a name after you.

97. The illustrious Vikarna also, O destroyer of Madhu, full of devotion to Mahadeva, pleased him with severe penances and got high and happy success.

98. Shukaiya, too, of controlled soul worshipped Bhava in a mental sacrifice that he celebrated for nine hundred years, O Keshava.

99. Pleased with him, the illustrious god said to him,—You will become a great author. O son, your fame shall be eternal in the three worlds.

100. Your family also shall never come to an end and shall be adored by many great Rishis born in it! Your son will become the foremost of Brahmanas and will make the Sutras of your work.

101. There was a celebrated Rishi named Savarni in the golden age. Here in this hermitage, he practised severe penances for six thousand years.

The illustrious Indra said:—

102. I am pleased with you, O sinless one. Without being subject to decrepitude or death, you will become an author celebrated through all the worlds.

103. In days of yore, Shakra also, in Baranasi, filled with devotion, O Janardana, worshipped Mahadeva who has space, alone for his dress and who is anointed with ashes as an agreeable unguent.

104. Having worshipped Mahadeva thus, he acquired the sovereignty of the celestials. Narada also, in days of yore, worshipped the great Bhava with devotion of heart. Pleased with him, Mahadeva, that preceptor of the celestial preceptor, said:—

105. No one shall equal you in energy and penances. You will always serve me with your songs and instrumental music.

106. Hear also, O Madhava, how formerly I succeeded in seeing that god of gods, that Lord of all creatures, O lord.

107. Hear also in full for what object, O you of great power, I invoked with controlled senses and mind that illustrious god gifted with supreme energy.

108. I shall, O sinless one, tell you fully all that I succeeded in obtaining from that god of gods, viz., Maheshwara.

109. Formerly in the golden age, O son, there was a Rishi of great fame, named Vyaghrapada. He was celebrated for his knowledge and mastery over the Vedas and their auxiliaries.

110—111. I was born in the son of that Rishi and Dharmya was born as my younger brother. On a certain occasion, O Madhava, accompanied by Dharmya, I arrived at the hermitage of certain Rishis of purified souls. There I saw a cow that was being milked. And I saw the milk and it appeared to me to resemble nectar itself in taste.

112. I then came home, and actuated by childishness, I addressed my mother and said,—Give me some food prepared with milk.

113. There was no milk in the house, and accordingly my mother was much sorry at my asking for it. My mother took a piece of cake and boiled it in water, O Madhava.

114. The water became whitened and my mother placed it before us, saying that it was milk and asked us to drink it. I had before that drunk milk on one occasion, for my father had, at the time of a sacrifice, taken me to the house of some of our great kinsmen.

115—116. A celestial cow, who delights the gods, was being milked on that occasion. Drinking her milk that resembled nectar in taste, I knew the virtues of milk. I, therefore, at once understood the substance that my mother offered me, for milk. Verily, the taste of that cake, O son, did not give me any pleasure whatever.

117. Moved by childishness I then addressed my mother, saying,—This, O mother, which you have given me is not any preparation of milk.

118. Filled with grief and sorrow at this, and embracing me from affection and smelling my head, O Madhava, she said to me:—

119. Whence, O child, can ascetics of purified souls get food prepared with milk? Such men always live in the forest and live upon bulbs and roots and fruits.

120. Whence shall we, who live by the banks of rivers which are the resort of the Valikhilyas, we, who have mountains and forests for our home,—whence, indeed, O child, shall we get milk?

121. We, O dear child, live on air and on water. We live in asylums in the midst of forests and woods. We habitually abstain from all sorts of food that are taken by persons living in villages and towns. We are accustomed to only such food as are supplied by the forest products.

122—124. There cannot be any milk, O child, in the forest where there are no offspring of Surabhi. Living on the banks of

river, or in caves or on mountain-breasts, or in shrines and other places of the kind, we pass our time in the practice of penances and the recitation of sacred Mantras, Shiva being our highest refuge. Without pleasing the boon-giving Shama of undecaying glory,—him, who is, who has three eyes,—whence, O child, can one get food prepared with milk and good dresses and other objects of enjoyment in the world? Do you devote yourself whole-mindedly, O dear son, to Shankara.

125.—126. Through his favour, O child, you are sure to obtain all such objects of wishes.—Hearing those words of my mother, O destroyer of enemies, that day, I joined my hands in respect and bowing to her, said,—O mother, who is this Mahadeva? How can one please him?

127. Where does that god live? How may he be seen? With what does he become pleased? What also is the form of Sharva? How may one succeed in knowing him? If pleased, will he, O mother, appear before me?

128. After I had said these words, O Krishna, to my mother, she, filled with parental affection, smelt my head, O Govinda, her eyes bathed in tears.

129. Gently patting my body, O destroyer of Madira, my mother, adopting a tone of great humility, addressed me in the following words, O best of the gods.

My mother said :—

130. It is difficult for persons of impure souls to know Mahadeva. These men are incapable of bearing him in their hearts or understanding him at all. They cannot retain him in their minds. They cannot seize him nor can they see him.

131. Wise men say that his forms are manifold. Many are the places in which he lives. Many are the forms of his Grace.

132. Who is there who can understand in full all the excellent deeds, of Isha, or of all the forms that he has assumed in days of yore?

133. Who can describe how Sharva sports and how he becomes pleased? Maheshwara of universal form lives in the hearts of all creatures.

134. While ascetics discoursed on the auspicious and excellent deeds of Ishwara, I have heard from them here, moved by mercy towards his worshippers, he grants them a sight of his body.

135. For showing a favour to the Brahmanes, the dwellers of heaven have recited for their information the various forms

which were assumed by Mahadeva in days of yore. You have asked me about these, I shall recite them to you, O son.

My mother said :—

136. Bhava assumes the forms of Brahma and Vishnu and the king of the gods: of the Rudras, the Adityas, and the Ashwins; and of those gods called Vistwadevas.

137. He assumes the forms also of men and women, of Pretas and Pisachas, of Kiratas and Shavaras, and of all aquatic animals. That illustrious god assumes the forms of also those Shavaras who live in the woods and forests.

138. He assumes the forms of tortoises and fishes and conchs. He assumes the forms of those corals which are used as ornaments by men.

139. He assumes the forms of also Yakshas and Rakshasas and Snakes, of Daityas and Danavas. The illustrious god assumes the forms of all creatures too which live in holes.

140. He assumes the forms of tigers and lions and deer, of wolves and bears and birds, of owls and of jackals as well.

141. He assumes the forms of swans and cranes and peacocks, of chameleons and lizards and snakes. He assumes the forms of cranes and vultures and Chakravakas.

142. He assumes the forms of Chasas and of mountains also. O son, Mahadeva assumes the forms of kine and elephants and horses and camels and asses.

143. He assumes the forms of also goats and pards and various other animals. Bhava assumes the forms of various kinds of birds of beautiful plumage.

144. It is Mahadeva who assumes the form of the Sanyasis bearing the Danda (emblem of mendicancy), and also of the king with the Chakra and the Brahman with the club. He sometimes becomes six-faced and sometimes becomes multifaced. He sometimes assumes forms having three eyes and forms having many heads.

145. And he sometimes assumes forms having many millions of legs and forms having numberless stomachs and faces, and forms gifted with numberless arms and numberless sides. He sometimes appears surrounded by numberless spirits and ghosts.

146. He assumes the forms of Rishis and Gandharvas, and of Siddhas and Charanas. He assumes a form which is

rendered white with the ashes he smears on it and adorned with a half-moon on the forehead.

147. Adored with various hymns uttered with various kinds of voice and adored with various Mantras fraught with encumbrances, he, who is sometimes called Sharva, is the Destroyer of all creatures in the universe, and it is upon him, again, that all creatures rest as on their common basis.

148. Mahadeva is the soul of all creatures. He pervades all things. He is the speaker of all subjects. He lives everywhere and should be known as living in the hearts of all creatures in the universe.

149. He knows the desire of every worshipper of his. He becomes acquainted with the object with which one pays him adorations. Do you, then, seek the protection of that King of the gods.

150. He sometimes rejoices, and sometimes becomes irate, and sometimes utters the syllable *Hm* with a very loud noise. He sometimes arms himself with the discus, sometimes with the trident, sometimes with the mace, sometimes with the heavy mallet, sometimes with the scimitar, and sometimes with the battle-axe.

151. He assumes the form of Shesha who keeps up the world on his head. He has snakes for his belt, and his ears are decked with ear-rings made of snakes. Snakes form also the sacred thread he wears. An elephant skin is his upper garment.

152. He sometimes laughs and sometimes sings and sometimes dances most beautifully. Surrounded by numberless spirits and ghosts, he sometimes plays on musical instruments. Various are the instruments upon which he plays, and sweet the sounds they yield.

153. He sometimes wanders, sometimes yawns, sometimes cries, and sometimes causes others to cry. He sometimes assumes the guise of a mad man, and sometimes of a drunkard, and he sometimes utters sweet words.

154. Endued with dreadful fierceness, he sometimes laughs loudly, frightening all creatures with his eyes. He sometimes sleeps and sometimes remains awake, and sometimes yawns as he pleases.

155. He sometimes recites sacred Mantras and sometimes becomes the god of those Mantras which are recited. He sometimes practices penances and sometimes becomes the god for whose adorations those penances are practised. He sometimes makes gifts and sometimes receives those

gifts; sometimes disposes himself in Yoga and sometimes becomes the object of the Yoga of others.

156. He may be seen on the sacrificial platform or in the sacrificial stake; in the midst of the caupon or in the fire. He may not again be seen there. He may be seen as a boy or as an old man.

157. He sports with the daughters and the wives of the Rishis. His hair is long and erect. He is perfectly nude for he has the horizon for his dress. He has terrible eyes.

158. He is fair, he is darkish, he is dark, he is pale, he is of the color of smoke, and he is red. He has eyes large and terrible. He has empty space for his covering and he covers all things.

159. Who is there that can truly understand the hints of Mahadeva who is formless, who is made up of illusion, who is of the form of all actions in the universe, who assumes the form of *Hiranyagarbha*, and who is without beginning and end, and birth.

160. He lives in the heart (of every creature). He is the vital air, he is the mind, and he is the individual soul. He is the end of Yoga, and he is called Yoga. He is the Yoga meditation into which Yogins enter. He is the Supreme Soul. Indeed, Maheshwara is capable of being apprehended not by the senses but through only the Soul seeing his existence.

161. He plays on various musical instruments. He is a vocalist. He has a hundred thousand eyes. He has one mouth, he has two mouths, he has three mouths, and he has many mouths.

162. Devoting yourself to him, fixing your heart upon him, depending upon him, and accepting him as your one refuge, do you, O son, worship Mahadeva and then all your wishes will bear fruits!

163. Hearing these words of my mother, O destroyer of enemies, from that day my devotion was directed to Mahadeva, having nothing else for its object.

164. I, then, began the practice of the austere penances for pleasing Shukara. For one thousand years I stood on my left toe.

165. After that I passed one thousand years, living only upon fruits. The next one thousand years I passed, living upon the fallen leaves of trees. The next thousand years I passed, living upon water only.

166. After that I passed seven hundred years, living on air only. In this way I

worshipped Mahadeva for a full thousand divine years.

167-168. After this, the powerful Mahadeva the Lord of all the universe became propitiated with me. Desirous of determining whether I was solely devoted to him only, he appeared before me in the form of Shakra surrounded by all the gods. As the celebrated Shakra, he had a thousand eyes on his body and was armed with the thunderbolt.

169. And he rode on an elephant which was entirely white, with eyes red, ears folded, the temporal juice trickling down his cheeks, with trunk contracted, dreadful to look at, and having four tusks. Indeed riding on such an elephant, the illustrious king of the gods seemed to shine with his energy. With a beautiful crown on his head and adorned with garlands round his neck and bracelets round his arms, he came where I was.

171. A white umbrella was held over his head. And he was served by many Apsaras, and many Gandharvas sang his praise.

172. Addressing me he said,—O foremost of twice-borns, I have been pleased with you. Beg of me whatever boon you wish.

173-174. Hearing these words of Shakra I was not gladdened. O Krishna, I answered the king of the gods in these words,—I do not wish any boon from you, or from any other god. O amiable deity, I tell you truly that it is Mahadeva only from whom I may ask for boons.

175. True it is, O Shakra, true are those words that I say to you. No other words are at all agreeable to me except those about Maheshwara.

176. Commanded by that Lord of all creatures, I am ready to become a worm or a tree with many branches. If not acquired through the favour of Mahadeva's boon I would not accept the very sovereignty of the three worlds.

177. I may be born among the very Shwopakas but I will still be devoted to the feet of Hara! Without, again, being devoted to that Lord of all creatures, I would not like to be born in the palace of Indra himself.

178. If a person has no devotion to that Lord of the universe,—that Master of the gods and the Asuras,—his misery will not terminate even if from want of food he has to live upon only air and water.

179. Those persons who do not like to live even a moment without thinking of Mahadeva's feet, have no necessity of other

subjects fraught with other kinds of mortality and righteousness.

180. When the unrighteous or sinful cycle ceases, one should never pass a moment without devoting his heart upon Mahadeva. One who has drunk the ambrosia of the devotion to Hara, becomes freed from the fear of the world.

181. One, who has not acquired the favour of Mahadeva, can never succeed to devote himself to Mahadeva for a single day or for half a day or for a moment or for a Kshana or for a Lava.

182. Ordered by Mahadeva I shall cheerfully become a worm or an insect, but I do not desire for even the sovereignty of the three worlds if bestowed by you, O Shakra.

183. At the word of Hara I would become even a dog. In fact, that is my highest wish. If not given by Maheshwara, I would not have the sovereignty of the very gods.

184. I do not wish to have this celestial dominion. I do not desire to have the sovereignty of the gods. I do not wish to have the region of Brahman. Indeed, I do not wish to have that extinction of individual existence which is called Liberation and which is a complete oneness with Brahma. But I want to become the slave of Hara.

185. As long as that Lord of all creatures, the illustrious Mahesha with crown on his head and body white like the lunar disc, does not become pleased with me, so long shall I cheerfully bear all those miseries consequent upon a hundred repetitions of decrepitude, death and birth, which embodied beings come by.

186. What persons in the universe can acquire tranquility without pleasing Rudra who is freed from decrepitude and death, who is effulgent like the Sun, the Moon, or the Fire, who is the root or original cause of everything real and unreal in the three worlds, and who exists as the one indivisible?

187. If on account of any faults, I come by re-births, I shall, in these new births, devote myself solely to Bhava.

Indra said:—

188. What are your grounds for the existence of a Supreme Being or for His being the cause of all causes?

Upamanyu said:—

189. I beg boons from Him whom Brahmanas have described as existent and non-existent, manifest and unmanifest, eternal or immutable, One and many.

190. I beg boons from Him who is without beginning and middle and end, who is Knowledge and Power, who is inconceivable, and who is the Supreme Soul.

191. I pray for boons from Him whence is all Power who has not been produced by any one, who is immutable, and who, though himself not sprung from any seed, is the seed of all things in the universe.

192. I pray for boons from Him who is above the quality of Darkness, who is blazing Effulgence, who is the essence of all penances, who is above all our faculties and which we may devote for the purpose of comprehending him, and by knowing whom every one becomes liberated from grief or sorrow.

193. I adore him, O Parandara, who is conversant with the creation of all elements and the thoughts of all living creatures, and who is the original cause of the existence of creation of all creatures, who is omnipresent, and who has the power to give everything.

194-195. I pray for boons from Him who cannot be comprehended by argument, who is the object of the Samkhya and the Yoga systems of philosophy, and who is above all things, and whom all persons conversant with the topics of enquiry, adore, I pray for boons from Him, O Mahadeva, who is the admi of Mahadevat himself, who is said to be the God of the gods, and who is the Master of all creatures.

196. I pray for boons from Him who it was that first created Brahman, that creator of all the worlds, having filled Ether (with His energy) and called into being the primeval egg.

197. Who else than that Supreme Lord could have created Fire, Water, Wind, Earth, Space, Mind, and the principle of Greatness?

198. Tell me, O Shakra, who else than Shiva could create Mind, Understanding, Ego, the subtle elements and the senses? Who is there higher than Shiva?

199. The wise say that the Grandfather Brahman is the creator of the universe. Brahman, however, got his great power and prosperity by worshipping and gratifying Mahadeva, that God of gods.

200. That great power, which is in that illustrious Being who created Brahman, Vishnu, and Rudra, was derived from Mahadeva. Tell me who is there who is superior to the Supreme Lord?

201. Who else than that God of gods can bestow upon the sons of Dilī leadership and power judging by the sovereignty

and the power of oppressing given to the foremost of the Daityas and the Devas?

202. The cardinal points, Time, the Sun, all luminous bodies, planets, wind, water, and the stars and constellations,—are all from Mahadeva. Tell us who is the higher than the Supreme Lord?

203. Who else is there, than Mahadeva, in the creation of Sacrifice and the destruction of Tripura? Who else than Mahadeva has grinded the enemies, coming into contact with the Daityas and the Danavas?

204. What necessity, O Parandara, is there of giving vent to tall talks full of so-phistry when I see you of a thousand eyes, O best of the gods.

205. You who are adored by Siddhas and Gandharvas and the deities and the Rishis? O best of the Kshatriyas, all this is due to the favour of that God of gods,—viz., Mahadeva.

206. Keshu, O Keshava, that this all, consisting of animate and inanimate creation with heaven and other unseen creation, which are in these worlds, and which has the all-pervading Lord for its soul, has emanated from Maheshwara and has been created for enjoyment of the individual soul.

207. In the worlds that are known by the names of Bhū, Bhuvā, Swah, and Mahā in the midst of the mountains of Lok-shata, in the islands in the mountains of Meru, in all things which produce happiness, and in the hearts of all creatures, O illustrious Mahadeva, lives Mahadeva, as held by persons conversant with all the topics of enquiry.

208. If, O Shakra, the gods and the Asuras could see any other powerful Being than Shiva, would not both of them, especially the former when opposed and oppressed by the latter, have sought the protection of that Being?

209. In all battles of the gods, the Yakshas, the Uragas, and the Rakshasas, which end in mutual destruction, it is Shiva who gives to those who meet with destruction power befitting their position and acts.

210. Tell me, who else than Maheshwara is there for scattering boons upon, and vice versa taking them away from, Asudhita and Shakra and Dandadhī and Mahishā and many foremost of Yakshas and Vais and Rakshasas and the Nivata-kavachas?

211. Was not the seminal fluid of Mahadeva, that Master of both the gods and

the Asuras, poured as a libation upon the fire? From that seed originated a mountain of gold. Who else is there whose seed can be said to be possessed of such power?

212. Who else in this world is described as having the horizon only for his dress? Who else can be said to be a calibate with vital seed drawn up? Who else is there who has half his body occupied by his dear wife. Who else is there who has been able to subjugate Cupid?

213. Tell me, O Indra, what other Being possesses that high region of supreme happiness which is highly spoken of by all the deities? Who else has the crematorium as his play ground? Who else is there who is so lauded for his dancing?

214. Whose worship and power remains unchangeable? Who else is there who plays with spirits and goblins. Tell me, O god, who else has companions who are possessed of strength like his own and who are, therefore, proud of that strength or power?

215. Who else is there whose place is described as unchangeable and adored with reverence by the three worlds? Who else is there who pours rain, gives heat, and blows forth in Energy?

216. From whom else do we get our precious herbs? Who else upholds all kinds of riches. Who else sports as much as he likes in the three worlds of mobile and immobile things?

217. O Indra, know Maheshwara to be the original Cause. He is worshipped by Yogins, by Rishis, by the Gandharvas, and by the Siddhas, with the help of knowledge, of success, and of the rites laid down in the scriptures.

218. He is worshipped by both the gods and the Asuras with the help of sacrifices by acts and the ritual laid down in the scriptures. The fruits of action can never touch him for he is above them all. Being such, I call him the original cause of everything.

219. He is both gross and subtle. He is peerless. He cannot be comprehended by the senses. He is endued with qualities and he is shorn of them. He is the lord of qualities, for they are under his control. Even such is Maheshwara's place.

220. He is the cause of the continuance and the creation (of the universe). He is the cause of the universe and the cause also of its destruction. He is the Past, the Present, and the Future. He is the pa

reter of all things. He is the cause of every thing.

221. He is imitable, he is the unmanifest, he is Knowledge; he is Ignorance; he is every deed; he is every omission; he is virtue; and he is sin. O Shakra, do I call Him the cause of everything.

222. See, O Indra, in the image of Mahadeva the marks of both the sexes. That god of gods, viz., Rudra, that cause of both creation and destruction, shows in his form the marks of both the sexes as the one cause of the creation of the universe.

223. My mother formerly told me that he is the cause of the universe and the one cause of everything. There is no one who is higher than Isha, O Shakra. If it pleases you, do you throw yourself on his kindness and protection.

224. You have evidence, O king of the gods, of the fact that the universe has originated from the union of the sexes. The universe, you know, is the sum of what has qualities and what has not them and has for its immediate cause the seeds of Brahman and others. Brahman had Indra and Hrishna and Vishnu and all the other gods, along with the Dakshas and the Asuras, having the fruition of a thousand desires, always say that there is none who is higher than Mahadeva.

225. Moved by desire, I solicit, with controlled mind, that god knows to him the mobile and immobile universe,—him, who is, who has been described as the best and highest of all the celestials, and who is auspiciousness itself,—for getting forth with that highest of all acquisitions, viz., Liberation.

226. What necessity is there, of other reasons? The great Mahadeva is the cause of all causes. We have never heard that the celestials have, at any time worshipped the emblem of any other god than Mahadeva.

227. If Maheshwara be not accepted, tell me, if you have ever heard of it, who else is there whose emblem has been adored or is being adored by all the celestials?

228. That god is, indeed, the most worshipful of all celestials whose emblem, Brahma, Vishnu, you, O Indra, with all the other gods, always adore.

229. Brahman has for his emblem the lotus. Vishnu has for his the discus. Indra has for his the thunder-bolt. But the creatures of the world do not bear any of the signs which mark these celestials. On the other hand, all creatures bear the signs which mark Mahadeva and his consort.

Hence, all creatures must be considered as belonging to Maheshwara.

229. All female creatures, have originated from Uma, and hence it is they have the mark of femininity which characterise Uma; while all masculine creatures, who have originated from Shiva bear the masculine mark that marks Shiva, out. That person who holds that there is, in the three worlds with their mobile and immobile creatures, any other cause than the Supreme Lord, and that which is not marked with the mark of either Mahadeva or his wife, should be considered as very wretched and should not be numbered with the creatures of the universe.

231. Every being having the mark of the masculine sex should be known to be of Ishana, while every being with the mark of the feminine sex should be known as belonging to Uma. This universe of mobile and immobile creatures is pervaded by two forms (viz., male and female).

232. It is from Mahadeva that I wish to get birth. Not getting this, O Kaushika, I would rather prefer dissolution itself. Go or remain, O Shakra, as you like, O slayer of Vata.

233. I wish to have boons or curses from Mahadeva. No, I shall not acknowledge any other god. Nor would I have my desires fulfilled from any other deity.

234. Having said these words to the king of the celestials, I became stricken with grief thinking that Mahadeva had not been propitiated despite my severe austerities.

235-236. Within the twinkling of an eye, however, I saw the colossal elephant I had seen before me changed into a bull as white as a swan, or the jasmine pebbles, or a stalk of the lotus, or silver, or the ocean of milk. Of huge body, the hair of its tail was black and the color of its eyes was tawny like that of honey.

237. Its horns were hard as adamant and had the hue of gold. With their very sharp ends, whose hue was a mild red, the bull appeared to tear the Earth.

238. The animal was bedecked all over with ornaments made of the purest gold. Its face and hoofs and nose and ears were beautiful and its waist too well-formed.

239. Its flanks were beautiful, and its neck was very thick. Its whole form was beautiful to look at. Its hump was charming and seemed to occupy the whole of its shoulder-joint.

240. And it looked like the summit of a snow-clad mountain or like a cliff of white

clouds in the sky. Upon the back of that animal I saw seated the illustrious Mahadeva with his wife Uma.

241-242. Mahadeva shone like the full-moon. The fire born of his energy shone in effulgence like lightning that flashes amid clouds. It seemed as if a thousand suns rose there, filling every quarter with a dazzling splendour. That energy of the Supreme Lord looked like the Samvartaka fire which destroys all creatures at the end of the Yuga.

243. Filled to the fill with that energy, the horizon became such that I could not see anything on any side. Filled with anxiety I once more thought that it could mean.

244. That energy, however, did not pervade every side for a long time, for soon, through the illusion of that god of gods, the horizon became clear.

245. I then saw the illustrious Shanas or Maheshwara, seated on the back of his bull, of blessed and sweet appearance and looking like a smokeless fire.

246. And the great god was accompanied by Parvati of perfect features. Indeed, I saw the blue-throated and great Shana, unattached to everything, that receptacle of all sorts of energy or force, having eighteen arms, and bedecked with all sorts of ornaments.

247. Clad in white robes, he wore white garlands, and had white angusts smeared upon his person. His banner, irresistible in the universe, was white. The third round his body was also white.

248. He was encircled by companions all endowed with powers equal to his own, who were singing or dancing or playing on various musical instruments.

249. A crescent moon, of pale color, formed his crown, and put on his forehead it looked like the moon which rises in the autumnal sky. He seemed to dandle with splendour on account of his three eyes which looked like three suns.

250. The garland, of the purest white, that was on his body, shone like a wreath of lotuses, of the purest white, adorned with jewels and gems.

251. I also saw, O Gōvinda, the weapons, in their embodied forms and fraught with every sort of energy, that belong to Shana of peerless powers.

252. The great god held a rainbow-colored bow. That bow known as Pinaka as it is really a powerful snake.

253. Indeed, that snake of seven heads and huge body, of sharp fangs and virulent

venom, of large neck and the masculine sex, was twined round with the cord that served as its bowstring.

254-255. And there was an arrow which shone like that of the sun or of the fire that appears at the end of the cycle. Verily, that arrow was the excellent Pasupata, that mighty and dreadful weapon, which is without a second, indescribable for its power, and capable of terrorising every creature. Of huge proportions, it seemed to constantly emit sparks of fire.

256. Having one foot, large teeth, and a thousand heads and thousand scroaches, it had a thousand arms, a thousand tongues, and a thousand eyes. Indeed, it seemed to continually emit fire.

257. O you of great arms, that weapon is superior to the *Uchakra*, the *Narayana*, the *Alindra*, the *Agneya*, and the *Varuna* weapons. Indeed, it is capable of neutralising every other weapon in the universe.

258. It was with that weapon that the great Mahadeva had, formerly burnt and consumed in a moment the triple city of the *Asuras*. With the greatest ease, O Govinda, Mahadeva, using that single arrow, performed that feat.

259. That weapon, discharged by Mahadeva's arms, can, forthwith, consume in half the time taken up by a twinkling of the eye the entire universe with all its mobile and immobile creatures.

260. In the universe there is no one, including, even Brahman and Vishnu and the celestials, who cannot be killed by that weapon. O sire, I saw that excellent, wonderful and peerless weapon in the hand of Mahadeva.

261. There is another mysterious and very strong weapon which is equal or, perhaps, superior to the Pasupata. I saw that also. It is known in all the worlds as the *Shula* of the *Shula*-armed Mahadeva.

262. Hurled by the illustrious god, that weapon can rive the entire Earth or dry up the waters of the ocean or annihilate the entire universe.

263. Formerly Yuvanshwa's son, king Mandhatri, that conqueror of the three worlds, having imperial sway and gifted with profuse in ray, was, with all his armies, killed by means of that weapon.

264. Gifted with great might and great energy and resembling Shakra himself in prowess, that king, O Govinda, was killed by the Rakshasa, Lavana with the help of this *Shula* which he had got from Shiva.

265. That *Shula* is keen-pointed. Highly terrible, it is capable of causing everybody's hair stand erect. I beheld it in the hand of Mahadeva, as if musing with anger, having contracted its forehead into three wrinkles.

266. It resembled, O Krishna, a smokeless fire or the sun that rises at the end of the cycle. The handle of that *Shula* was made of a great snake. It is really indescribable. It looked like the universal Destroyer armed with his noose.

267-268. I saw this weapon, O Govinda, in the hand of Mahadeva. I saw also another weapon, viz., that sharp-edged battle-axe which, was given, formerly unto Rama by Mahadeva for enabling him to root out the *Kashatriyas*. It was with this weapon that Rama killed in dreadful battle the great *Kersthirya*, who was the king of the entire world.

269. It was with that weapon that Jambavan's son, O Govinda, was able to root out the *Kashatriyas* for twenty-one times.

270. Of blazing edge and highly terrible, that axe was hanging on the shoulder, adorned with a snake, of Mahadeva. Indeed, it appeared on Mahadeva's body like the flame of a burning fire.

271. I saw with the highly intelligent Mahadeva numberless other celestial weapons. I have, however, named only a few principal ones, O sireless one.

272. On the left side of the great god stood the Grandfather Brahman seated on an excellent car to which were yoked seven fleet-coursing like the wind.

273. On the same side was Narayana also, seated on Garuda and bearing the conch, the discus, and the mace.

274. Near the goddess Uma was Skanda seated on his peacock, having his dreadful arrow and bells, and looking like another Fire-God.

275. Before Mahadeva I saw Nandi standing armed with his *Shula* and looking like a second Shankara.

276. The Munis headed by the Self-created Manu, and the Rishis having Bhruva for their feat, and the gods with Shakra at their head, all came there.

277. All the clans of spirits and ghosts, and the celestial Mucihra, stood surrounding Mahadeva and saluting him with respect.

278. The gods were engaged in singing the praises of Mahadeva in various hymns. The Grandfather Brahman, entering a *Rathantara*, landed Mahadeva.

229. Uttering the *Jyeshtha* : *Saman* Narayana also sang the praises of *Bhava*, *Shakra* also did the same with the help of these foremost of Vedic Mantras, viz., the *Shata-Rudriyam*.

230. Verily, Brahman and Narayana and *Shakra*,—these three great gods shone there like three sacrificial fires.

231. In their midst was the illustrious god like the sun in the midst of his corona, come from autumnal clouds.

232. I saw countless suns and moons also in the sky, O *Keshava*. I then lauded the illustrious Lord of everything, the Great Master of the universe.

Upamanyu said :—

233. I said,—Salutations to you, O illustrious one, O you who are the refuge of all things, O you who are called *Mahadewa* ! Salutations to you who assume the form of *Shakra*, who are *Shakra* and who disguise yourself in the form of *Shakra*.

234. Salutations to you who are armed with the thunder, to you who are many, and you who are red. Salutations to you who are always armed with the *Pinaka*, to you who always bear the conch and the *Shula*.

235. Salutations to you who are clad in black, to you who are of dark and curly hair, to you who have dark deer-skin for your upper garment, to you who preside over the eighth lutation of the dark fortnight.

236. Salutations to you who are of white hue, to you who are called white, to you who are clad in white dress, to you who have limbs smeared with white ashles, to you who are ever engaged in white deeds.

237. Salutations to you who are red in color, to you who are clad in red dress, to you who have a red banner with red flags, to you who wear red garlands and use red unguents.

238. Salutations to you who are brown colored, to you who are clad in brown dress, to you who have a brown banner with brown flags, to you who wear brown garlands and use brown unguents. Salutations to you who have the umbrella of royalty held over your head, to you who wear the foremost of crowns.

239. Salutations to you who are adorned with half a garland and half an armlet, to you who are decked with one ring for one ear, to you who are endowed with the speed of the mind, to you who are highly effulgent.

240. Salutations to you who are the foremost of gods, to you who are the foremost

of *Muni*, to you who are the foremost of celestials ! Salutations to you who wear half a wreath of lotuses, to you who have many lotuses on your body.

241. Salutations to you who have half your body smeared with sandal paste, to you who have half your body decked with garlands of flowers and smeared with fragrant unguents.

242. I bow to you who are bright-headed like the Sun, to you who are like the Sun, to you whose face is like the Sun, to you who have eyes each of which is like the Sun.

243. I bow to you who are *Soma*, to you who are as mild as *Soma*, to you who bear the lunar disc, to you who are of lunar aspect, to you who are the foremost of all creatures, to you who are adorned with most beautiful teeth.

244. I bow to you who are of a dark color, to you who are of a fair complexion, to you who have a form half of which is yellow and half white, to you who have a body half of which is male and half female, to you who are both male and female.

245—246. I bow to you who have bull for your vehicle, to you who proceed riding on the foremost of elephants, to you who are obtained with difficulty, to you who are capable of going to places unapproachable by others. I bow to you whose praises are sung by the *Ganas*, to you who are devoted to the various *Ganas*, to you who follow the track that is trod by the *Ganas*, to thee who are always devoted to the *Ganas* as to a vow.

247. I bow to you who are of the complexion of white clouds, to you who have the splendour of the evening clouds, to you who are incapable of being described by names, to you who are of your own form.

248. I bow to you having a garland of red color, to you who are clad in robes of red.

249. I bow to you whose crown is set with gems, to you who are adorned with a crescent, to you who wear many beautiful gems in your diadem, to you who have eight flowers on your head.

250. I bow to you who have a fiery mouth and fiery eyes, to you who have eyes effulgent like a thousand moons, to you who are of the form of fire, to you who are beautiful and agreeable, to you who are inconceivable and mysterious.

251. I bow to you who reign in the sky, to you who delight in living in pastures-grounds, to you who walk on the Earth,

to you who are the Earth, to you who are infinite, to you who are highly auspicious.

302. I bow to you who are nude, to you who make a happy home of every place where you may happen to be for the time being. I bow to you who have the universe for your home, to you who have both Knowledge and Felicity for your Soul.

303. I bow to you who always wear a diadem, to you who wear a large armlet, to you who have a snake for the garland round your neck, to you who wear many beautiful ornaments on your body.

304. I bow to you who have the Sun, the Moon, and Agni for your three eyes, to you who have a thousand eyes, to you who are both male and female, to you who are divested of sex, to you who are a Sankhya, to you who are a Yogin.

305. I bow to you who are the grace of these gods who are adored in sacrifices, to you who are the Atharvans, to you who remove all sorts of disease and pain, to you who remove every sorrow.

306. I bow to you who roar as deep as the clouds, to you who display diverse kinds of illusions, to you who lord over the soil and over the seed that is sown in it, to you who are the Creator of everything.

307. I bow to you who are the Lord of all the deities, to you who are the Master of the universe, to you who are fleet like the wind, to you who are of the form of the wind.

308. I bow to you who wear a garland of gold, to you who play on hills and mountains, to you who are adored by all who are enemies of the gods, to you who are endued with fierce speed and energy.

309. I bow to you who cut off one of the heads of the Grandfather Brahman, to you who have killed the Asura named Mahisha, to you who have three forms, to you who have every form.

310. I bow to you who are the destroyer of the triple city of the Asuras, to you who are the destroyer of (Daksha's) sacrifice, to you who are the destroyer of the person of Kama (the god of love) to you who hold the rod of destruction.

311. I bow to you who are Skanda, to you who are Visakha, to you who are the rod of the Brahmanas, to you who are Bhava, to you who are Sarva, to you who are of universal form.

312. I bow to you who are Ishana, to you who are the destroyer of Bhaga, to you who are the slayer of Andhaka, to you who are the universe, to you who are possessed

of illusion, to you who are both conceivable and inconceivable.

313. You are the one end of all creatures, you are the foremost, you are the heart of everything. You are the Brahman of all the gods, you are the Red and Blue of the Rudras.

314. You are the Soul of all creatures, you are He called Parusha in the Sankhya philosophy, you are the Rishava among all sacred things, you are the auspicious of the Yogins which, according to them, is indivisible.

315. Amongst those who follow the different modes of life, you are the Homeholder, you are the great Lord amongst the patriarchs. You are Kavera among all the Yakshas, and you are Vaisna amongst all the sacrifices.

316. You are Meru amongst mountains, you are the Moon among all luminaries of the sky, you are Vashishtha amongst Rishis, you are the Sun among the planets.

317. You are the lion among all the beasts, and the bull adored of all among all domestic animals.

318. Among the Adityas, you are Vishnu (Upendra), among the Vasus, you are Parashu, among birds you are Garuda, and among snakes you are Ananta.

319. Among the Vedas you are the Samanas, among the Yajushas you are the Shata-Rudriyas, among Yogins you are Sanatkumara, and among Sankhyas you are Kapila.

320. Among the Maruts you are Shakra, among the Pitris you are Devarat, among all the ragas you are the region of Brahman, and you are emancipation amongst all the ends of creatures.

321. Of all oceans you are the Ocean of Milk, among all mountains you are Himavat, among all the castes you are the Brahmanas, and among all learned Brahmanas you are he who has undergone the initiation.

322. You are the Sun among all things in the world, you are the destroyer called Kala. You are whatever else allied with superior energy or eminence existing in the universe.

323. You are endued with supreme power. This is my certain conclusion. I bow to you, O powerful and illustrious one, O you who are kind to all your worshippers.

324. I bow to you, O lord of Yogins. I bow to you, O original Cause of the universe. Be you pleased with me that am

a. your worshipper, that am very miserable and helpless.

325. O Eternal Lord, "do you become the refuge of this adorer of yours who is very weak and miserable! O Supreme Lord, you should pardon me for all the sins I have committed, taking mercy on me for my being your devoted worshipper.

326. I am stupefied by you, O Lord of all the gods, on account of the disguise in which you appeared before me. O Maheshwara, I did not give you the Arghya or water to wash your feet.

327. Having sung thus the praises of Ishana, I offered him, with great devotion, water to wash his feet and the articles of the Arghya, and then, with joined hands I resigned myself to him, ready to carry out his command.

328. Then, O sire, an auspicious shower of flowers dropped upon my head, carrying celestial fragrance and bedewed with cold water.

329. The divine musicians began to play on their kettle-drums. A delicious breeze, fragrant and sweet, began to blow and fill me with pleasure.

330-331. Then Mahadeva accompanied by his wife, and having the bull for his emblem, having been pleased with me, addressed the deities assembled there in these words, filling me with great joy.—Behold, ye gods, the devotion of the great Upamanyu. Indeed, steady and great is that devotion, and entirely fixed, for it remains unaltered.

332-333. Thus addressed by the great God armed with the Shula, the gods, O Krishna, having bowed down to him and joined their hands in respect, said these words.—O illustrious one, O God of the gods, O Lord of the universe, O Lord of all, let this best of twice-born persons obtain from you the fruition of all his desires!

334. Thus addressed by all the gods with the Grandfather Brahman among them, Sharva, otherwise called Isha and Shankara, said these words, as if smiling, to me.

The illustrious Shankara said:—

335. O dear Upamanyu, I am pleased with you. See me, O foremost of ascetics! O learned Rishi, you are firmly devoted to me and you have been well treated by me.

336. I have been very highly pleased with you on account of this your devotion to Shiva. I shall, therefore, give you to-day the fruition of your desires.

337. Thus addressed by the highly wise Mahadeva, tears of joy came into my eyes and my hair stood erect.

338. Kneeling down to him and bowing to him repeatedly, I then with a voice that was suppressed with joy, said to him.

339. O illustrious god, it appears to me that I was hitherto dead and that it is only to-day that I have taken my birth, and that my birth has to-day borne fruit, since I am standing now in the presence of Him who is the Master of both the gods and the Asuras!

340. Who else is more praiseworthy than I, since I am seeking with these eyes of mine Him of immeasurable prowess whom the very gods are unable to see without first paying hearty worship?

341-342. The learned and the wise consider that as the highest of all topics, which is Eternal, which is distinguished from all else, which is unborn, which is Knowledge, which is indestructible, at one with you, O powerful and illustrious one, you who are the beginning of all the topics, you who are indestructible and challengeless, you who know all the ordinances, you who are the foremost of Purushas, you who are the highest of the high.

343. You who had created from your right side the Grandfather Brahman, the Creator of all things, you are he who had created from your left-side Vishnu for protecting the Creation.

344-345. You are that powerful Lord who did create Rudra when the end of the cycle came and when the Creation was once more to be destroyed! That Rudra who originated from you destroyed the Creation with all its mobile and immobile beings, assuming the form of highly powerful Kala, of the cloud Samvartaka, and of the all-destroying fire. Indeed, when the time for the dissolution of the universe sets in, that Rudra stands, ready to swallow up the universe.

346. You are that Mahadeva who is the original Creator of the universe with all its mobile and immobile creatures. You are he who, at the end of the mon, stands, withdrawing all things into yourself.

347. You are he who pervades all things, you are the Soul of all things, you are the Creator of the Creator of all principles, Incapable of being beheld by even any of the gods, you are he who exists, pervading all principles.

348. H, O Lord, you have been pleased with me and if you would grant me boons, let this be the boon, O Lord of all the gods,

that my devotion to you may remain unchanged.

349. O best of the gods, let me through your grace, have knowledge of the Past, the Present, and the Future.

350. I shall also, with all my kinsmen and friends, always eat food mixed with milk. And let your illustrious self be for ever present at our gifted hermitage.

351. Thus addressed by me, the illustrious Maheshwara, gifted with supreme energy, that Master of all mobile and immobile creations, viz., Shiva, adored of all the universe, thus said to me these words.

The Illustrious God said :—

352. Be free from every misery and pain and be above decrepitude and death. Be gifted with fame, be endowed with great energy, and spiritual knowledge.

353. You shall through my grace, be always sought by the Rishis. Be your behaviour good and righteous. May you possess all attributes and universal knowledge. Be you of agreeable appearance.

354—355. May you possess everlasting youth, and let your energy be like that of fire. Whenever, again, you may wish to be in the presence, which is agreeable to you, of the ocean of milk, there shall that ocean appear before you. Do you, with your friends, always obtain food prepared with milk, with the celestial nectar being mixed with it.

356. After the expiration of an æon you will enjoy my company. Unending shall be your family and race and kinsmen.

357. O foremost of twice-born ones, your devotion to me shall be eternal. And, O best of Brahmanas, I shall always be present at your hermitage.

358. Live, O son, wherever you like shorn of anxiety. Thought of by you, I shall, O learned Brahmana, appear before you again.

359. Having said these words, and greeted me these boons, the illustrious Ishana, effulgent like millions of Suns, disappeared there and then.

360. It was even, O Krishna, that I saw, with the help of austere penances, that God of gods. I also got all that was said by the great God endowed with supreme intelligence.

361. See, O Krishna, before your eyes, these Siddhas living here and these Rishis and Vidyadharas and Yakshas and Gandharvas and Apsaras.

362. See these trees and creepers and plants yielding all sorts of flowers and

fruits. See them bearing the flowers of every season, with beautiful leaves, and spreading a sweet smell all around.

363. O you of mighty arms, all these are gifted with a celestial nature through the favour of that god of gods, that Supreme Lord, that great Deity.

Vasudeva continued :—

364—365. Hearing these words of his and seeing, as it were, with my own eyes all that he had described to me, I became filled with wonder. I then addressed the great ascetic Upamanyu and said to him, Highly praiseworthy as you are, O foremost of learned Brahmanas, for what righteous man is there except you whose retreat enjoys the distinction of being honored with the presence of that God of gods.

366. Will the powerful Shiva, will the great Shandara, O chief of ascetics, grant me also a sight of his body and show me favour?

Upamanyu said :—

367. Fearsome, O you having eyes like lotus petals, you will very soon see Mahadeva, O sinless one, I succeeded in seeing him.

368. O you of innumerable promises, I see with my spiritual eyes that you will in the sixth month from this, succeed in getting a sight of Mahadeva, O best of all persons.

369. You, O foremost of the Yadus, will obtain from Maheshwara and his wife twenty-four boons. I tell you what is true.

370. Through the favour of that Deity gifted with supreme wisdom, I know the Past, the Future, and the Present.

371—372. The great Hari has favored these thousands of Rishis and others. Why will not the powerful Deity show favour to you, O Mahadeva? I always like the meeting of the gods as does one like you, who is devoted to the Brahmanas, who is full of mercy and who is full of faith. I shall give you certain Mantras. Recite them continuously. By this you are sure to see Shankara!

The blessed Vishnu said :—

373. I then said to him, O twice-born one, through your favour, O great ascetic, I shall see the lord of the deities, that grinder of Dru's numberless sons.

374. Eight days, O Bharata, passed there like an hour, all of us being thus occupied with talk of Mahadeva.

375. On the eighth day, I underwent the initiation according to due rites, at the hands of that Brahmana. I received the shill from his hands, I went through the prescribed shave. I took up a quantity of Kishka blades in my hand. I wore rings for my ornaments. I rubbed my person with clarified butter. I put a cord of Manja grass round my loins.

376. For one month I lived on fruits. The second month I lived upon milk. The third, the fourth, and the fifth months I passed, living upon air only.

377. I stood all the while, upon one foot, and with my arms also raised upwards, and giving up sleep for all the time. I then saw, O Bharata, in the sky a light that seemed to be as dazzling as that of a thousand Suns.

378. Towards the centre of that effulgent glow, O son of Pandu, I saw a cloud looking like a mass of blue lilies, adorned with rows of garlands, decorated with many a grand rainbow, with flashes of lightning and the fire looking like eyes set on it.

379. Within that cloud was the powerful Mahadeva, himself of dazzling splendour, accompanied by his consort Uma. Indeed, the great God appeared to shine with his ornaments, energy, beauty, effulgence, and his beloved consort by his side.

380. The powerful Mahashevara, with his wife by his side, shone in the midst of that cloud. The appearance seemed to be like that of the Sun in the midst of clouds with the Moon by his side.

381. The hair on my body, O son of Kunti, stood erect, and my eyes expanded with wonder upon seeing Him, the refuge of all the gods and the remover of all their griefs.

382. Mahadeva was adorned with a diadem on his head. He was armed with his Shula. He was clad in a tiger-skin, had matted locks on his head, and bore the staff in one of his hands. He was armed, besides, with his Pinaka and the thunder-bolt. His teeth were sharp pointed. He was adorned with an excellent bracelet for the upper arm. His sacred thread was formed by a snake.

383. He wore an excellent garland of various colors on his bosom, that hung down to his knees. Indeed, I saw him like the highly bright moon of an autumnal evening.

384. Surrounded by various clans of spirits and choirs, he appeared like the autumnal Sun difficult of being looked at for its dazzling brightness.

385. A thousand and hundred Rudras stood around that God of controlled soul

and white deeds, seated upon his bull. All of them were employed in singing his praises.

386. The Adityas, the Vasus, the Saptaryas, the Vekshodas, and the twin Asvins, praised that Lord of the universe, by singing the hymns.

387. The powerful Indra and his brother Upendra, the two sons of Aditi, and the Grandfather Brahman, all sang in the presence of Shiva the Rathantara Saman.

388-393. Numberless masters of Yoga, all the twice-born Rishis with their children, all the celestial Rishis, the goddess Earth, the Sky, the Constellations, the Planets, the Months, the Fortnights, the Seasons, Night, the Years, the Kishinas, the Mahimas, the Namasas, the Yogas one after another, all the celestial Sciences and branches of knowledge, and all beings conversant with Truth, were seen bowing down that Supreme Perceptor, that great Father, that giver of Yoga.

394-395. Sanatsumara, the Veda, the Hymns, Marichi, Angiras, Atri, Pulastya, Pulaha, Kanti, the seven Manus, Sama, the Atharvas, and Vrihaspati, Bheiga, Daksha, Kashyapa, Vasudeva, Kashya, the Celschandas, Daksha, the Sacrifices, Dakshina, the Sacrificial Fires, the Havir poured in sacrifices, and all the articles of the sacrifices, were seen by me, O Yudhishtira, standing there in their embowered forms.

396-397. All the presiding deities of the worlds, all the Rivers, all the snakes, the mountains, the celestial Mothers, all the wives and daughters of the celestials, thousands upon thousands and millions of ascetics, were seen to bow down to that powerful Lord who is the soul of tranquillity. The Mountains, the Oceans, and the Points of the compass also did the same. The Gandharvas and the Apsaras highly proficient in music, in celestial songs, song and hymned the praises of Shiva who is full of wonder. The Vidyadharas, the Danavas, the Gubhyakas, the Rakshasas, and all created beings mobile and immobile were worshipping, in thought, word, and deed, that powerful Lord. That Lord of all the gods, viz., Naray, appeared before me, seated in all his glory.

398. Seeing that Ishana had showed himself to me by being seated in glory before my eyes, the whole universe, with the Grandfather and Shesha, looked at me.

399. I, however, had not the power to look at Mahadeva. The great god then addressed me, saying,—see, O Kishina, and speak to me!

400. You have worshipped me hundreds and thousands of times. There is no one in the three worlds who is dearer to me than you!

401. After I had bowed to him, his wife, viz., the goddess Uma, became pleased with me. I then addressed in these words the great God whose praises are hymned by all the gods headed by the Grandfather Brahman.

The blessed Vishnu said:—

402. 'I saluted Mahadeva, saying,—I bow to you, O you who are the origin of all things. The Rishis declare that you are the master of the Vedas. The pious hold that you are Penance, you are Sativa, you are Rajas, you are Tamas, and you are Truth.

403. You are Brahman, you are Rudra, you are Varuna, you are Agni, you are Manu, you are Bhava, you are Dhatri, you are Tashtri, you are Vidhatri, you are the powerful Lord of all things, you are everywhere.

404. All beings, mobile and immobile, have originated from you. You have created this world with all its mobile and immobile creations.

405. The Rishis say that you are superior to the senses, the mind, the vital air, the seven fires, everything else which rests upon the all-pervading Soul, and all the celestials who are worshipped.

406. You, O illustrious one, are the Vedas, the Sacrifices, Soma, Dakshina, Pavaka, Havi, and all other ingredients of sacrifice.

407. The merit of sacrifices, gifts, the study of the Vedas, vows, practices of restraint, Modesty, Fame, Prosperity, Glory, Contentment, and Success, are all for acquiring you.

408. Desire, Anger, Fear, Cupidity, Pride, Stepefaction, and Malice, Pains and Diseases, are, O illustrious one, all your offspring.

409. You are the acts of creatures, you are the joy and sorrow of those acts, you are the absence of joy and sorrow, you are that Nescience which is the eternal seeds of Desire, you are the great origin of Mind, you are Power, and you are Eternity.

410. You are the Unmanifest, you are Pavana, you are inconceivable, you are the thousand-rayed Sun, you are the shining intelligence, you are the first of all the subjects, and you are the support of life.

411—412. By the words Greatness, Soul, Understanding, Brahman, Universe, Shambhu, and Self-create, as well as other

words seen (in the Vedas), your nature is comprehended as being at one with Greatness and Soul. Knowing you as all this, the learned Brahman conquers that Ignorance which is the root of the world.

413. You are the heart of all creatures, and you are worshipped by the Rishis as Soul. Your arms and feet extend to every place, and your eyes, head, and face are everywhere. You hear everywhere in the universe, and you exist permeating everything.

414. You are the fruit of all acts which are performed in the Nimeshas and other divisions of time which originate from the Sun.

415. You are the original hstra. You are Male Being living in the hearts of all things. You are the successful fruits of Yoga.

416. Understanding and Intelligence and all the worlds depend upon you. Those who are given to meditation, who are always busy with Yoga, who are devoted to or firm in Truth and who have conquered their passions, seek you and depend on you.

417. They who know you as the one unchangeable, or one who lives in all hearts, or one who is endowed with supreme power, or one who is the ancient Male Being, or one who is pure Knowledge, or one that is the effulgent understanding, or one that is the highest refuge of all persons gifted with intelligence, are, indeed, highly intelligent men. Indeed, such persons reign supreme over intelligence.

418. By understanding the seven subtle principles, by comprehending your six attributes, and by mastering the true Yoga, the man of knowledge succeeds in entering into your great self.

419. After I had said these words, O Puruha, to Bhava, that remover of grief and pain, the universe, both mobile and immobile, reared like a lion.

420. The numberless Brahman present there, the gods and the Asuras, the Nagas, the Pishachas, the Pitris, the birds, various Rakshasas, various classes of ghosts and spirits, and all the great Rishis, then bowed down to that great Deity.

421. There then, dropped upon my head showers of highly fragrant celestial flowers and sweet winds blew on the spot.

422. The powerful Shankara then, given to the behalf of the universe, looked at the goddess Uma, and the king of the celestials and myself also, and thus spoke to me.

423. We know, O Krishna, that you, O slayer of foes, are greatly devoted to us! Do what is for your good. My love and affection for you is very great.

424. Do you ask for eight boons, I shall grant them, O Krishna, O best of all persons. Tell me what they are, O chief of the Yadavas. Say what you wish. You will have them, however difficult of attainment they may be.

CHAPTER XV.

(ANUSHASANIKA PARVA).—

Continued.

Krishna said:—

1—2. Bowing low my head with a controlled soul to that mass of energy and effulgence, I said to the great god, with a joyous heart, these words—I ask for these boons from you, namely, firmness in virtue, the destruction of enemies in battle, the highest glory, the greatest power, devotion to Yoga, your nearness, and hundreds upon hundreds of children.

3—4. Wherein Shukra said, so be it, repeating the words I had said. After this, the mother of the universe, the upholder of all things, she who purifies all things, etc., the wife of Sarva that huge receptacle of panaceas, said with controlled soul, these words to me:—The powerful Mahadeva has granted you, O sinless one, a son who shall be named Shamva.

5—6. Do you take from me also eight boons which you choose. I shall, indeed, grant them to you. Bowing her with my head bowed, I said to her, O son of Pandu,—I pray from you uniform affection for the Brahmanas, the favour of my father, a hundred sons, the highest enjoyment, love for my family, the favour of my mother, the attainment of tranquillity and peace, and cleanness in every deed.

Uma said:—

7. You will have them, O you who are adorned with prowess equal to that of a celestial. I never say what is untrue. You will have sixteen thousand wives. Your love for them and theirs also for you shall be limitless.

8. From all your kinsmen also, you will get the highest affection. You will have a most beautiful person. Seven thousand guests will daily feed at your palace.

Vasudeva continued:—

9. Having thus granted me boons, both

the god and the goddess, O Bharata, disappeared there and then with their associates, O elder brother of Bhima.

10. All these wonderful deeds I described fully, O best of kings, to that highly energetic Brahmana Upamanyu. Bowing down to the great God, Upamanyu said these words to me.

Upamanyu said:—

11. There is no god like Sarva. There is no end or refuge like Sarva. There is none who can grant so many or so high boons. There is none who is his equal in battle.

CHAPTER XVI.

(ANUSHASANIKA PARVA).—

Continued.

Upamanyu said:—

1—2. There was in the golden cycle, O sire, a Rishi named Tandi. With devoted heart he worshipped with the help of Yoga-meditation, the great God for ten thousand years. Hear me as I tell you the fruit or reward he reaped of such wonderful devotion. He succeeded in seeing Mahadeva and lauded him by uttering some hymns.

3—6. Thinking, with the help of his penance, of Him who is the supreme Soul and who is eternal and undecaying, Tandi became swifter with wonder and said these words,—I seek His refuge whom the Sankhyas describe and the Yogins think of as the great, the foremost, the Made Being, the provider of all things, and the Lord of all existent objects, who is the cause of both the creation and the destruction of the universe; who is superior to all the gods, the Asuras, and the Manis, who has nothing higher, who is increase, who is the Lord of all things, who has neither beginning nor end, and who is gifted with supreme power, who is possessed of the highest happiness, and who is effulgent and sinless.

7—10. After he had said these words, Tandi, saw before him that ocean of penance, that great God who is eternal and undecaying, who is peerless, who is inconceivable, who is eternal, and who is without any change, who is indivisible, who is whole, who is Brahma, who is above all attributes, and who is gifted with attributes, who is the highest delight of Yogins, who is without decrease, who is called Liberation, who is the refuge of the mind, of Indra, of Agni, of the Wind-God, of the entire universe,

and of the Grandfather Brahman; who cannot be comprehended by the mind, who is without change of any kind, who is pure, who is capable of being apprehended by the understanding only, and who is immaterial as the mind; who cannot be comprehended, who cannot be measured, who is difficult of being attained, by persons of impure souls, who is the origin of the universe, and who is above both the universe and the quality of darkness; who is ancient, who is Purusha, who is gifted with effulgence, and who is higher than the highest.

11. Dreading of seeing Him who investing himself with vital airs, lives in the individual soul, in the form of that effulgence which is called the Mind, the Rishi Tandi, passed many years practising the severest austerities, and having succeeded in seeing Him as the reward of these penances, he lauded the great God in the following terms.

Tandi said:—

12. You are the purifier of all purifiers and the refuge of all, O forerunner of all beings gifted with intelligence! You are the most dreadful energy of all kinds of energy. You are the austere penance of all penances.

13. You, O powerful one, are the liberal giver of blessings. You are the supreme Truth. I bow to you.

14. I bow to you, O you of a thousand rays, and, O refuge of all happiness! You are the bestower of that emancipation for which, O powerful one, Yama, shudding in fear of birth and death, strives to hard.

15. The Grandfather Brahman, Indra of a hundred sacrifices, Vishnu, the Vishwadevas, the great Rishi, cannot comprehend your real nature. How then can persons like ourselves expect to comprehend you.

16. Everything originates from you. Upon you depends everything. You are called Kala, you are called Purusha, you are called Brahman. Celestial Rishi well-read in the Puranas, say that you are trinus.

17. You are Adhi-Purusha, Adhyatma, Adhibhuta, Adhi-Dawata, Adhi-Loka, Adhi-Vijayam, and Adhi-Yajna.

18. Wise men, when they succeed in knowing you that lives in themselves and that can be known by the very gods, become freed from all fetters and enter into a state of existence that is above all sorrow.

19. They who do not wish to know you, are constrained to pass through numberless births and deaths. You are the door

of heaven and of Liberation. You are he who bring all beings into existence and withdraw them again into yourself. You are the great giver.

20. You are heaven, you are liberation, you are desire. You are the anger which inspires creatures. You are Sattwa, you are Rajas, you are Tamas, you are the ether regions, and you are the upper regions.

21. You are the Grandfather Brahman, you are Bhava, you are Vishnu, you are Skanda, you are Indra, you are Savitri, you are Yama, you are Varuna, you are Soma, you are Danti, you are Mana, you are Vidhatri, and you are Kavera the Lord of riches.

22. You are Earth, you are Wind, you are Water, you are Agni, you are Ether, you are Speech, you are the Understanding, you are Steadiness, you are Intelligence, you are the Acts, you are Truth, you are Untruth, you are existent, you are non-existent.

23. You are the senses, you are what is above Nature, you are immutable. You are superior to existent objects, you are superior to non-existent objects, you are capable of being conceived, you are incapable of being conceived.

24. You are at one with what is Supreme Brahman, with what is the highest order, with what is the end of both the Sankhyas and the Yogins.

25. Indeed, I have been greatly rewarded by you to-day an account of your granting me a sight of your form. I have attained the end of the righteous. I have been rewarded with that end which is prayed for by persons whose understandings have been purified by Knowledge.

26. Alas, so long I was steeped in Ignorance; for this long time I was an insensate fool, since I had no knowledge of you who are the Supreme Deity, you who are the only Eternal Entity as known by all persons.

27. In course of numberless lives have I at last succeeded in acquiring that Devotion towards you for which you have shown yourself to me, O you who are ever inclined to favour those who are devoted to you! He who knows you enjoys immortality.

28. You are always a mystery with the gods, the Asuras, and the ascetics. Brahman is concealed in a cave. The very ascetics cannot see or know him.

29. They are that powerful god who is the Creator of everything and whose face is turned towards all directions. You are

the Soul of all things, you see all things, you pervade all things, and you know all things.

30. You make a body for yourself. You hear that body. You are an embodied Being. You have a body, and you are the refuge of all embodied creatures. You are the creator of the vital airs, you possess the vital airs, you are endowed with vital airs, you are the giver of the vital airs, and you are the refuge of all beings endowed with vital airs.

31. You are that Adhyatma, which is the refuge of all pious persons who are given to Yoga-meditation and conversant with the Soul and who seek to avoid re-birth. Indeed, you are that Supreme Lord who is at one with that refuge.

32. You distribute all ends, happy or miserable, to all creatures. You ordain the birth and death for all created beings.

33. You are the powerful Lord who grants success to Rishis crowned with success regarding the fruition of their wishes. Having created all the worlds beginning with Brahmā, together with all the dwellers of heaven, you uphold and cherish them all, dividing yourself into your well-known eight forms.

34. Everything originates from you. All things depend upon you. All things, again, disappear in you. You are the sole Eternal object.

35. You are that region of Truth which is sought by the righteous and considered by them as the highest. You are that stoppage of individual existence sought by the Yogies. You are that Liberation which is sought by persons conversant with the Soul.

36. Beings crowned with success and having Brahman amongst them have concealed you in a cave for preventing the deities and Asuras and human beings from seeing you.

37. Although you live in the heart, yet are you concealed. Hence, stupefied by you the deities and Asuras and men cannot understand you, O Bhava, truly and in all your details.

38. O you living in all heart you appear before those persons who succeed in attaining to you after having purified themselves by devotion.

39. By knowing you one can avoid both death and re-birth. You are the highest object of knowledge. By knowing you no higher object remains for one to know.

40. You are the greatest object of acquirement. The person that is truly

wise, who by acquiring you, thinks that there is no higher object of acquisition. By attaining to you who are greatly subtle and who are the highest object of acquisition, the wise man becomes immortal.

41. The followers of the Sankhya system, well read in their own system of philosophy and possessing a knowledge of the qualities and of all the topics of enquiry,—those learned men who reign over the destructible by attaining to a knowledge of the subtle or indestructible,—succeed by knowing you in freeing themselves from all fetters.

42. Persons well read in the Vedas consider you as the one object of knowledge which has been explained in the Vedānta. These men, given to the suppression of vital airs, always meditate on you and at last enter into you as their highest end.

43. Riding on the car of OM, these men enter into Maheshwara. You are the solar door of the celestial road.

44. You are the lunar door, of that which is called the road of the Puris. You are Kashita, You are the points of the horizon, you are the year, and you are the cycles.

45. You are the sovereignty of the heavens, you are the sovereignty of the Earth, you are the Northern and the Southern solstices. In days of yore the Grandfather Brahman sang your praises. O you who are called blue and red, by reciting various hymns and urged you to create living creatures.

46. Brahmanas conversant with Rishi praise you by attaining Rishi, considering you as unattached to all things and as shorn of all forms. In sacrifices, Adhyayas, pour libations, uttering Yajushes in honor of you who are the sole object of knowledge, according to the three well-known ways.

47. Persons of purified understandings, who are conversant with Samana, sing you with the help of Samana. These twice-born, again, who are conversant with the Atharvans, hymn you as Rishi, as Truth, as the Highest, and as Brahman. You are the highest cause of the Sacrifice. You are the Lord, and you are Supreme.

48. The night and day are your organs of hearing and organ of sight. The feet, thighs and mouth for your head and arms. The seasons are your energy, penances are your patience, and the year is your anus and thighs, and feet.

49. You are Death, you are Yama, you are Hritisha, you are Kalā, you are gifted with speed of destruction, you are the

prime cause of Time and you are eternal Time.

50. You are the Moon and the Sun, with all the stars and planets and the atmosphere that fills space. You are the polar-star, you are the constellation called the seven Rishis, you are the seven regions beginning with Bhū.

51. You are Pradhana and Mahat, you are Umanifest, and you are this world. You are the universe beginning with Brahman and ending with the lowest vegetable creation. You are the beginning of all creatures. You are identical with the existent and the non-existent.

52. You are the eight Prakritis. You are, again, above the eight Prakritis. Every thing that exists, represents a portion of your divine Self.

53. You are the Supreme Eternal Happiness. You are the end of all things. You are the highest existence of the Righteous.

54. You are that state which is freed from every anxiety. You are Eternal Brahman. You are that highest state which forms the meditation of persons well-read in the auxiliary branches of the Vedas.

55. You are the highest Kasteha, you are the highest Kala. You are the highest Success, and you are the highest Refuge.

56. You are the highest Tranquility. You are the highest stoppage of Existence. By attaining to you, Yogins think that they have acquired the highest success.

57. You are Contentment, you are Success, you are Shrut, and you are the Smriti. You are that Refuge of the Soul which Yogies seek, and you are that indestructible Prapti which men of knowledge seek.

58. You are, foremost, that End which is sought by persons given to sacrifices and those who pour sacrificial libations, moved by particular desires, and who make large presents on such occasions.

59. You are that high End which those persons seek who consume and enrich their bodies with austere penances with continued recitations, with those rigid vows and fasts which belong to their penitential lives, and with other means of self-affliction.

60. O Eternal One, you are the End of those who are unattached to all things and who have given up all acts.

61. You, O Eternal One, are that End of those who seek Liberation from re-birth, who give up all enjoyments, and who desire the annihilation of the elements.

62. You are that high End, O illustrious one, which cannot be described, which is pure, which is the immutable one, and which is theirs who are given to knowledge and science.

63. These are the five Ends described in the Vedas and the Scriptures and the Puranas. It is through your favour that persons acquire those Ends, or, if they fail to attain to them, it is through your favour being denied to them.

64. It was thus that Tandī, who was a heap of penances, looked up to Mahadeva, and he sang also that high Brahman which in days of yore was sung by the Creator himself.

Upamanyu said :—

65. Thus lauded by that master of Brahman, viz., Tandī, Mahadeva, that illustrious and powerful god who was accompanied by his wife Uta, said these words.

Tandī said :—

66. Neither Brahman, nor Indra, nor Vishnu, nor the Vedicadevas, nor the great Rishis, know you. Pleased at this, Shiva said the following words.

The Holy One said :—

67. You shall be indestructible and eternal. You shall be freed from all sorrow. You will have great fame. You will be gifted with energy. You will get Spiritual Knowledge.

68. All the Rishis shall seek you, and your son, through my favour, shall become the author of Sutras, O Ishestak of twice-born ones.

69. What wishes of yours shall I grant to-day? Tell me, O son, what do you seek. —At this, Tandī joined his hands and said, —O Lord, let my devotion to you be steady.

Upamanyu said :—

70. Having given to Tandī these boons and received the adorations of both the gods and the Rishis, the great Deity disappeared there and then.

71. When the illustrious Deity, O lord of the Yadavas, thus disappeared with all his followers, the Rishi came to my hermitage and said to me all that had taken place.

72. Do you hear, O foremost of men, for your success, all those celebrated names that Tandī said to me.

73. The Grandfather had at one time recited ten thousand names of Mahadeva. In the scriptures, a thousand names of the god occur.

74. These names are not known to all. O you who is above destruction, in days of yore, The Grandfather Brahman uttered these names for worshipping the great Deity. Having acquired them through the favour of the Grandfather, Tandî communicated them to me.

CHAPTER XVII.

(ANUSHASANIKA PARVA).—

Continued.

Vasudeva said:—

1. Concentrating his mind, O Yudhishthira, the twice-born Rishi Upamanyu, with hands joined together in respect, uttered this abstract of names beginning from the very commencement.

Upamanyu said:—

2. I shall worship that great Deity who is worthy of the adorations of all creatures, by uttering those names which are celebrated over all the worlds,—names some of which were uttered by the Grandfather Brahman, some by the Rishis, and some of which occur in the Vedas, and the auxiliary sciences.

3. These names have been used by eminent persons. They are, again, true and fraught with success, and are capable of accomplishing all the objects of the utterer. They have been given to Mahadeva by Tandî whose soul was purified by Vedic learning and who invented those names with the help of his devotion.

4. With these names that have been uttered by many well-known pious persons and by sages conversant with all the subjects I shall worship him who is the greatest, who is the first, who takes to heaven, who is ready to give benefits upon all creatures, and who is unspurious.

5. These names have been heard in the universe, having spread from the region of Brahman. All of them are fraught with Truth. With these names I shall worship him who is Supreme Brahma, who has been described by the Vedas, and who is Eternal.

6. I shall now tell you, O chief of Veda's race, those names. Hear them with rapt attention. You are a devout worshipper of the Supreme Lord. Adore the illustrious Bhava, knowing him above all the deities.

7. And because you are devoted to him, I shall, therefore, recite those names before

you. Mahadeva is Eternal Bealman. No one even one endued with Yoga is able to describe, in even a hundred years, the glory and power of that great Deity in full. The beginning, middle, or end of Mahadeva cannot be apprehended by the very gods.

8. Such being the fact, who is there, O Mahadeva, that can recite the qualities of Mahadeva in full? I shall, however,—through the favour of that illustrious supreme and perfectly wise Deity, extended to me for my devotion to him,—recite his attributes in an abstract of few words and letters.

9. The Supreme Lord is incapable of being worshipped by any one if he does not grant his permission to the worshipper. As for myself, it is only when I become fortunate enough to receive his permission that I succeed in worshipping him.

10. I shall mention only a few names of that great God who is without birth and without destruction, who is the original cause of the universe, who is gifted with the highest Soul and whose origin is unmanifest.

11. Hear, O Krishna, a few names, that were uttered by Brahman himself, of that giver of boons, that worshipful god, that powerful one who has the universe for his form, and who is gifted with supreme wisdom.

12. These names that I shall recite are taken from the ten thousand names that the great Grandfather had uttered in days of yore, as clarified butter is extracted from curds.

13. As gold is the essence of rocky mountains, as honey is the essence of flowers, as Manda is the extract from clarified butter, so have these names been extracted from and represent the cream of those ten thousand names that were uttered by the Grandfather Brahman.

14. This abstract of names can remove every sin however heinous. It possesses the merit of the four Vedas. It should be understood with care, and be kept in the memory with concentrated soul.

15. It is fraught with auspiciousness. It brings on advancement. It destroys Rakshasas. It is a great purifier. It should be given only to him who is devoted to the great Lord, to him who has Faith, to him who believes. It should never be communicated to him who has no faith, him who is an unbeliever, him who has not conquered his soul.

16. That creature, O Krishna, who entertain malice towards the illustrious Mahadeva who is the original cause of

everything, who is the Supreme Soul, and who is the great Lord, has surely to go to hell with all his ancestors before and all his children after him.

18. This abstract of names that I shall recite to you is regarded as Yoga-meditation. This is regarded as Yoga. This is regarded as the highest object of meditation. This is what one should constantly recite. This is knowledge. This is the highest mystery.

19. If one, even on the eve of death, recites it or hears it recited to him, he succeeds in attaining to the highest end. This is holy. This is auspicious, this is fraught with every sort of benefit. This is the best of all things.

20. Brahman, the Grandfather of all the universe, having in days of yore, composed it, gave to it the foremost place among all excellent hymns.

21. Since then, this hymn of the greatness and glory of the great Mahadeva, which is held in the highest reverence by all the gods, is known as the king of all hymns.

22. This king of all hymns was first taken from the region of Brahman to heaven, the region of the gods. Tandî then got it from heaven. Hence it is known as the hymn composed by Tandî.

23. From heaven Tandî brought it down on Earth. It is the most sacred of all sacred things, and is capable of removing all sins however heinous.

24. O you of powerful arms, I shall recite to you that best of all hymns. This hymn belongs to him who is the Veda of the Vedas, and the most ancient of all ancient objects.

25. To him who is the energy of all energies, and the potency of all potencies; to him who is the most tranquil of all creatures gifted with tranquility, and who is the splendour of all splendours.

26. To him who is regarded as the most restrained of all creatures who are restrained, and him who is the intelligence of all creatures gifted with intelligence; to him who is regarded as the god of all gods, and the Rishi of all Rishis.

27. To him who is regarded as the sacrifice of all sacrifices and the most auspicious of all auspicious things; to him who is the Rudra of all the Rudras, and the effulgence of all effulgent things.

28. To him who is the Yogi of all Yogins, and the cause of all causes; to him from whom all the worlds come into

being, and to whom all the worlds return when they cease to exist.

29. To him who is the Soul of all creatures, and who is called Hata of great energy. Hear me recite those thousand and eight names of the great Sharva.

30. Hearing those names, O foremost of all men, you will get the fruition of all your desires—Ours! you are Immortal, you are Fixed, you are Powerful, you are Terrible, you are Foremost, you are Beon-giving, and you are Superior.

31. You are the Soul of all creatures, you are celebrated over all creatures, you are all things, you are the Creator of all, and you are Dhava. You carry matted locks on your head. You put on animal skins for your dress. You have a crest of matted hair on your head like the peacock. You are he who has the whole universe for your limbs. You are the Creator of all things. You are Hara because you destroy all things.

32. You are he who has eyes of the gazelle. You are the destroyer of all creatures. You are the supreme enjoyer of all things.

33. You are that Pravîti whence all actions originate. You are that Nivîti to whom all actions lead. You are observant of facts and vows you are Eternal, you are Unchangeable. You live in creatures, you possess the six well-known bodily powers, and the rest, you live the heart of every creature, you enjoy all things with the senses, and you are the grinder of all soul creatures.

34. You are he who is worthy of salutations of all, you are of great feats, you are he who has asceticism for his riches, you create all the elements at your will, you control your real nature by putting on the dress of a human. You are the Lord of all the worlds and of all living creatures. You are of immeasurable form, you are of huge body, you are of the form of Righteousness, you are of great fame, you are of great Soul, you are the Soul of all creatures, you have the universe for your form, you are of vast jaws.

35. You are the protector of all the worlds, you allow your Soul to disappear behind the darkness of ignorance. You are gladness. You are he whose ear is borne by scales. You are he who protects individual soul from the thunder of re-birth. You are adorable. You are obtained by purity and self-control and vows. You are again the refuge of all kinds of souls and observances including purity and self-control.

37. You are the Divine Architect who is conversant with every art. You are all-powerful. You are the beginning of all corners and things. You are Hiranyagarbha, the Creator of all things. You are endless power and happiness. You have a hundred eyes, you have expansive eyes. You are Soma. You are he who makes powerful all righteous creatures to assume glorious forms for shining in the sky.

38. You are the Moon, you are the Sun you are the planet Saturn, you are the descending node (of the Moon), you are the ascending node, you are Mangala (Mars), and you are Vrihaspati (Jupiter) and Shukra (Venus), you are Budha (Mercury), you are the worshipper of Ati's wife, you are he who shot his arrow at Satrikce when Satrikce fled from his anger in the form of a deer. You are sinless.

39. You possess penances by which you can create the universe. You possess penances by which you can destroy the universe. You are high-minded. You satisfy the wishes of all who dedicate themselves to you. You are the maker of the year. You are Mantra. You are the authority for all acts. You are the highest Penance.

40. You are given in Yaga. You are he who merges himself in Brahman. You are the great seed. You display what is unmanifest as the manifest form in which the universe exists. You have infinite might. You are he whose seed is gold. You are omniscient. You are the cause of all things. You are he who has the seed of action for the means of going from this world to the other and the other to this.

41. You have ten arms. You have winless eyes. You have a blue throat. You are the husband of Uma. You are the origin of all the infinite forms that are in the universe. You are he whose superiority is due to yourself. You are a hero in power. You are inert matter. You are all the topics of enquiry.

42. You are the ordinarer and governor of the topics. You are the chief of these things who serve you and are called Ganas. You cover infinite space. You are Kama the god of love. You are conversant with Mantras. You are the highest Mantra. You are the cause of the universe. You are the universal destroyer.

43. You carry in one of your hands the colabash. In another you hold the bow. In another you have arrows. In another you carry a skull. You carry the thunderbolt. You are armed with the Strataghem. You are armed with the sword. You hold

the battle-axe. You are armed with the Shula (trident). You are worshipped.

44. You have the sacrificial Id'd'e in one of your hands. You have beautiful form. You are gifted with abundant energy. You give most lavishly all that tends to adorn those who are devoted to you. You put on a turban on your head. You have a beautiful face. You are he who is full of splendour and power. You are he who is humble and modest.

45. You are exceedingly tall. You are he who has the senses for your rays. You are the greatest of preceptors. You are Supreme Brahma. You are he who took the shape of a jactil (for counselling a Brahmana who, invited by a rich Vaisya, had determined to commit suicide. You are he whose objects all become fruitful of themselves. You are one who has a bald head. You are one who does good to all.

46. You are unborn. You have numberless forms. You have all sorts of fragrance on your body. The matted locks on your head had sucked up the River Ganga when it first dropped from heaven. You are the giver of sovereignty. You are a Brahmacharin without having ever neglected the rigid vow of celibacy. You are famous for your sexual continence. You always lie on your back. You live in power.

47. You have three matted locks on your head. You are he who is clad in rage. You are Rudra. You are the celestial commander-in-chief, and you are all-pervading. You are he who moves about during the day. You are he who moves about in the night. You are of dreadful anger. You are endowed with effluence.

48. You are the destroyer of the powerful Asura who had come in the form of an infuriate elephant for destroying the sacred city of Varanasi. You are the destroyer of Daityas oppressing the universe. You are Kala or Time which is the universal destroyer. You are the supreme ordinarer of the universe. You are a mine of qualifications. You are of the form of the hen and the tiger. You are he who is clad in an elephant skin.

49. You are the Yogin who derives Time by getting over its in-existent influence. You are the original sound. You are the fruition of all desires. You are he who is worshipped in four ways. You are a night-ranger. You are he who walks in the company of spirits. You are he who walks in the company of ghostly beings. You are the Supreme Lord of even Indra and the other deities.

50. You are he who has multiplied himself infinitely in the form of all existent and non-existent things. You are the upholder of Mahat and all other compounds of the five primal elements. You are the primeval Ignorance or that is known by the name of Rahu. You are infinite. You are the supreme End of the Liberated. You are lord of dancing. You are he who makes others dance. You are the friend of the universe.

51. You are he whose aspect is calm and mild. You are endowed with penances which can create and destroy the universe. You are he who latters all creatures with your illusion. You are he who is above destruction. You are he who lived on a mountain. You are above all bonds and are unattached to all things, like Space. You have a thousand arms. You are victory. You are that perseverance which brings on success or victory. You are without idleness or procrastination which interferes with persevering activity.

52. You are brave. You are fear. You are he who put a stop to Vali's sacrifice. You gratify the desires of all your devotees. You are the destroyer of Dakṣha's sacrifice. You are amiable. You are slightly amiable.

53. You are exceedingly fierce and rob all creatures of their energy. You are the destroyer of the Amara Vata. You are always cheerful. You are of the form of riches which is covered by all. You have never been defeated. There is none more worshipful than you. You are he who emits deep roars. You are that which is so deep that no one can measure it. You are he whose power and the might of whose compassions and bull have never been gauged by anybody.

54. You are the tree of the world. You are the banian. You are he who sleeps on a banyan leaf when the universe, after dissolution, becomes one infinite sheet of water. You are he who shows mercy to all worshippers, assuming as you like, the form of Hari or Hara or Ganesha or Arka or Agni or Wind, etc. You have exceedingly sharp teeth. You are of huge proportions. You have a mouth vast enough to swallow the universe at once.

55. You are he whose followers are worshipped everywhere. You are he who removed all the fears of the gods when the prince of elephants had to be captured. You are the seed of the universe. You are he who has the same bull for your carriers that forms again the emblem on his banner in battle. You have Agni for your soul. You are the Sun who has green horses yoked to his car. You are the friend

of the individual soul. You are he who is conversant with the proper time for the performance of all religious rites.

56. You are he to whom Vishnu had paid his adorations. You are Vishnu. You are the ocean. You are the Mare's head that ranges within the ocean, ceaselessly emitting fire and drinking the salting waters as if they were sacrificial butter. You are Wind, the friend of Agni. You are of tranquil soul like the ocean which remains at rest and unmoved by the mildest air. You are Agni that drinks the libations of clarified butter poured in sacrifices with the help of Mantras.

57. You are he whom it is difficult to approach. You are he whose effulgence spreads over the infinite universe. You are expert in battle. You are well conversant with the time when one should engage in battle so that victory may be won. You are that science which deals with the motions of heavenly bodies. You are of the form of success or victory. You have a body for all time.

58. You are a house-holder for you have a tuft of hair on your head; you are a Sannyasin for your head is bald; you have matted locks on your head; you are known for your fiery eyes; you are he who appears in the sky of the isant encased in the body of every creature; you are he who enters into the brain of every creature; you bear the vehicles of age; you carry the bamboo flute; you have also the tabour; you possess the musical instrument called Tali; you have the wooden mortar used for husking grain; you are he who covers that illusion which covers Yama.

59. You are an astrologer because your understanding is always directed towards the motion of the wheel of Time which is made up of the luminaries in the sky; you are the individual soul whose understanding is directed to things that are the outcome of the qualities of Sattva, Rajas, and Tamas; you are that in which all things merge when dissolutions sets in; you are stable and fixed, there being nothing in you which is subject to change or mutation of any sort; you are the Lord of all creatures; your arms extend all over the great universe; you appear in numberless forms which are but portions of yourself; you pervade all things; you have no mouth.

60. You are he who frees creatures from the fetters of the world; you are easily attainable; you are he who appeared with a golden man; you are he who appears in the phallic emblem; you are he who roams in the forests in search of fawns and

animals; you are he who roams over the entire Earth; you are omnipresent.

61. You are the blast of all the trumpets blown in the three worlds; you have all creatures for your relatives; you are of the form of a snake; you live in mountain caves; you are at one with the commander-in-chief of the celestials; you wear garlands of flowers; you are he who enjoys the happiness which originates from the possession of earthly objects.

62. You are he from whom all creatures have got their three states of birth, existence and destruction; you uphold all things which exist or occur in the three stages of Time, viz., the Past, the Present, and the Future; you yourself free creatures from the effects of all pristine deeds as well as the present ones and from all the bonds of Ignorance and Desire; you are the binder of Asura chiefs; you are the slayer of foes in battle.

63. You are attainable by knowledge alone; you are Dureness; you are he who is served and worshipped by all the righteous; you are he who brings about the fall of even Brahman and the others; you are he who gives to all creatures the one share of joy and sorrow that each deserves according to his own deeds; you are peerless; you are well conversant with the rites which are given and appropriated in sacrifices.

64. You live everywhere; you wander everywhere; you have watched clothes; you are Vasava; you are immortal; you are at one with the Himavat mountains; you are the maker of pure gold; you are without acts; you uphold in yourself the fruits of all acts; you are the foremost of all upholder.

65. You have bloody eyes; you have eyes whose vision extends over the infinite universe; you have a car whose wheels are ever victorious; you are greatly learned; you are he who accepts your devotees for your servants; you are he who restrains and subjugates your senses; you are he who acts; you put on clothes whose warp and woof are made of snakes.

66. You are Supreme; you are he who is the lowest of the celestials; you are he who is well-grown; you have the musical instrument called Kahala; you are the giver of every wish; you are the grace personified in all the three stages of Time, viz., the Past, the Present, and the Future; you are endued with power which is always well spent; you are he who had assumed the form of Valarama.

67. You are the foremost of all coveted things, being Liberation or the highest of

all ends of creatures; you are the giver of all things; your face is turned towards all directions; you are he from whom various creatures have originated even as all forms have originated from space or are modifications of that primal element; you are he who falls into the pit called body; you are he who is helpless; you live in the sky of the heart.

68. You are of terrific form; you are the Deity called Anshu; you are the companion of Anshu and are called Aditya; you are endued with insurmountable rays; you are possessed of dazzling effulgence; you are fleet like the Wind; you have speed greater than that of the Wind; you are fleet like the mind; you enjoy all things, being invested with ignorance.

69. You live in every body; you live with Prosperity as your companion; you are he who imparts knowledge and instruction; you are he who delivers instruction silently; you are he who observes the vow of silence; you are he who passes out of the body for looking at the soul; you are he that is well worshipped; you are the giver of thousands.

70. You are the king of birds; you are the friend who gives aid; you are possessed of great effulgence; you are the Lord of all created beings; you are he who excites the appetites; you are the god of love; you are of the form of lovely women who are coveted by all; you are the tree of the world; you are the king of riches; you are the giver of fame.

71. You are god who distributes to all creatures the fruits of their deeds; you are yourself those fruits which you distribute; you are the most ancient; you are content; to cover with a single footstep of yours all the three worlds; you are the dwarf who deceived the Asura king Vaisi; you are the Yaghi crowned with success; you are a great Rishi; you are one whose objects become always successful; you are a Sanyasin.

72. You are he who is adorned with the marks of the mendicant order; you are he who is without such marks; you are he who is above the usages of the mendicant order; you are he who assures all creatures from every sort of fear; you are without any passions; you are the commander-in-chief of the celestial army; you are that Vishakha who sprang from the person of the celestial commander-in-chief when Indra hurled his thunder-bolt at him; you are he who enjoys the sixty subjects or heads of objects in the universe; you are the Master of the senses.

73. You are he who is armed with the thunder-bolt; you are infinite; you are the stupider of Daitya armies on the battle field; you are he who moves his car in circles among his own soldiers and who makes similar circles among the foes and devastating them returns safe and sound; you are he who knows the lowest depth of the world's ocean; you are Madhu; you have eyes whose color resembles that of honey.

74. You are he who has taken birth after Vrihaspati; you are he who does the acts which priests have to do in sacrifices; you are he who is always worshipped by persons of various modes of life; you are devoted to Brahma; you roam in the habitations of men in the world; you pervade all beings; you are he who knows truth.

75. You know and guide every heart; you are he who overgoes the entire universe; you are he who collects or stores the good and bad deeds of all creatures in order to distribute the fruits thereof; you are he who lives during even the night that follows the universal dissolution; you are the holder of the bow called Pinaka; you live in even the Daityas whose are the marks of your arrows; you are the author of prosperity; you are the powerful monkey who helped Vishnu in the incarnation of Rama in his expedition against Ravana.

76. You are the master of those Ganas who are your associates; you are each member of those various Ganas; you are he who gladdens all creatures; you are the enhancer of the joys of all; you take away the sovereignty and prosperity of even such high beings as Indra and others; you are the universal destroyer in the form of Death; you are he who lives in the sixty-four Kalas; you are very great; you are the grandfather.

77. You are the supreme phallic emblem which is worshipped by both gods and Asuras; you are of agreeable and beautiful features; you are he who seeks all beings comprehend the various sorts of people which exist as evidence of all ideas and notions; you are the Lord of vision and the other proofs of all ideas derived from the senses; you are the Lord of Yoga.

78. You are the Lord of seeds; you are the original cause of such seeds; you act in the ways that have been pointed out in the scriptures beginning with those which deal with the Soul; you are he in whom live power and the other qualities; you are the Mahabharata and other histo-

rical works; you see the treaties called Bhishma; you are Gautama; you are the author of the great work on Gunasmar named after the Moon.

79. You are he who punishes his enemies; you are he whom no man punishes; you are he who is sincere; all his religious acts and observance; you are he who becomes obedient to him who are devoted to you; you are he who can subdue others; you are he who fosters quarrels among the Gods and the Asuras; you are he who has created the fourteen worlds; you are the protector and cherisher of all Beings beginning from Brahman and ending with the lowest forms of vegetable life; you are the Creator of even the five principal elements; you are he who never enjoys anything.

80. You are free from decay; you are the highest form of happiness; you are a dainty pond of his power; you are Shakti; you are the punishment described in treaties on Politics and inflicted on offenders; you are the tyranny which prevails over the world; you are of pure Soul; you are stainless; you are worthy of adoration; you are the world that appears and disappears ceaselessly.

81. You are he whom fear is of the largest measure; you are he who has good dreams; you are a mirror in which the universe is reflected; you are he who has subjugated of all internal and external enemy; you are the maker of the Veda; you are the maker of the sayings contained in the Vedas and the Puranas and which are embodied in human language; you are highly learned; you are the grinder of enemies in battle.

82. You are he who lives in the dreadful clouds that appear at the time of the universal dissolution; you are most terrible; you are he who succeeds in subjugating all persons and all things; you are the great Destroyer; you are he who has fire for his energy; you are he whose energy is more powerful than fire; you are the Vayu-fire that consumes all things; you are he who is capable of being pleased by means of sacrificial libations; you are water and other liquids that are poured in sacrifices with the help of Mantras.

83. You are in the form of the god of Righteousness, the scatterer of the fruits of acts good and bad; you are the giver of happiness; you are always gifted with effulgence; you are of the form of fire; you are emerald-headed; you are always present in the phallic emblem; you are the source of blessedness; you can

never be defeated in the pursuit of your objects.

84. You are the giver of blessings; you are of the form of blessedness; you are he to whom is given a share of sacrificial offerings; you are the distributor of sacrificial offerings; you are gifted with great speed; you are he who is dissociated from all things; you are he who is possessed of the most powerful limb; you are he who is employed in the act of generation.

85. You are of a dark hue; you are of a white complexion; you are the source of all embodied creatures; you have huge feet; you have huge hands; you are of huge body; you have wide extending fame.

86. You have a huge head; you are of huge proportion; you are of vast vision; you are the home of the darkness of ignorance; you are the Destroyer; you are possessed of huge ears; you have huge lips; you are he who has vast cheeks.

87. You have a huge nose; you are of a vast throat; you have a vast neck; you are he who tears the bond of society; you have a vast chest; you have a vast breast; you are the inner soul which lives in all creatures; you have a deer on your lap.

88. You are he from whom numberless worlds hang down like fruits hanging down from a tree; you are he who stretches his his lips at the time of the universal dissolution for devouring the universe; you are the ocean of milk; you have huge teeth; you have huge jaws; you have a huge tongue; you have a huge mouth.

89. You have big nails; you have huge hairs; you have very long hairs; you have a big stomach; you have matted locks of great length; you are ever cheerful; you are of the form of grace; you are of the form of belief; you are he who has mountains for his bow.

90. You are he who is full of affection to all creatures like a parent towards his children; you are he who has no affection; you are unengaged; you are highly devoted to (Yoga) meditation; you are of the form of the tree of the world; you are he who is marked out by the tree of the world; you are never initiated with eating; you are he who has the Wind for your vehicle for going from place to place.

91. You are he who ranges over hills and hillocks; you are he who lives on the mountains of Meru; you are the king of the celestials; you have the Atharvans for your head; you have the Samanas for

your mouth; you have the thousand Ricks for your immeasurable eyes.

92. You have the Vajushas for your feet and hands; you are the Upanishata; you are the rituals; you are the mobile; you are he whose solicitude are never unfilled; you are he who is always bent on favouring; you are he who is of beautiful form.

93. You are of the form of the good that one does to another; you are that which is dear; you are he who always advances towards your devotees; you are gold and other precious metals held dear by all; your effulgence is like that of burnished gold; you are the navel; you are he who makes the fruits of sacrifices grow; you are of the form of that faith and devotion which the pious have for sacrifices; you are the maker the universe; you are the immobile.

94. You are the twelve states through which a person passes; you are he who causes fear; you are the beginning of all things; you are he who unites Individual Soul with Supreme Brahma through Yoga; you are at one with that Yoga which brings about such a union between the Individual Soul and Supreme Brahma; you are unmanifest; you are the presiding god of the fourth age.

95. You are eternal Time; you are of the form of the Fortitude; you are adored by the Destroyer himself.

96. You live in the midst company; you admit your devotees as members of your Gana; you have Brahman himself for the driver of your car; you sleep on ashes; you protect the universe with ashes; you are he whose body is made of ashes; you are the tree that grants the fruition of all wishes; you are of the form of those who make up your Gana.

97. You are the protector of the fourteen regions; you are above all the regions; you are full; you are worshipped by all creatures; you are white; you are he who has perfectly pure body, speech and mind; you are he who has attained to that purity of existence which is called Liberation; you are he who is incapable of being soiled by impurity of any sort; you are he who has been attained to by the great preceptors of old.

98. You live in the form of Righteousness or duty in the four modes of life; you are that Righteousness which is of the form of rites and sacrifices; you are of the form of that skill which the Divine Architect possesses; you are he who is worshipped as the primordial form of the universe;

you have eight arms ; your lips are of a coppery color ; you are of the form of the vast waters that are contained in the Ocean ; you are highly stable and fixed.

99. You are Kapila ; you are brown ; you are all the hues whose mixture produces white ; you are the period of life ; you are ancient ; you are recent ; you are a Gandharva ; you are the mother of the celestials in the form of Aditi ; you are Garuda, the king of birds, born of Vinata by Kashyapa otherwise called Tarutnya ; you are capable of being comprehended easily ; you are of excellent and agreeable speech.

100. You are he who is armed with the battle axe ; you are he that is desirous of victory ; you are he who assists others in the accomplishment of their objects ; you are an excellent friend ; you are he who carries a hut made of two hollow gourds ; you are of terrible anger ; you have for your children beings higher than men and gods ; you are of the form of that Vishnu who floats on the waters after the universal dissolution ; you devour all things with great ferocity ; you are he who procreates offspring ; you are family and race, continuing from generation to generation ; you are the blast that a bamboo flute emits ; you are faultless ; you are he whose limbs are all very beautiful ; you are full of illusion ; you do good to others without expecting any return ; you are Wind ; you are Fire.

101. You are the letters of the world which bind Individual Soul ; you are the creator of those letters ; you are the tearer of such letters ; you are he who lives with even the Daityas ; you live with those who are the enemies of all acts ; you have large teeth and powerful weapons.

102. You are he who has been greatly censured ; you are he who stupefied the Rishis living in the Daruka forest ; you are he who did good to even your detractors, viz., those Rishis living in the Daruka forest ; you are he who removes all fears and who removing all the fears of those Rishis gave them Liberation ; you are he who has no equal ; you are the king of the celestials ; you are the greatest of the gods ; you are an object of adoration with even Vishnu ; you are the destroyer of those who are the enemies of the gods.

103. You are he who lives in the nethermost region ; you are invisible but can be comprehended, even as the wind which though invisible is perceived by every body ; you are he whose knowledge extends to the bottom of everything and who knows the inner nature of all things ; you are the object which

is enjoyed by him who enjoys it ; you are the Ajakaput among the eleven Ikshvaks ; you are the king of the entire universe ; you are of the form of all souls in the universe ; you are he who is not subject to those three qualities ; you are he who is above all attributes and is a state of pure existence which is incapable of being described with the help of any adjective or a language.

104. You are the king of physicians called Dhanwantari ; you are a comet ; you are the celestial commander-in-chief called Skanda ; you are the king of the Yakshas, called Kuber, who is your inseparable companion and who is the king of all riches in the world ; you are Dhatri ; you are Shakra ; you are Vishnu ; you are Mitra ; you are Yashtri ; you are the Pole Star ; you are the upholder all things. You are the Prabhava amongst the Vasus.

105. You are the wind which can go everywhere ; you are Aryaman ; you are Savitri ; you are Ravi ; you are that ancient king of great celebrity known by the name of Ushanga ; you are he who protects all creatures in various ways ; you are Mandhatri ; you are he from whom all creatures originate.

106. You are he who exists in various forms ; you are he who makes the various colours exist in the universe ; you are he who upholds all desires and all attributes ; you are he who has the lotus on your navel ; you are he within whose womb are numberless mighty creatures ; you have a face beautiful as the moon ; you are wind ; you are fire.

107. You are possessed of great power ; you are gifted with tranquillity of soul ; you are old ; you are he who is known with the help of Righteousness ; you are Lakshmi ; you are the maker of the field of action ; you are he who resides in the field of action ; you are the soul of the field of action ; you are the medicine of the attributes of sovereignty and the others.

108. All things lie in you ; you are the master of all creatures having life-breaths ; you are the god of the gods ; you are he who is attached to happiness ; you are existent ; you are non-existent ; you are, he who possesses the best of all things.

109. You are he who lives on the summit of Kailasa ; you are he who goes to the mountains of Himavat ; you carry away all things by you like a powerful current washing away trees and other objects standing on its banks ; you are the maker of Pushkara and other large lakes and receptacles of natural water ;

- you are possessed of infinite knowledge; you are the giver of infinite blessings.
110. You are a merchant; you are a carpenter; you are the tree; you are the tree called Vakula (*Mimusops Elengi*, Linn); you are the sandal-wood tree (*Santalum album*, Linn); you are the tree called Chcheda (*Alstonia Scholaris*, syn. *Echitis Scholaris*, Roxb); you are he whose neck is very strong; you are he whose shoulder-joint is huge; you are not restless; you are the principal herbs and plants with their produce.
111. You are he who grants success upon others regarding the objects upon which they bestow their heart; you are the correct conclusions of both the Vedas and Grammar; you are he who sends out leonine roars; you are endowed with leonine fangs; you ride on the back of a lion for performing your journeys; you have a car drawn by a lion.
112. You are the truth of truth; you are he whose dish or plate is formed by the Destroyer of the universe; you are always engaged in seeking the well-being of the worlds; you are he who saves all creatures from distress; you are the bird called Saranga; you are a new swan; you are he who is shown in beauty on account of the crest on your head; you are he who protects the place where assemblies of the wise sit for dispensing justice.
113. You are the abode of all creatures; you are the cherisher of all creatures; you are Day and Night; you are he who is without fault and, therefore, never censured; you are the upholder of all creatures; you are the refuge of all creatures; you are without birth; you are existent.
114. You are ever fruitful; you are endowed with concentration and meditation; you are the heroic Uchchishravas; you are the giver of food; you are he who upholds the vital airs of living creatures; you are gifted with patience; you are possessed of intelligence; you are endowed with exertion and cleverness; you are respected by all; you are the giver of the fruits of virtue and sin; you are the cherisher of the senses; you are the lord of all the luminaries; you are all collections of objects; you are he whose dresses are made of cow-hides; you are he who removes the sorrow of his devotees.
115. You have a golden arm; you are he who protects the bodies of Yogins who seek to enter their own selves; you are he who has reduced all his foes to nothingness; you are he the measure of whose gladness is very great; you are he who won victory over the god of love who is irresistible; you are he who has controlled his senses.
116. You are the note called Gandhara in the musical octave; you are he who has an excellent and beautiful home; you are he who is ever given to games; you are of the form of cheerfulness and contentment; you are he called vast or infinite; you are he in whose house the foremost of hymns has been composed; you are he whose dancing is characterised by big strides and large leaps; you are he who is worshipped reverentially by the various clans of Asuras.
117. You are he who owns a vast standard; you are the mountain of Meru; you are he who roves among all the summits of that great mountain; you are so mobile that it is very difficult to catch you; you are capable of being explained by preceptors to disciples although you are incapable of being described in words; you are of the form of that instruction which preceptors give to disciples; you are he who can perceive all agreeable scenes simultaneously.
118. You are of the form of the portched gates of cities and palaces; you are of the form of the moats and ditches that surround fortified towns and give the victory to the besieged garrison; you are the Wind; you are of the form of fortified cities and towns built by walls and moats; you are the prince of all winged creatures; you are of the form of Garuda; you are he who causes the creation by union of the opposite sexes; you are the foremost of all in virtues and knowledge; you are superior to even him who is the foremost of all in virtues and knowledge; you are above all the virtues and knowledge.
119. You are eternal and immutable as also dependent on yourself; you are the lord and protector of the gods and Asuras; you are the master and protector of all creatures; you are he who puts on a coat of mail; you are he whose arms are competent to grind all enemies; you are an object of worship with even him who is called Suparvan in heaven.
120. You are he who gives the power of bearing or upholding all things; you are yourself competent to bear all things; you are fixed and steady; you are white or pure; you carry the trident that can destroy (all things); you give bodies to those that constantly revolve in the universe of birth and death; you are more valuable than riches; you are the conduct of the righteous.
121. You are he who had torn the head of Brahman after due thought; you are

he who is endued with all those auspicious marks which are described in the sciences of palmistry, podology, phrenology and other branches of knowledge relating to physiognomy, etc., as the indicator of the mental tendency; you are that wooden bar which is called the axle of a car and, therefore, you are he who is attached to the car represented by the body; you are attached to all things; you are gifted with very great power, being as you are a hero of heroes.

122. You are the Veda; you are the Smritis, the Itihāsas, the Purāṇas, and other scriptures; you are the illustrious god of every sacred shrine; you are he who has the Earth for his car; you are the inert elements that form every creature; you are he who gives life into every combination of those inert elements; you are the Prāṇas and other sacred Mantras that put life into dead matter; you are he who casts peaceful looks; you are severely harsh.

123. You are he in whom exist numberless precious attributes and possessions; you have a body that is red; you are he who has all the vast oceans for so many ponds filled for your drinking; you are the root of the tree of the world; you are equitably beautiful and shines with superior grandeur; you are of the form of ambrosia or nectar; you are both cause and effect; you are an ocean of penances.

124. You are he who is desirous of getting to the highest state of existence; you are he who has already acquired that state; you are he who is known for the purity of his conduct and acts and observances; you are he who is possessed of great fame; you are the ornament of armies; you are he who is bedecked with celestial ornaments; you are Yoga; you are he from whom originates eternal time measured by Yugas and Kalpas; you are he who conveys all creatures from place to place.

125. You are of the form of Righteousness and sin and their compounds; you are great and without form; you are he who killed the powerful Asura that had approached against the sacred city of Varanasi in the form of an infuriate elephant of huge proportions; you are of the form of death; you grant all creatures fruition of their wishes proportionate to their merits; you are approachable; you know all things beyond the ken of the senses; you know the essences.

126. You are he who continually shines in beauty; you put on garlands from neck to the feet; you are Hara having the Moon for his beautiful eye; you are the salt ocean of immeasurable extent; you

are the first three Yugas; you are he whose appearance is always full of advantage to others.

127. You are he who has three eyes; you are he whose forms are greatly subtle; you are he whose ears are bored for putting on jewelled ear-rings; you are the bearer of matted locks; you are the point which indicates the nasal sound; you are the two dots (in the alphabet) which indicate the sound of the aspirated *B*; you have an excellent face; you are the arrow that is shot by the warrior for bringing about the destruction of his enemy; you are all the weapons that are used by warriors; you are gifted with patience capable of bearing all things.

128. You are he whose knowledge has originated from the stoppage of all physical and mental functions; you are he who appears as Truth on account of the cessation of all other faculties; you are that note which, originating from the region called Gaṇḍhāra, is greatly sweet to the ear; you are he who is armed with the powerful bow (called Pinaka); you are he who is the understanding and the desires which exist in all creatures, besides being the supreme upholder of all beings; you are he from whom all acts originate.

129. You are that wind which originates at the time of the universal dissolution and which is capable of churning the entire universe as the staff in the hands of the dairy-maid churns the milk in the milk-pot; you are he who is full; you are he who sees all things; you are the sound which arises from slapping palm against palm; your palm serves as the dish or plate whence to take his food; you have an adamantine body; you are exceedingly great.

130. You are of the shape an umbrella; you are he who has an excellent umbrella; you are well known to be at one with all creatures; you are he who having put forth three feet covered all the universe with two and wanted space for the third; you have a bald head; you are he whose form is greatly ugly and dreadful; you are he who has undergone many modifications and become all things in the universe; you are he who has the well-known badge of Renunciation, etc., the stick; you are he who has a Kunda; you are he who is incapable of being attained to by means of acts.

131. You are he who is at one with the green-eyed king of beasts; you are of the form of all the points of the compass; you are he who is armed with the thunder; you are he who has a hundred tongues; you are he who has a thousand feet and

thousand heads; you are the lord and king of the celestials; you are he who is made up of all the gods; you are the great Lord or preceptor.

132. You are he who has a thousand heads; you are he who is competent to get the fruition of every wish; you are he whose protection is sought by every one; you are he who is the creator of all the worlds; you are he who is the great purifier of all from every sin, in the form of shrines and sacred waters; you are he who has three Ligh Mantras; you are the youngest (son of Aditi and Kashyapa); you are both black and tawny.

133. You are the maker of the Brahman's red; you are armed with the Satagha, the noose, and the dart; you are he who was born within the primeval lotus; you are he who has a huge womb; you are he who has the Vedas in his womb; you are he who takes his rise from that infinite spot of waters which appears after the dissolution of the universe.

134. You are he who has the effulgent rays; you are the creator of the Vedas; you are he who studies the Vedas; you are he who knows the meaning of the Vedas; you are devoted to Brahma; you are the refuge of all persons devoted to Brahma; you are of numberless form; you have innumerable bodies; you have irresistible prowess.

135. Your nature transcends the three universal tendencies (of Sattva, Rajas, and Tamas); you are the lord of all sentences; you are fleet like the wind; you are fleet like the mind; you are always unceasing with sandal-paste; you are the end of the stock of the primeval lotus; you are he who brought the celestial cow Sarabha down from a superior station to an inferior one by imprecating a curse upon her; you are that Brahman who was unable to see your end.

136. You are adorned with a large garland of Kamikara flowers; you are adorned with a diadem of blue gems; you are the wielder of the bow called Pinaka; you are the master of the sciences of Brahma; you are he who has controlled his senses by the help of your knowledge of Brahma; you are he who bearest Ganga on your head; you are the husband of Uma the daughter of Himavat.

137. You are powerful; you are he who protects the universe by assuming various incarnations; you are worthy of adoration; you are that primeval Being with the equine head who recited the Vedas with a thundering voice; you are he whose

favour is very great; you are the great subjugator; you are he who has killed all his enemies; you are both white and tawny.

138. You have a gold-fined body; you are he who is of the form of pure joy; you are of a controlled soul; you are the basis of Ignorance which is called Pradhana and which, consisting of the three qualities of Sattva, Rajas and Tamas, is the cause whence the universe has originated; you are he whose faces are turned to every direction; you are he who has three eyes; you are he who is superior to all creatures.

139. You are the soul of all mobile and immobile beings; you are of the form of the subtle soul; you are the giver of immortality in the form of Liberation as the fruit of all acts of virtue achieved by creatures without the desire of fruits; you are the preceptor of even those who are the gods of the gods; you are Vasu the son of Aditi; you are he who has innumerable rays of light, who brings forth the universe, and who is of the form of that Soma which is drunk in sacrifices.

140. You are Vyasa, the author of the Puranas and other sacred histories; you are the creations of Vyasa's brain both abridged and unabridged; you are the sum-total of sentences; you are the Season; you are the Year; you are the Month; you are the Fortnight; you are these sacred Days that end or conclude these periods.

141. You are the Kalas; you are the Kashthas; you are the Lavas; you are the Matras; you are the Mahuras and Aha and Kshapas; you are the Kshanas; you are the soil upon which the tree of the universe stands; you are the seed of all creatures; you are the principle of greatness; you are the sprout of sensibility.

142. You are existent; you are non-existent; you are Manifest; you are Unmanifest; you are the Father; you are the Mother; you are the Grandfather; you are the door of Heaven; you are the door of the generation of all creatures; you are the door of Liberation; you are those acts of virtue which lead to the felicity of heaven.

143. You are extinction; you are the gladdener; you are the region of Truth; you are superior to even that region of Truth which is attainable by the pious; you are he who is the creator of both the gods and the Asuras; you are the refuge of both the gods and the Asuras.

144. You are the preceptor of both the gods and the Asuras; you are ever victorious; you are ever worshipped by the gods and the Asuras; you guide the deities and the Asuras even as the Mahatma guides the elephant; you are the refuge of all the gods and the Asuras.

145. You are the king of both the deities and the Asuras; you are the leader in battle of both the gods and the Asuras; you are he who transcends the senses and shines by himself; you are of the form of the celestial Rishis; you grant boons to the deities and the Asuras.

146. You are he who rules the hearts of the gods and the Asuras; you are he into whom the universe enters; you are the refuge of even him who is the ruler of the hearts of both the gods and the Asuras; you are he whose body is made up of all the gods; you are he who has no being superior to you of whom to think; you are he who is the inner soul of the gods; you are he who has originated from his own self.

147. You are of the form of immobile things; you are he who covers the three worlds with three steps of his; you are possessed of great learning; you are stainless; you are he who is freed from the quality of Rajas; you are above destruction; you are he in whose honor hymns should be sung; you are the lord of the irresistible elephant of time; you are of the form of that lord of Tigers who is adored in the country of the Kailugas; you are he who is called the lion among the gods; you are he who is the foremost of men.

148. You are profoundly wise; you are he who first takes a share of the offerings in sacrifices; you are imperceptible; you are the collection of all the celestials; you are he in whom penances prevail; you are always in excellent Yoga; you are auspicious; you are armed with the thunderbolt; you are the source whence the weapons called maces have taken their origin. You are he whom your devotees acquire in various ways.

149. You are Guha (the celestial commander-in-chief); you are the supreme limit of happiness; you are at one with your creation; you are he who rescues your creatures from death; you are the purifier of all including Brahman himself; you are of the form of bulls and other horned animals; you are he who is fond of mountain summits; you are the planet Saturn; you are Kavya the king of the Yakshas; you are congregate faultless.

150. You are he who gives gladness; you are all the celestials in a body; you are the cessation of all things; you are all the duties that belong to all the modes of life; you are he who has an eye on his forehead; you are he who sports with the universe as his marble ball; you are of the form of deer; you are gifted with the energy that is of the form of knowledge and penance.

151. You are the master of all immobile things; you are he who has restrained his senses by various regulations and vows; you are he whose objects have all been fulfilled; you are at one with Liberation; you are different from him whom we adore; you have truth for your penance; you are of a pure heart.

152. You are he who lords over all vows and fasts; you are the highest; you are Brahman; you are the highest refuge of your devotees; you are above all fetters; you are freed from the corporeal body; you are adorned with every kind of prosperity; you multiply the prosperity of your devotees; you are what is continually undergoing changes.

153. I have thus, O Krishna, sang the praises of the illustrious god by reciting his names in the order of their importance. Who is there who can sing the praises of the lord of the universe, that great Lord of all who is worthy of our adoration, worship, and reverence, whom the very gods headed by Brahman are unable to praise and whom the Rishis also fail to sing.

154. Helped, however, by my devotion to him, and having received his permission, I have lauded that Lord of sacrifices, that Deity of supreme power, that foremost of all creatures gifted with intelligence.

155. By praising with these names which increase one's auspiciousness the great lord of blessedness, a worshipper of devoted soul and pure heart gains his own self.

156. These names form a hymn which supplies the best means of attaining to Brahman. With the help of this hymn one is sure to acquire Liberation. The Rishis and the gods all praise the highest deity by uttering this hymn.

157. Hymned by persons of controlled soul, Mahadeva becomes pleased with those who sing his praises thus. The illustrious god is always full of mercy towards his devotees. Gifted with omnipotence, he it is who gives Liberation to those who adore him.

158. These foremost of men who are endowed with faith and devotion, hear and

recite for others and utter with respect the praises of that highest and eternal Lord, viz., Ishana, in all their successive lives and worship him in thought, word, and deed, and worshipping him thus at all times, viz., when they are lying or seated or walking or awake or opening the eyelids or shutting them, and thinking of him again and again, become objects of respect with all their fellow men and derive great pleasure and exceeding joy.

162. When a creature becomes purged of all his sins in course of millions of births in various orders of Being, it is then that devotion originates in his heart for Mahadeva.

163. It is by good luck only that undivided devotion to Brahma who is the original cause (of the universe) fully originates in the heart of one who is conversant with every mode of adoring that great Deity.

164. Such stainless and pure devotion to Rudra, which has singleness of purpose and which is simply irresistible in its course, is seldom to be found among even the gods, but never among men.

165. It is through the favour of Rudra that such devotion originates in the hearts of human beings. On account of such devotion, men, identifying themselves wholly with Mahadeva, succeeds in acquiring the highest success.

166. The illustrious Deity, who is always bent upon showering favour to them who seek him with humility rescues them from the world who throw themselves whole mindedly upon him.

167. Save the great god who frees creatures from re-birth, all other gods continually nullify the Penances of men, for men have no other source of power that it is as great as these.

168. It was thus that Tandi of tranquil soul, resembling Indra himself in glory, laid to the illustrious Master of all existent and non-existent things, that great Deity clad in animal skin.

169. This hymn was borne by Brahman himself. Indeed, Brahman had sung it before Shankara. You are a Brahman. You will, therefore, comprehend it well.

170. This is cleansing, and washes away all sins. This confers Yoga, Liberation, heaven and contentment.

171. He who recites this hymn with exact devotion to Shankara, succeeds in acquiring that high end which is theirs who are devoted to the doctrines of the Sankhya philosophy.

172. That worshipper who recites this hymn daily for one year with singleness of devotion succeeds in acquiring the end that he desires.

173. This hymn is a great mystery. It formerly lived in the breast of Brahman the Creator. Brahman gave it to Shakra. Shakra gave it to Death.

174. Death gave it to the Rudras. From the Rudras Tandi got it. Indeed, Tandi got it in the region of Brahman as the reward of his austere penances.

175. Tandi communicated it to Shakra and Shakra of Bhrgu's race communicated it to Gautama. Gautama, again, O descendant of Madhu, communicated it to Valvaswata-Mano.

176. Manu communicated it to the highly intelligent Narayana, numbers among the Sadiyas and held highly dear by him. The illustrious Narayana, numbered among the Sadiyas and endued with undecaying glory, communicated it to Yama.

177. Valvaswat-Yama communicated it to Nachiketa. Nachiketa, O you of Vishnu's race, communicated it to Markandeya.

178. From Markandeya, O Janardhana I got it as the reward of my vows and fasts. To you, O slayer of enemies, I communicate that hymn unheard by others.

179. This hymn leads to heaven. It removes disease and bestows long life. This is worthy of the highest praise, and is consistent with the Vedas.

Krishna said :—

179—80. That person, O Partha, who recites this hymn with a pure heart observing the vow of celibacy, and with his senses under restraint, regularly for one whole year, succeeds in acquiring the fruits of a horse-sacrifice, Danavas and Yakshas and Rakshasas and Pishachas and Vardhanas and Gubjakas and snakes can do no harm to him.

CHAPTER XVIII.

(ANUSHASANIKA PARVA).—

Continued.

Valśampayana said :—

1. After Vasudeva had stopped, the great Yogin, viz., Krishna-Dwaipayana, addressed Yudhishtira, saying,—O son,

recite this hymn consisting of the thousand and eight names of Mahadeva, and let Maheshwara be pleased with you.

2. Formerly, O son, I was engaged in the practice of penances on the breast of the mountains of Mera for getting a son. It is this very hymn that was recited by me.

3. As the reward of this, I acquired the fruition of all my wishes, O son of Pandu. You will also, by reciting this same hymn, get from Sharva the fruition of all your wishes.

4. After this, Kapila, the Rishi who preached the doctrines of Santhya, and who is honoured by the gods themselves, said,—I adored Shava with great devotion for many lives. The illustrious god at last became pleased with me and gave me knowledge which can help me in avoiding re-birth.

5—7. After this, the Rishi named Charushirsha, that dear friend of Shakra and known also as Alamvana's son and who is filled with mercy, said,—I, in former days went to the mountains of Gokarna and sat myself to practise hard austerities for a hundred years. As the reward of those penances, I got from Sharva, O son of King Pandu, a hundred sons, all of whom were born without the agency of woman, of well-controlled soul, conversant with righteousness, gifted with great splendour, free from disease and sorrow, and endowed with lives extending for a hundred thousand years.

8. Then the illustrious Valmiki, addressing Yudhishtira, said,—Once upon a time, in course of a dispute, certain ascetics who possessed the Home-fire condemned me as one guilty of Brahmanicide.

9. As soon as they had condemned me as such, the sin of Brahmanicide, O Bharata, possessed me. I then, for purifying myself, sought the protection of the sinless Ishana who is irresistible in energy.

10. I became purged of all my sins. That remover of all sorrows, sin, the destroyer of the triple city of the Asuras, said to me,—You will acquire great fame in the world.

11. Then Jamadagni's son, that foremost of all pious persons, effulgent like the Sun in the midst, I that assembly of Rishis said to the son of Kunti.

12. I was possessed by the sin, O eldest son of Pandu, of Brahmanicide for having killed my brothers who were all learned Brahmanas. Purifying myself, I sought the protection, O king, of Mahadeva.

13. I sang the praises of the great God by reciting his names. At this, Shava became, pleased with me, and gave me battle-axe and many other celestial weapons.

14. And he said to me,—you will be freed from sin and you will be invincible in battle. Death himself shall not succeed in overcoming you for you, will be freed from disease.

15. Thus did the illustrious and created god of auspicious form said this to me. Through the favour of that god of great intelligence I got all that He had said.

16. Then Vishvamitra said,—I was formerly a Kshatriya. I paid my worship to Shava with the desire of becoming a Brahmana. Through the favour of that great god I succeeded in getting the high status, that is so difficult to acquire, of a Brahmana.

17—18. Then addressing the royal son of Pandu, the Rishi Asita-Danva said,—Formerly O son of Kunti, through the curse of Shakra, all the merit of my pious deeds was destroyed. The power, Mahadeva kindly gave me back that merit together with great fame and a long life.

19. The illustrious Rishi Gritsanada, the dear friend of Shakra, who resembled the celestial preceptor Vrihaspati himself, addressing Yudhishtira of Ajamidha's race said,—

20—21. The inconceivable Shakra had formerly celebrated a sacrifice extending for a thousand years. While that sacrifice was going on, I was engaged by Shakra in reciting the Samans. Varishtha, the son of that Manu who originated from the eyes of Brahman, came to that sacrifice and addressing me, said,—O foremost of twice-born ones, the Rathamara is not being recited properly by you.

22. O best of Brahmanas, cease to acquire merit by reading so faultily, and with the help of your understanding do you read the Samans correctly. O you of wicked understanding, why do you perpetrate such a destructive of Sacrifice.

23—24. Having said these words, the Rishi Varishtha, who was very wrathful, yielded to that passion and addressing me once more, said,—Be thou an animal shorn of intelligence, subject to grief, ever filled with fear, and an inhabitant of trackless forests destitute of both wind and water and abandoned by other animals. Do you thus pass ten thousand years with ten and eight hundred years in addition.

25. That forest in which you will have to pass this time will be shorn of all trees and will, besides, be the haunt of stork-deer and lions. Verily, you shall have to become a cruel deer plunged in excess of grief.

26—27. As soon as he had said these words, O son of Pritha, I immediately became changed into a deer. I then sought the protection of Maheshwara. The great god said to me,—You will be freed from disease of every sort, and besides immortality shall be yours. You will never suffer from grief. Your friendship with Indra shall remain unchanged, and let the sacrifices of both Indra and yourself multiply.

28. The illustrious and puissant Mahadeva favors all creatures in this way. He is always the great dispenser and ordainer of the happiness and sorrow of all living creatures.

29. That illustrious god is incapable of being comprehended in thought, word, or deed. O son, O you who are the best of warriors, there is none who is equal to me in learning.

30. After this, Vasudeva, that foremost of all intelligent men, once more said,—Mahadeva of golden eyes was pleased by me with my penances.

31. Pleased with me, O Yudhishthira, the illustrious god said to me,—You will, O Krishna, through my favour, become dearer to all persons than riches which is coveted by all.

32. You will be invincible in battle. Your energy shall be equal to that of Fire. Mahadeva gave me thousands of other boons at that time.

33. In a former incarnation I worshipped Mahadeva on the Manimantha mountain for millions of years.

34. Pleased with me, the illustrious god said to me those words :—Blessed be you, do you solicit boons you wish for.

35—36. Bowing him I said these words, —If the powerful Mahadeva has been pleased with me, then let devotion to him be unchanged, O Ishana ! This is the boon that I solicit.—The great God said me,—Be it so !—and disappeared there and then.

Jalginahavya said :—

37. O Yudhishthira, formerly in the city of Varanasi, the powerful Mahadeva, finding me out, conferred upon me the eight attributes of sovereignty !

Garga said :—

38. O son of Pandu, pleased with me,

on account of a mental sacrifice which I had performed, the great God bestowed upon me, on the banks of the sacred river Saraswati, that wonderful science, viz., the knowledge of Time, with its sixty-four branches.

39. He also conferred upon me a thousand sons, all possessed of equal merit and fully conversant with the Vedas. Through his favour their periods of life as also mine have become extended to ten millions of years.

Parashara said :—

41—42. Formerly I pleased Sarva, O king, I then cherished the desire of getting a son who would be endued with great needle merit, and superior energy, and addressed to high Yoga, that would acquire world-wide fame, arrange the Vedas and become the home of prosperity, that would be devoted to the Vedas and the Brahmanas, and be famous for mercy. Such a son was desired by me from Maheshwara.

42. Knowing that this was the wish of my heart, that foremost of gods said to me,—Through the fruition of that object of yours which you wish to get from me, you will have a son named Krishna.

43. In that creation which shall be known after the name of Savarni-Mana, that son of yours shall be reckoned among the seven Rishis. He shall arrange the Vedas, and be the propagator of Kuru's race.

44. He shall, besides, be the author of the ancient histories and do honour to the world. Gifted with severe penances he shall, again, be the dear friend of Shakra.

45. Freed from all sorts diseases, that son of yours, O Parashara, shall, besides, be immortal !—H-ring said these words, the great god disappeared there and then. Such is the good, O Yudhishthira, that I have got from that indestructible and immutable God, gifted with the highest penances and supreme energy.

Mandavya said :—

46—47. Formerly, suspected wrongly of theft, I was impaled. I then worshipped the illustrious Mahadeva who said to me,—You shall soon be freed and live for millions of years. The pangs due to imprisonment shall not be yours.

48—49. You will also be freed from all sorts of affliction and disease. And, since, O ascetic, this body of yours has originated from the fourth foot of Dharma, (viz., Truth), you will be peerless on Earth. Do you make your life fruitful. You will,

without any obstruction, be able to bathe in all the sacred waters of the Earth.

50-51. And after the dissolution of your body, I shall, O learned Brahmana, ordain that you will enjoy the pure felicity of heaven eternally. Having said these words to me, the worshipful god having the bull for his carriage, viz., Maheshwara of peerless splendour and clad in animal skin, O king, disappeared there and then with all his companions.

Galava said:—

52-53. Formerly I studied from my preceptor Vishwamitra. Getting his permission I started for home with the object of seeing my father. My widowed mother stricken with sorrow and weeping bitterly, said to me,—Alas, your father will never see his son who, endowed with Vedic knowledge, has been allowed by his preceptor to come home and who, having all the graces of youth, is endowed with self-control.

54-55. Hearing these words of my mother, I became stricken with despair about seeing again my father. I then paid my adorations with a rapt soul to Maheshwara who, pleased with me, appeared before me and said,—Your father, your mother and yourself, O son, shall all be freed from death. Go quickly and enter your abode; you shall see your father there.

56. Having got the permission of the illustrious god, I then went home, O Yudhishtira, and saw my father, O son, coming out after having finished his daily sacrifice.

57. And he came out, having his hands a quantity of sacrificial-fuel and Kusha grass and some fallen fruits. And he appeared to have already taken his daily food for he had washed himself properly.

58. Throwing down these things from his hand, my father, with eyes bathed in tears, raised me, for I had prostrated myself at his feet, and embracing me smelt my head, O son of Pandu, and said,—By good luck, O son, are you seen by me. You have returned having acquired knowledge from your preceptor.

Vaishampayana said:—

59. Hearing these marvellous and most wonderful deeds of the great Mahadeva sung by the ascetics, the son of Pandu became amazed.

60. Then Krishna, that foremost of all intelligent persons, then spoke once more to Yudhishtira, that son of virtue, like Vishnu speaking to Parashara.

Vasudeva said:—

61-62. Upamanyu, who appeared to shine like the Sun, said to me,—Those sinful men who are sullied with impious deeds, do not succeed in attaining to bhakti. Having their nature sullied by the qualities of Darkness and Ignorance they can never approach the Supreme Deity. It is only those twice-born persons who are of purified souls that succeed in attaining to the Supreme Deity.

63. Even if a person enjoys every pleasure and luxury, yet if he be devoted to the Supreme Deity he is considered equal to hermits of purified souls.

64. If Rudra be pleased with a person he can confer upon him the dignity of either Brahma or of Keshava or of Shakra with all the gods under him, or the sovereignty of the three worlds.

65. These men, O sire, who adore Bhava even mentally, succeed in freeing themselves from all sins and live in the celestial region with all the gods.

66. A person who raises houses to their foundations and destroys tanks and lakes, indeed, who lays waste the entire universe, does not become stained with sin if he adores and worships the illustrious three-eyed god.

67. A person who is shorn of every auspicious mark and who is stained by every sin, destroys all his sins by meditating upon Shiva.

68. Even worms, insects and birds, O Keshava, that devote themselves to Mahadeva, are enabled to move about fearlessly.

69. This is my belief that those men who devote themselves to Mahadeva become, forsooth, freed from re-birth.

70. After this, Krishna again addressed Yudhishtira the son of Dharmā in the following words.

Vishnu said:—

71-78. The Sun, the Moon, Wind, Fire, Heaven, Earth, the Vayu, the Vishwadeva, Dhatri, Aryaman, Shakra, Vrihaspati, the Rudras, the Sādhyas, Varuna, Gopa, Brahman, Shakra, Maruta, the Upastats that teach a knowledge of Brahman, Truth, the Vedas, the Sacrifices, Sacrificial Presents, Brahmanas reciting the Vedas, Sama, Sacrificer, the shares of the gods in sacrificial offerings, clarified butter poured in sacrifices, Raksha, Diksha, all kinds of restraints in the form of vows and fasts and rigid observances, Swaha, Vashat, the Brahmanas, the celestial ones, the foremost acts of piety, the wheel of Time, Strength,

Fame, Self-control, the Steadiness of all intelligent persons, all acts of goodness and observance, the seven Rishis, Understanding of the foremost order, all kinds of excellent touch, the success of all deeds, the various tribes of the celestials, these beings that drink heat, these that are drinkers of Soma, Likhas, Suyamas, Tushita, all creatures having Mantras for their bodies, Abhasuras, these beings that live upon scents only, those that live upon vision only, those that control their speech, those that restrain their minds, the pure, they who are capable of assuming diverse forms through Yoga-power, these celestials who live on touch, these celestials who live on vision and those who live upon the butter poured in sacrifices, these beings who can create by their will the objects they require, they who are regarded as the foremost ones among the celestials, and all the other celestials, O Ajamidha, the Sarpas, the Gandharvas, the Pishachas, the Danavas, the Yakshas, the Charanas, the snakes, all that is gross and all that is subtle, all that is soft and all that is not subtle, all sorrows and all joys, all sorrow that comes after joy and all joy that comes after sorrow, the Sankhya philosophy, Yoga, and that which is above all objects regarded as foremost and very superior,—all adorable things, all the celestials, and all the protectors of the universe who enter into the physical forces sustain and uphold this ancient creation of that illustrious Deity,—have originated from that Creator of all creatures.

79. All that I have mentioned is grosser than what the wise think of with the help of Penances. Indeed, that subtle Brahma is the cause of life. I bow respectfully to it. Let that invincible and indestructible Lord, always worshipped by us, grant us desirable boons.

80. That person who, governing his senses and purifying himself, recites this hymn, continually for his vow, for one month, succeeds in acquiring the merit of a Horse-sacrifice.

81. By reciting this hymn the Brahmana succeeds in acquiring all the Vedas; the Kshatriya becomes crowned with victory, O son of Pritha; the Vaishya, in acquiring riches and cleverness; and the Shudra, in acquiring happiness here and a good end hereafter.

82. By reciting the best of hymns that can cleanse every sin and that is highly sacred and purifying, highly illustrious persons set their hearts on Rudra.

83. A man by reciting this best of hymns succeeds in living in the celestial region for

as many years as there are pores in his body.

CHAPTER XIX.

(ANUSHASANA PARVA).—

Continued.

Yudhishthira said:—

1. I ask, O foremost of Bharata's race, what is the origin of the declaration, about satisfying all duties jointly, which is made on the occasion of a person's marriage.

2. Is that declaration about satisfying all duties together, due only to what is laid down by the great Rishis in days of yore, or does it refer to the duty of protecting children from religious moists, or has it reference to only the carnal pleasure that is expected from such an intercourse of the sexes?

3. Great is the doubt that fills my mind about. Indeed, I think that the declaration to which I refer is contrary to the natural impulses which lead to a union of the sexes. The union in this world for performing duties together ceases with death and is not to be seen to exist hereafter.

4. This union for doing all duties together leads to heaven. But heaven, O grandfather, is attended to by persons that are dead. It is seen of a married couple that only one dies at a time. Where does the other then remain. Do tell me this.

5. Men obtain various kinds of fruits by performing various kinds of duties. The occupations, again, to which men follow are of various kinds. Various, again, are the holds to which they go on account of such diversity of duties and acts.

6. The Rishis have said that women, in particular are false in behaviour. When human beings are such, and when women in particular are described in the Shastras to be false, how, O sire, can there be a union between the sexes for purposes of performing all duties together.

7. In the very Vedas one may read that women are false. The word 'Duty,' as used in the Vedas, appears to have been coined first for general application. Therefore the application of that word to the rites of marriage is, instead of being correct, only a form of speech forcibly applied where it has no application.

8-9. The subject appears to me to be inexplicable although I think of it always. O grandfather, O you of great wisdom,

you should explain this to me fully, clearly and according to the Shruti. In fact, do you explain to me what it is, what its characteristics are, and the way in which it has come to pass.

Bhishma said :—

10. Regarding it is cited the old discourse between Ashtavakra and the lady known by the name of Disha.

11. Formerly Ashtavakra of austere penances, desirous of marriage, begged the great Rishi Vadanya of his daughter.

12. The name by which the lady was known was Suprabha. In beauty she was peerless on Earth. In virtues, dignity, conduct, and manners, she was superior to all girls.

13. By a look only that girl of beautiful eyes had rebuked him of his heart even as a delightful grove in spring, decked with flowers, rebukes the spectator of his heart.

14. The Rishi addressed Ashtavakra and said,—Yes, I shall give my daughter to you. Listen, however, to me. Make a journey to the sacred North. You will see many things there.

Ashtavakra said :—

15. You should tell me what I shall see in that region. Indeed, I am ready to carry out whatever command may be laid laid upon me by you.

Vadanya said :—

16. Passing over the demileons of the Lord of Treasures you will cross the Himavat mountains. You will then see the plateau on which Rudra lives. It is inhabited by Siddhas and Charanas.

17—18. It is full of the companions of Mahadeva, frolicsome and fond of dance and possessed of various faces. It is peopled with also many Pisachas, O lord, of various forms and all daubed with fragrant powders of various colors and dancing with joyous hearts in accompaniment with brazen instruments of different kinds. Encircled by these who dance with electric rapidity or refrain at times altogether from forward or backward or transverse motion of every sort, Mahadeva lives there.

19. That charming spot on the mountains, we have heard, is the favourite abode of the great god. It is said that that great god as also his companions are always present there.

20. It was there that the goddess Uma had practised the severest austerities for the sake of the three-eyed god. Hence,

it is said, that spot is much liked by both Mahadeva and Uma.

21—22. Formerly there, on the summit of the Mahaparusus mountains, which are situate to the north of the mountains sacred to Mahadeva, the Seasons, and the last Night, and many gods, and many human beings also, in their embodied forms, had worshipped Mahadeva. You will cross that region also in thy northward journey.

23. You will then see a beautiful and charming forest blue of color and resembling a mass of clouds. There, in that forest, you will see a beautiful female ascetic looking like the goddess of prosperity herself.

24. Venerable for age and highly blessed, she is going through the initiatory rites. Seeing her there you should duly adore her with reverence.

25. Returning to this place after having seen her, you will take the hand of my daughter in marriage. If you can make this agreement, proceed then on your journey and do what I order you.

Ashtavakra said :—

26. So be it! I shall do your bidding. Verily, I shall proceed to that region of which you mention, O you of righteous soul! On your side, you should make your words truthful.

Bhishma said :—

27. The illustrious Ashtavakra started on his journey. He proceeded more and more towards the north and at last reached the Himavat mountains inhabited by Siddhas and Charanas.

28. Arrived at the Himavat mountains that foremost of Brahmanas then reached the sacred river Vahuda whose waters produce great merit.

29. He bathed in one of the charming Tirthas of that river, which was free from mud, and pleased the gods with oblations of water. His oblations being over, he spread a quantity of Kusha grass and laid himself down upon it for taking rest for some time.

30. Passing the night in this way the Brahmana rose with the day. He once more performed his ablutions in the sacred waters of the Vahuda and then lighted his homa fire and adored it with the help of many foremost of Vedic mantras.

31. He then adored with the due rites both Rudra and his wife Uma, and rested for some more time by the side of that lake in the course of the Vahuda whose shores

he had reached. Refreshed by such rest, he started from that region and then proceeded towards Kailasa.

32. He then saw a golden gate that seemed to blaze with beauty. He saw also the Mandarini and the Nalini of the great Kuberā the Lord of Riches.

33. Seeing the Rishi arrived there, all the Rakshasas headed by Manibhadra who were engaged in protecting that lake full of beautiful lotuses, came out in a body for welcoming and honoring the illustrious traveller.

34. The Rishi adored in return those Rakshasas of terrible prowess and asked them to report, forthwith, his arrival to the Lord of Riches.

35. Requested by him to do this, those Rakshasas, O king, said to him,—King Vaisravana, without waiting for the news, is coming of his own accord to your presence.

36. The illustrious Lord of Riches is well acquainted with the object of this your journey. See him,—that blessed Master, who blends with his own energy.

37. Then king, Vaisravana, approaching the innocent Ashtavakra, duly enquired about his welfare. The mutual polite enquiries being over, the Lord of Riches then addressed the twice-born Rishi, saying,—You are welcome. Do tell me what do you want from me. Inform me of it, I shall, O twice-born one, do whatever you may order me to accomplish.

38. Do you enter my house as pleases you. O foremost of Brahmanas, duly entertained by me, and after your business is done, you may go without any obstacles being placed in your way.

39. Having said these words, Kuberā took the hand of that foremost of Brahmanas and conducted him into his palace. He offered him his own seat as also water to wash his feet and the present of the usual ingredients.

40. After the two had been seated the Yakshas of Kuberā headed by Manibhadra, and many Gandharvas and Kinnaras, also sat down before them.

41. After all of them had taken their seats, the Lord of Riches said,—Understanding what your pleasure is, the various tribes of Apsaras will begin their dance.

42. It is proper that I should entertain you with hospitality and that you should be served with propriety.—Thus addressed the ascetic Ashtavakra said, in a sweet voice,—Let the dance go on.

43. Then Urvāra, Mithrashehi, Rāmā, Urvāra, Alamvāra, Guritāśā, Chitra, Chitrangada, Kuci, Manohara, Sukeshi, Samskṛti, Hasti, Prabhā, Vajraya, Prabhu, Danti, Vidyuta and Kati,—these and many other beautiful Apsaras began to dance. The Gandharvas played on various kinds of musical instruments.

44. After such excellent music and dance had begun, the Rishi Ashtavakra of austere penances unconsciously passed a full colonial year there in the home of King Vaisravana.

45. Then king Vaisravana said to the Rishi,—O learned Brahmana, see a little more than a year has passed away since your arrival here.

46. This music and dance, especially known by the name of Gandhārva, is a stealer of the heart (and of time). Act as you like, or let this go on if that be your pleasure.

47. You are my guest and, therefore, worthy of worship. This is your house. On you set your commands. We are all bound to you.

48. Thus addressed by king Vaisravana, the illustrious Ashtavakra, replied to him, with a pleased heart, saying,—I have been duly honored by you. I leave now, O Lord of Riches, to go hence.

49-50. Indeed, I am highly pleased. All this befits you, O Lord of Riches. Through your grace, O illustrious one, and according to the command of the great Rishi Vaidya, I shall now proceed to my journey's end. May you enjoy prosperity.—Having said these words, the illustrious Rishi left Kuberā's palace and proceeded northwards.

51. He crossed the Kailāsa and the Mandara as also the golden mountains. Beyond those high and great mountains is situated that excellent region where Mahadeva dwelt as an humble ascetic was living.

52. He went round the spot, with a composed mind, bending his head in respect the while. Descending then on the Earth, he regarded himself purified for having seen that holy spot which is the residence of Mahadeva.

53. Having gone round that mountain thence, the Rishi with feet turned towards the north, went on with a joyous heart.

54. Then he saw another forest that was very delightful. It was adorned with the fruits and roots of every season, and it was filled with the music of birds.

58. There were many charming groves in the forest. The illustrious Rishi then saw a beautiful asylum.

59. The Rishi saw also many golden hills decked with gems and possessed of various forms. There he saw many lakes and tanks also.

60. And he saw various other highly beautiful objects. Seeing these things, the mind of that Rishi of purified soul became filled with joy.

61. He then saw a beautiful palace made of gold and adorned with all sorts of gems. Of wonderful structure, that palace surpassed the palace of Kavera himself in every respect.

62. Around it there were many hills and mounts of jewels and gems. Many beautiful cars and heaps of jewels also were seen there.

63. The Rishi saw there the river Mandakini whose waters were covered with numberless Mandara flowers. There also were seen many self-luminous gems, and the soil all around was decked with diamonds of various species.

64. The palace which the Rishi saw contained many chambers whose arches were set with various kinds of stones. Those chambers were adorned also with nets of pearls interspersed with jewels and gems of various species.

65. Various sorts of beautiful objects, capable of stealing the heart and the eye surrounded that palace. That charming retreat was inhabited by numberless Rishis.

66. Seeing these beautiful sights all around, the Rishi began to think of where he would take shelter. Proceeding then to the gate of the palace, he uttered these words:—

67. Let those that live here know that a guest has come.—Hearing the voice of the Rishi, a number of maidens came out in a body from that palace.

68. They were seven in number, O king. Of different sorts of beauty, all of them were highly charming. Every one of these maidens the Rishi saw stole his heart.

69. The sage could not, with even his utmost struggles, control his mind. Indeed, seeing these maidens of very great beauty, his heart lost its balance. Seeing himself to give way to such influences, the Rishi made a vigorous effort, and greatly wile as he was, he at last succeeded in controlling himself.

70. These ladies then addressed the Rishi, saying,—Let the illustrious one enter.—Stricken with curiosity about these highly

beautiful ladies, as also of that palace, the twice-born Rishi entered as he was commanded. Entering the palace, he saw an old lady, with marks of decrepitude, dressed in white robes and adorned with every kind of ornament. The Rishi blessed her, saying,—Good be to you.—The old lady returned his good wishes in due form. Rising up, she offered a seat to the Rishi.

71. Having taken his seat, Ashtavakra said,—Let all the ladies go to their respective quarters. Only let one stay here. Let that one remain here who is endued with wisdom and who has tranquillity of heart. Indeed, let all the others go away as they like.

72. Thus addressed, all those damsels went round the Rishi and then left the chamber, only that aged lady remaining there.

73. The day quickly passed and night came. The Rishi, seated on a splendid bed addressed the old lady, saying,—O blessed lady, the night is growing deeper. Do you go to sleep.

74. Their conversation being thus put a stop to by the Rishi, the old lady laid herself down on an excellent bed of great beauty.

75. Soon after, she rose from her bed and pretending to tremble with cold, left it for the bed of the Rishi.

76. The great Ashtavakra welcomed her courteously. The lady, however, stretching her arms, tenderly embraced the Rishi, O foremost of men.

77. Seeing the Rishi quite unmoved and as inanimate as a piece of wood, she became very sorry and began to converse with him.

78. There is no pleasure, except that from desire, which women can derive from a person of the other sex! I am now under the influence of lust! I seek you for that reason. Do you seek me in return.

79. Be cheerful, O learned Rishi, and unite yourself with me! Do you embrace me, O learned one, for I desire you greatly.

80. O you of righteous soul, this union with me is the best and desirable reward of those severe penances which you had practised. At the first sight I have become disposed to seek you. Do you also seek me.

81. All this riches and every other precious article that you see here, are mine. Do you, indeed, become the master of all this with my person and heart.

82. I shall satisfy every wish of yours! Do you sport with me, therefore, in these

delightful forests, O Brahmana, which can grant every wish.

85. I shall obey you implicitly in every thing, and you will sport with me according to your pleasure! All objects of desire that mortals or that belong to heaven shall be enjoyed by us.

86. There is no other pleasure more agreeable to women. Indeed, union with a person of the opposite sex is the most desirable object of joy that we can get.

87. When moved by the god of love women become very whimsical. Then they do not feel any pain even if they walk over a desert of burning sand.

Ashtavakra said :—

88. O blessed lady, I never approach another's wife. One's union with another man's wife is condemned by persons conversant with the scriptures on morality.

89. I am an utter stranger to enjoyments of every kind. O blessed lady, know that I have become desirous of marriage for getting children. I swear by truth itself.

90. Through the help of offspring righteously got, I shall proceed to those regions of happiness which cannot be attained without such help. O good lady, know what is consistent with morality, and knowing it, desist from your efforts.

The lady said :—

91. The very gods of wind and fire and water, or the other celestials, O twice-born one, are not so agreeable to women as the god of love. Indeed, women are greatly fond of sexual union.

92. Among a thousand women, or perhaps, among hundreds of thousands, sometimes only one may be found who is devoted to her husband.

93. Under the influence of desire, they care not for family or father or mother or brother or husband or sons or husband's brother.

94. Seeking what they consider happiness, they destroy the family even as many rivers wash away the banks that contain them. The Creator himself had said this, marking the faults of women.

Bhishma said :—

95. The Rishi, bent upon finding out the faults of women, addressed that lady, saying,—Cease to speak to me thus! Yearning originates from liking. Tell me what I am to do.

96. That lady then said in return.—O ill-tricks one, you will all see according to time and place. Do you only live here (for sentences), O highly blessed one, and I shall consider myself sufficiently rewarded!

97—98. Thus addressed by her, the twice-born Rishi, O Yudhishthira, expressed his resolution to satisfy her request, saying—
I shall live with you in this place as long as I can venture to do so.—The Rishi then seeing that lady possessed by decrepitude, began to think seriously on the matter. He appeared to be even pained by his thoughts.

99. The eyes of that foremost of Brahmanas could not get any delight from those parts of that lady's person whereupon they were fixed. On the other hand, his looks appeared to be discoloured by the ugliness of these particular limbs.

100. This lady is, forsooth, the mistress of this palace. Has she been made ugly through some curse? It is not proper that I should quickly determine the cause of this.

101. Thinking thus in his heart, and curious to know the reason, the Rishi passed the rest of that day in anxiety.

102. The lady then addressed him, saying,—O illustrious one, look at the Sun reddened by the evening clouds! What service shall I do to you.

103. The Rishi addressed her, saying,—
Fetch water for my ablution! Having bathed, I shall recite my evening prayers, controlling my tongue and the senses.

CHAPTER XX.

(ANUSHASANIKA PARVA).—

Continued.

Bhishma said :—

1. Thus ordered, the lady said,—Be it so!—She then brought oil and a piece of cloth for his wear during the ablutions.

2. With the ascetic's permission she rubbed every part of his body with the fragrant oil she had brought for him.

3. The Rishi was rubbed, and when the process of rubbing was over, he went to the room set apart for the performance of ablutions. There he sat upon a new and excellent seat.

4. After the Rishi had taken his seat upon it, the old lady began to wash his

body with her own soft hands whose touch was highly agreeable.

5-6. One after another in due course, the lady helped the Rishi in his ablutions. Between the lukewarm water with which he was washed, and the soft hands which were engaged in washing him, the Rishi of rigid vows could not understand that the whole night had passed away in the work. Rising from the bath, the Rishi became highly surprised.

7. He saw the Sun risen above the horizon on the East. He was surprised at this and asked himself,—Was it really so or was it a mistake of the understanding.

8. The Rishi then duly adored the god of a thousand rays. This done, he asked the lady as to what he should do. The old lady prepared some food for the Rishi sweet to the taste like ambrosia itself.

9. On account of the sweetness of that food the Rishi could not take much. In taking that little, however, the day passed away and evening set in.

10. The old lady then asked the Rishi to go to bed and sleep. An excellent bed was given to the Rishi and another was taken by herself.

11. The Rishi and the old lady occupied different beds at first, but when it was midnight, the lady left her own bed for that of the Rishi.

Ashtavakra said :—

12. O blessed lady, I am not inclined for sexual union with one who is the wife of another. Leave my bed, O good lady. Blessed be you do, you desist from this of your own accord.

Rishabha said :—

13. Thus dissuaded by the Brahmana with the help of his self-control, the lady answered him, saying,—I am my own mistress! In accepting me you will commit no sin.

Ashtavakra said :—

14. Women can never be their own mistresses. This is the opinion of the Creator himself, viz., that a woman should never be independent.

The lady said :—

15. O learned Brahmana, I am goaded by desire. Mark my devotion to you. You commit sin by refusing to accept me lovingly.

Ashtavakra said :—

16. Various shortcomings drag away

the man who acts as he likes. As for myself, I am able to govern my inclinations by self-control. O good lady, return to your own bed.

The lady said :—

17. I bow to you. You should show me your favour. O unless one, I prostrate myself before you, do you become my refuge.

18. If you see sin in knowing one who is not your wife, I yield myself to you. Do you, O twice-born one, accept my hand in marriage.

19. You will incur no sin. I tell you truly. Know that I am my own mistress. If there be any sin in this, let it visit me only. My heart is devoted to you. I am my own mistress. Do you accept me.

Ashtavakra said :—

20. How is it, O good lady, that you are your own mistress? Tell me the reason of this. There is not a single woman in the three worlds who can be considered as the mistress of her own self.

21. The father protects her while she is a maiden. The husband protects her while she is young. Sons protect her when she is aged. Women can never be independent as long as they live.

The lady said :—

22. I have, since my maidenhood adopted the vow of celibacy. Do not doubt it. I am still a maid. Do you make me your wife. O Brahmana, do not kill this devotion of mine to you.

Ashtavakra said :—

23. As you are inclined to me so am I inclined to you. There is this question, however, that should be settled. It is true that by giving way to my inclinations I shall not be considered as acting contrary to what the Rishi (Vadanya) wishes.

24. This is very wonderful. Will this lead to what is good? Here is a maiden adorned with good ornaments and robes!

25. She is highly beautiful. Why did decrepitude hide her beauty so long? At present she looks like a beautiful maiden. I do not know what form she may assume hereafter.

26. I shall never swerve from that control which I have over desire and the other passions or from commitment with what I have already got. Such swerving is not good. I shall keep myself united with truth.

CHAPTER XXI.

(ANUSHASANIKA PARVA).—

*Continued.***Yudhishtira said :—**

1. Tell me why had that lady no fear of Ashtavakra's curse although Ashtavakra was gifted with great energy? How also did Ashtavakra succeed in returning from that palace?"

Bhishma said :—

2. Ashtavakra asked her, saying,—How do you change your form so? You should not say anything false. I wish to know this. Do you speak truly before a Brahmana.

The lady said :—

3. O best of Brahmanas, wherever you may live, in the celestial region or on Earth, this desire of union between the sexes is to be observed. O you of infallible prowess, hear with apt attention, what it all is.

4. This trial was conveyed by me, O sinless one, for examining you aright. O you of infallible prowess, you have conquered all the worlds by the strength of mind.

5. Know me as the embodiment of the Northern point of the compass. You have seen the lightness of the female character. Even old women are tortured by the desire of sexual union.

6. The grandfather himself and all the gods with Indra have been pleased with you. I know the object for which your illustrious self has come here.

7. O foremost of twice-born persons, you have been sent here by the Rishi Vadanya—the father of your bride—in order that I may instruct you. According to the wishes of that Rishi I have already instructed you.

8. You will return home safely. Your journey back will not be toilsome. You will get for wife the girl you have chosen. She will bear you a son.

9. Through desire I had solicited you. You gave me the very best answer. People of the three worlds cannot get over the desire for sexual union.

10. Return to your quarters, having achieved such merit. What else is there which you wish to hear (from me)? I shall truly describe it to you, O Ashtavakra.

11. I was gratified by the Rishi Vadanya in the first instance for your sake, O twice-born ascetic! For the sake of honoring him, I have said all this to you.

Bhishma said :—

12. Hearing these words of hers, the twice-born Ashtavakra joined his hands respectfully. He then begged the lady for her permission to return. Getting the permission he sought, he returned to his own hermitage.

13. Resting himself for sometime at home and getting the permission of his kinsmen and friends, he then, in a proper way, went, O delighter of the Kurus, to the Brahmana Vadanya.

14. Welcomed with the usual enquiries by Vadanya the Rishi Ashtavakra, with a well-pleased heart, described all that he had seen.

15. He said,—ordered by you I proceeded to the mountains of Gandhamadana. In the quarter lying to the north of those mountains I saw a very superior goddess.

16. I was received by her with courtesy. She named you before me, and also instructed me in various matters. Having listened to her I have returned, O lord.

17. The learned Vadanya said to him,—take my daughter's hand according to due rites and under the proper constellations. You are the fittest bride-groom I can select for the girl.

Bhishma said :—

18. Ashtavakra said,—So be it!—and espoused the girl. Indeed, having married the girl, the highly pious Rishi, became filled with joy.

19. Having taken as his wife that beautiful lady, the Rishi continued to live in his own hermitage freed from every sort of mental trouble.

CHAPTER XXII.

(ANUSHASANIKA PARVA).—

*Continued.***Yudhishtira said :—**

1. Whom have the eternal Brahmanas selected a proper object of gifts? Is a Brahmana who bears the marks of the order of life he follows to be considered as such, or is one divested of such marks to be so regarded.

Bhishma said :—

2. O king it has been said that gifts should be made a Brahmana who follows the duties of his own order, whether he

bears the marks of Brahmacharyya or not, for both are Jaudhms, viz., he who bears such marks and he who is divested of them.

Yudhishthira said :—

3. What sin does an impure person commit if he makes gifts of sacrificial butter or food or with great devotion, to persons of the twice-born order?

Bhishma said :—

4. He who has no self-control becomes, forsooth, cleansed by devotion. Such a man, becomes purified in respect of every sin.

Yudhishthira said :—

5. It has been said that a Brahmana who is sought for the performance of a religious rite should never be examined. The learned, however, hold that while performing rites for the Pitris, the Brahmana who is sought to be engaged, should be examined.

Bhishma said :—

6. As regards the religious rite for the deities, these do not yield fruits on account of the Brahmana who is engaged in doing them but through the grace of the deities themselves. Forsooth, those persons who perform sacrifices acquire the merit of those acts, through the favour of the deities.

7. The Brahmanas, O chief of the Bharatas, are always utterers of Bhasha. The intelligent Rishi Markandeya, gave vent to these words in days of yore.

Yudhishthira said :—

8. Why, O grandfather, are these five viz., he who is a stranger, he who is gifted with learning, he who is connected by marriage, he that is endued with penances, and he who is devoted to the performance of sacrifices, considered as proper persons?

Bhishma said :—

9. The first three, viz., strangers, relatives, and ascetics, when endued with these attributes, viz., purity of birth, devotion to religious acts, learning, mercy, modesty, sincerity, and truthfulness, are considered as proper persons. The other two, viz., men of learning and those given to sacrifices when gifted with five of these attributes, viz., purity of birth, mercy, modesty, sincerity, and truthfulness, are also considered as proper persons.

10. Listen now to me, O son of Pritha, as I relate to you the opinions of these four

persons of great energy, viz., the goddess, Earth, the Rishi Kashyapa, the god of fire, and the ascetic Markandeya.

The Earth said :—

11. As a clod of earth, when thrown into the great ocean, quickly dissolves away, so every sort of sin disappears by the three high qualifications of efficiency at sacrifices, teaching, and receiving of gifts.

Kashyapa said :—

12. The Vedas with their six auxiliaries, the Sankhya philosophy, the Puranas, and high birth, these cannot rescue a twice-born person if he falls away from good conduct.

Agni said :—

13. The Brahmana who, engaged in study and considering himself learned, seeks with the help of his learning to destroy the reputation of others, falls away from virtue and comes to be regarded as divorced from truth. Such persons of refractory spirit never acquire regions of happiness hereafter.

Markandeya said :—

14. If a thousand Horse-sacrifices and Truth were weighed in the balance, I do not know whether the former would equal even half of the latter in weight.

Bhishma said :—

15. Having spoken these words, those four persons, each of whom is gifted with immeasurable energy, viz., the goddess Earth, Kashyapa, Agni, and Bhrgu's son armed with weapons, quickly went away.

Yudhishthira said :—

16. If Brahmanas observing the vow of celibacy in this world eat, begging the same, the offerings one makes during funeral rites, I ask, can the Shraddha be considered well-performed if the performer actually makes over those offerings to such Brahmanas.

Bhishma said :—

17. If, having practised the vow of Brahmacharyya for the prescribed period (of twelve years) and acquired proficiency in the Vedas and their branches, a Brahmana himself asks for the offerings made in Shraddhas and eats the same, he is considered to fall away from his vow. The Shraddha, however, is not considered as sullied in any way.

Yudhishthira said :—

18. The wise hold that duty or virtue

has many ends and numerous doors. Tell me, O grandfather, what, however, are the decisions in this matter.

Bhishma said :—

19. Abstinence from injury to others; truthfulness, the absence of anger, mercy, self-control, and eloquence or candour, O king, are the marks of virtue.

20. There are persons who wander over the Earth, lauding virtue but without practising what they preach and engaged all the while in sin, O king.

21—22. He who gives such persons gold or gems or kine or horses has to sink in hell and there live for ten years, on the fumes of such persons as live upon the flesh of dead kine and buffaloes, of men called Pākṣas, of others who live in the outskirts of cities and villages, and of men who give out under the influence of anger and folly, the acts and omissions of others.

23. Those foolish men who do not give a Brahman observant of the vow of Brahmacharyya the offerings made in Shraddhas (with one's deceased ancestors), have to proceed, O king, into regions of great misery.

Yudhishtira said :—

24. Tell me, O grand-father, what is superior to Brahmanacharyya? What is the highest mark of virtue? What is the highest kind of piety?

Bhishma said :—

25. I tell you, O son, that abstinence from honey and meat is even superior to Brahmacharyya. Virtue lies within boundaries. The best mark of virtue is Renunciation.

Yudhishtira said :—

26. In what time should one practise virtue? In what time should wealth be sought? In what time should pleasure be enjoyed? O grandfather, do tell me this.

Bhishma said :—

27. One should acquire riches the first part of his life. Then should one acquire virtue, and then enjoy pleasure. One should not, however, be addicted to any of these.

28. One should respect the Brahmanas, worship his preceptor and seniors, show mercy to all creatures, be of mild disposition and sweet speech.

29. To utter truth in a court of justice, to behave decisively towards the king, to

act faithfully towards preceptors and elders, are considered as equivalent to Brahmanicide.

30. One should never do an act of violence to the king's body. Nor should one ever strike a cow. Both these offences are equal to the sin of homicide.

31. One should never quit his (home) fire. One should also renounce the study of the Vedas. One should never attack a Brahmana by words or deeds. All these offences are equal to Brahmanicide.

Yudhishtira said :—

32. What kind of Brahmanas should be considered as good? Who are those Brahmanas by making presents to whom one may win great merit? What kind of Brahmanas are they whom one should feed? Tell me all this, O grandfather.

Bhishma said :—

33. Those Brahmanas who are freed from anger, who are devoted to acts of virtue, who are firm in Truth, and who practise self-control, are considered as good. By making gifts to them one acquires great merit.

34. One acquires great merit by making presents to such Brahmanas as are free from pride, capable of bearing everything, firm in the pursuit of their objects, gifted with mastery over their senses, devoted to the benefit of all creatures, and disposed to be friendly towards all.

35. One acquires great merit by making gifts to such Brahmanas as are free from avarice, as are pure of heart and conduct, gifted with learning and modesty, truthful in speech, and observant of their own duties as sanctioned in the scriptures.

36. The Rishis have declared that Brahmanas to be a deserving object of gifts who study the four Vedas with all their auxiliaries and is devoted to the six well-known duties. One acquires great merit by making gifts to Brahmanas endowed with such qualifications.

37. The man who makes gifts to a worthy Brahman multiplies his merit a thousand fold. A single piece of Brahmanas gifted with wisdom and Vedic lore, observant of the duties laid down in the scriptures, and marked out by purity of conduct is capable of rescuing a whole family.

38. One should make gifts of kine and houses and riches and food and other kinds of articles to a Brahmanas who is gifted with such qualifications. By making such gifts

to such persons one acquires great happiness in the next world.

39. As I have already told you, even one such Brahmana can save the entire family to which the giver belongs. What need I say, therefore, O dear son, of the merit of making gifts to many Brahmanas of such qualifications? In making gifts, therefore, one should always select the subject to whom the gift is to be made.

40. Hearing of a Brahmana gifted with proper qualifications and respected by all good people, one should invite him even if he lives at a distance and welcoming him when he arrives, one should adore him by all means in his power.

CHAPTER XXIII.

(ANUSHASANIKA PARVA).

Continued.

Yudhishtira said :-

1. I wish you, O grandfather, to tell me what the ordinances about the rites for the deities and the departed manes on occasions of Shraddhas.

Bhisma said :-

2. Having purified oneself and then performed the well-known auspicious rites, one should carefully perform all acts relating to the Pitris in the afternoon.

3. What is given to men should be given in the midday with love and regard. That gift which is made antilye is taken by Rakshasas.

4. Gifts of articles that have been leapt over by any one, or been licked or sucked, or are not given peacefully, or have been seen by women who are impure for being in their season do not produce any merit. Such gifts are considered as the portions of Rakshasas.

5. Gifts of articles that have been announced before many people or from which a part has been eaten by a Shudra, or that have been seen or licked by a dog, form portions of Rakshasas.

6. Food which is mixed with hair or in which there are worms, or which has been spiced with spittle or saliva, or which has been licked at by a dog or into which tear-drops have fallen or which has been trodden upon, should be known as forming the part of Rakshasas.

7. Food that has been eaten by a person incompetent to utter the syllable Om, or

that has been eaten by a person bearing arms, O Bharata, or that has been eaten by a wicked person, should be known as due to Rakshasas.

8. The food that is eaten by a person from which a part has already been eaten by another, or which is eaten without a part thereof having been offered to gods and guests and children, is appropriated by Rakshasas. Such impart food, if offered to the deities and Pitris is never accepted by them but is appropriated by Rakshasas.

9. The food that is offered by the three twice-born classes in Shraddhas in which Mantras are either not uttered or uttered incorrectly and in which the ordinances laid down in the scriptures are not duly performed, if given to guests and other people, is appropriated by Rakshasas.

10. The food that is given to guests without having been previously dedicated to the deities or the Pitris with the help of Bhaktions on the sacred fire, or which has been sullied on account of a part thereof having been eaten by a person who is wicked or of irreligious conduct, should be known as being due to Rakshasas.

11. I have described to you the dues of the Rakshasas. Listen now to me as I put down the rules for determining the Brahmana who is worthy of gifts.

12. All Brahmanas that have been out-casted, as also Brahmanas who are idiots and insane, do not deserve to be invited to Shraddhas in which offerings are made to either the deities or the departed manes.

13. That Brahmana who is afflicted with leucoderma, or he who is shorn of generative power, or he who has got leprosy, or he who has got phtisis, or he who suffers from epilepsy, or he who is blind, should not, O king, be invited.

14. Those Brahmanas who practise as physicians, those who get regular pay for adorning the images of gods established by the rich, or live upon the service of the gods, those who observe vows from pride or other false motives, and those who sell Sama wine, do not deserve to be invited.

15. Those Brahmanas who are, by profession, vocalists, or dancers or players or instrumental musicians, or reciters of sacred books, or warriors, and athletes, should not, O king, be invited.

16. Those Brahmanas who pour libations on the sacred fire for Shudras, or who are preceptors of Shudras, or who are servants of Shudra masters, should not be invited.

17. That Brahmana who is paid for, his services as a preceptor, or who attends as a pupil upon the lectures of some preceptor for an allowance paid to him, does not deserve to be invited, for both of them are considered as sellers of Vedic learning.

18. That Brahmana who has been once induced to accept the gift of food as a Shraddha, at the very beginning, so also he who has married a blind wife, even if gifted with every sort of knowledge, should not be invited.

19. Those Brahmanas who have no domestic fire, and they who attend upon corpses, they who are thieves, and they who have otherwise degraded themselves, do not, O king, deserve to be invited.

20. Those Brahmanas whose antecedents are not known or are vile, and they who are Patita-patita, should not, O king, be invited on occasions of Shraddhas.

21. That Brahmana who gives loan of money, or he who lives upon the interest of the loans given by him, or he who lives by the sale of living creatures, should not, O king, be invited.

22. Persons who are suspected or they who live by becoming the paramours of chaste women, or they who do not perform their morning and evening prayers, should not, O king, be invited to Shraddhas.

23. Listen now to me as I say who the Brahmana is who has been ordained for acts done in honor of the gods and the departed manes. Indeed, I shall tell you what these merits are on account of which one may become a giver or a recipient of gifts in Shraddhas.

24. Those Brahmanas who perform the rites and ceremonies laid down in the scriptures, or they who are possessed of wealth, or they who know well the Gayatri, or they who perform the ordinary duties of Brahmanas, even if they happen to take to agriculture for a living, are capable, O king, of being invited to Shraddhas.

25. If a Brahmana happens to be well-born, he should be invited to Shraddhas notwithstanding his taking up arms for fighting the battles of others. That Brahmana, however, O son, who happens to drive a trade for a living, should be discarded.

26. That Brahmana who pours libations every day on the sacred fire, or who lives in a fixed habitation, who is not afflicted and who performs the duties of hospitality to guests invited at his house, should, O king, be invited to Shraddhas.

27. That Brahmana, O chief of Bharata's race, who recites the Samvit morning, noon, and night, or who lives upon charity begging as much as is necessary, who is observant of the rites and ceremonies laid down in the scriptures for persons of his order, should, O king, be invited to Shraddhas.

28. That Brahmana who having acquired riches in the morning becomes poor at the afternoon, or who poor in the morning becomes rich in the evening, or who is shorn of wealth, or is stained by a minor fault, should, O king, be invited to Shraddhas.

29. That Brahmana who is shorn of pride or sin, who is not given to dry disputation, or who lives upon alms got in his rounds of mendicancy from house to house, should, O king, be invited to sacrifices.

30. One who does not observe vows, or who is given to untruth, who is a thief, or who lives by the sale of living creatures or by trade in general, should be invited to Shraddhas, O king, if he happen to subsequently drink Soma in a sacrifice.

31. That man who having acquired riches by lost or cruel means subsequently spends it in worshipping the gods and performing the duties of hospitality, becomes worthy, O king, of being invited to Shraddhas.

32. The riches that one has acquired by the sale of Vedic learning, or which has been acquired by a woman, or which has been gained by meanness, should never be given to Brahmanas or spent in making offerings to the departed manes.

33. That Brahmana, O chief of Bharata's race, who upon the completion of a Shraddha that is performed with his help, refuses to utter the words yuktā, commits the sin of swearing falsely in a suit for land.

34. The time for celebrating the Shraddha; O Yudhishthira, is that when one gets a good Brahmana and cards and clarified butter and the sacred day of the new moon and the meat of wild animals such as deer and others.

35. Upon the termination of a Shraddha performed by a Brahmana the word Svadhva should be uttered. If performed by a Kshatriya the words that should be uttered are—Let your departed manes be pleased.

36—38. Upon the completion of a Shraddha performed by a Vaisya, O Bharata, the words that should be uttered are,—Let everything become endless!—

1. Exercise upon the completion of a *Shraddha* performed by a *Shudra*, the word that should be uttered is *Smriti*—As regards a *Brahmana*, the *Panyashra* declaration should be accompanied with the utterance of the syllable *Oat*. In the case of a *Kshatriya*, such declaration should be without the utterance of the syllable *Oat*. In the acts performed by a *Vaishya* the words, instead of the syllable *Oat*, should be—let the gods be pleased. Listen now to me as I tell you the rites that should be performed, one after another, as given in the ordinances.

39. All the rites consequent upon birth, *O Bharata*, are necessary in the case of all the three castes. All these rites, *O Yudhishtira*, in the case of both *Brahmanas* and *Kshatriyas* as also in that of *Vaishyas*, are to be performed with the help of *Mantras*.

40. The girdle of *Brahmana* should be made of *Munja* grass. That of a *Kshatriya* should be a bowstring. The *Vaishya's* girdle should be made of the *Valmaji* grass. This has been laid down in the scriptures.

41. Listen now to me as I explain to you what forms the merits and demerits of both givers and recipients of gifts.

42. A *Brahmana* violates his duty by uttering an untruth. Such an act on his part is sinful. A *Kshatriya* perpetrates four-fold and a *Vaishya* eight-fold the sin that a *Brahmana* incurs by uttering an untruth.

43. A *Brahmana* should not eat elsewhere, having been previously invited by a *Brahmana*. By eating at the house of the person by whom he has been invited afterwards, he becomes inferior and even incurs the sin of the slaughter of an animal on occasions other than those of sacrifices.

44. So also, if he eats elsewhere after having been invited by a *Kshatriya* or a *Vaishya*, he falls away from his position and incurs half the sin of the slaughter of an animal on occasions other than those of sacrifices.

45. That *Brahmana*, *O king*, who eats on occasions of such acts as are performed in honour of the gods or the departed manes by *Brahmanas* or *Kshatriyas* and *Vaishyas*, without having performed his ablutions, commits the sin of uttering an untruth for a cop.

46. That *Brahmana*, *O king*, who eats on occasions of similar acts performed by persons belonging to three higher castes, at a time when he is impure on account of either a birth or a death among his cog-

notes, and knowing that he is impure or through temptation, commits the same sin.

47. He who lives upon riches acquired under false pretences like that of sojourns to sacred places or who begs the giver for riches pretending that he would spend it in religious acts, commits, *O king*, the sin of uttering an untruth.

48. That person, belonging to any of the three higher castes, *O Yudhishtira*, who at *Shraddhas* and on other occasions distributes food with the help of *Mantras*, to such *Brahmanas* as do not study the *Vedas* or who do not observe vows or who have not purified their conduct, herewith, commits sin.

Yudhishtira said :—

49. I wish, *O grandfather*, to know who these persons are by giving to whom the things dedicated to the gods and the departed manes, one may acquire sufficient rewards.

Bhisma said :—

50. Do you, *O Yudhishtira*, feed those *Brahmanas* whose wives respectfully wait for the residue of the dishes of their husbands like tillers of the soil waiting respectfully for timely showers of rain.

51. By making gifts to those *Brahmanas* who are always of pure conduct, *O king*, who are liberated by abstaining from all luxuries and even full meals, who are given to the observance of such vows as lead to the emaciation of the body, and who approach givers with the object of getting gifts, one acquires great merit.

52. By making gifts to *Brahmanas* who considers conduct in the light of food, who considers conduct in the light of wives and children, who considers conduct in the light of strength, who considers conduct in the light of their refuge for crossing this world and acquiring happiness in the next, and who beg for riches only when wealth is absolutely needed, one acquires great merit.

53. By making gifts to those persons, *O Yudhishtira*, who having lost everything through thieves or oppressors, approach the giver, one gains great merit.

54. By making gifts to such *Brahmanas* as beg food from the hands of even a poor person of their caste who has just got something from others, one acquires great merit.

55. By making gifts to such *Brahmanas* as have lost everything in times of universal distress and as have been deprived of their wives on such occasions, and as come to

givers with solicitations for alms, one acquires great merit.

56. By making gifts to such Brahmanas as observe vows, and as place themselves voluntarily under painful rules and regulations, according to the Vedic injunctions, and as cede to a fictitious need for spending it upon the rites necessary to complete their vows and other observances, one acquires great merit.

57. By making gifts to such Brahmanas as live at a great distance from the practices followed by the sinful and the wicked, as are shorn of strength for want of adequate support, and as are very poor in earthly possessions, one acquires great merit.

58. By making gifts to such Brahmanas as have been deprived of all their possessions by powerful men but as are perfectly innocent, and as desire to fill their stomachs with any and every sort of food, one acquires great merit.

59. By making gifts to such Brahmanas as beg on behalf of others performing penances and devoted to them, and as are satisfied with even small gifts, one acquires great merit.

60. You have now, O foremost of Bharata's race, heard what the scriptural declarations are about the acquisition of great merit by the making of gifts. Hear from me now of those acts that lead to hell or heaven.

61. They, O Yudhishthira, that speak an untruth on occasions other than those when such untruth is necessary for serving the purpose of the preceptor or for giving the assurance of safety to a person in fear of his life, sink in hell.

62. They who ravish other people's wives, or have sexual intercourse with them, or assist at such sinful acts, sink in hell.

63. They who rob others of their riches or destroy the riches and properties of other people, or trumpet the shortcomings of other people, sink in hell.

64. They who spoil tanks used by cattle for satisfying thirst, who injure buildings used for public meetings, who break down bridges and causeways, and who pull down dwelling-houses, have to sink in hell.

65. They who lead astray and cheat helpless women, or girls, or aged dames, or such women as have been frightened, have to sink in hell.

66. They who destroy the means of other people's subsistence, they who rob out the habitations of other people, they

who rob others of their wives, they who sow dissension among friends, and they who destroy the hopes of other people, sink in hell.

67. They who trumpet forth the faults of others, they who break down bridges or causeways, they who live by following other people's calling and they who are ungrateful to friends for services received, have to sink in hell.

68. They who have no faith in the Vedas and show no respect for them, they who break the vows made by themselves or ask others to break these, and they who fall away from their status through sin, sink in hell.

69. They who follow improper conduct they who take exorbitant rates of interest, and they who make unduly large profits on sales, have to sink in hell.

70. They who are given to gambling, they who unhesitatingly perform wicked acts, and they who are given to killing living creatures, have to sink in hell.

71. They who make the masters dismiss the servants that are hoping for rewards or are in the enjoyment of wages or salaries or looking for returns in respect of valuable services already done, have to sink in hell.

72. They who themselves eat without offering portions thereof to their wives or their sacred fires or their servants or their guests, and they who do not perform the rites laid down in the scriptures for honouring the departed ones and deities, have to sink in hell.

73. They who sell the Vedas, they who find fault with the Vedas, and they who reduce the Vedas into winning, have all to sink in hell.

74. They who are out of the limit of the four well-known modes of life, they who follow to practices unauthorised by the Shrautas and the scriptures, and they who perform wicked or sinful deeds or acts do not belong to their order of birth, have to sink in hell.

75. They who live by selling hair, they who live by selling poisons, and they who live by selling mules, have to sink in hell.

76. They who put impediments in the path of Brahmanas and twice and majestic, O Yudhishthira, have to sink in hell.

77. They who sell weapons, they who forge weapons, they who make arrows, and they who make bows, have to sink in hell.

78. They who obstruct paths and roads with stones and thorns and holes have to sink in hell.

79. They who renounce preceptors and servants and loyal followers without any offence, O foremost of Bharata's race, have to sink in hell.

80. They who set bullocks to work when the animals have not come of age, they who bore the noses of bullocks and other animals for controlling them the better while engaged in work, and they who keep animals always tethered, have to sink in hell.

81. Those kings who do not protect their subjects while forcibly collected from them a sixth share of the produce of their fields, and they who, though able and possessed of resources, abstain from making gifts, have to sink in hell.

82. They who renounce persons gifted with forgiveness, self-control and wisdom, or those with whom they have associated for many years, when these are no longer of service to them, have to sink in hell.

83. Those men who themselves eat without giving parts of the food to children, aged men and servants, have to sink in hell.

84. All these men numbered above have to go to hell. Listen now to me, O foremost of Bharata's race, as I tell you who those men are who ascend to heaven.

85. The man who transgresses against a Brahmana by obstructing the adoration of gods, suffer from the loss of all his children and animals.

86. Those men, O Yudhishthira, who perform the duties laid down in the scriptures for them, practising the virtues of charity, self control and truthfulness, go to the celestial region.

87. Those men who having acquired knowledge by making obedient services to their preceptors and performing austerous penances, are unwilling to accept gifts, succeed in ascending to heaven.

88. Those men who save people from fear and sin and who remove the obstacles lying in the way of what they wish to accomplish and poverty and the sufferings of disease, succeed in ascending to heaven.

89. Those men who are gifted with a forgiving disposition, who are endued with patience, who are ready to perform all righteous rites, and who are of pure conduct, succeed in ascending to heaven.

90. Those men who abstain from honey and meat, who abstain from sexual intercourse with the wives of other people, and who abstain from wines and spirituous liquors, succeed in ascending to heaven.

91. Those men who help in the establishment of asylums for ascetics, who be-

come founders of families, O Bharata, who open up new countries for purposes of dwelling and implant towns and cities, succeed in ascending to heaven.

92. Those men who distribute cloths and ornaments, as also food and drink, and who help in quelling others, succeed in ascending to heaven.

93. Those men who have abstained from all sorts of injury or harm to all creatures, who can endure everything, and who have made themselves the refuge of all creatures succeed in ascending to heaven.

94. Those men who walk humbly upon their parents, who have controlled their senses, and who are affectionate towards their brothers, succeed in ascending to heaven.

95. Those men who master their senses though they are rich in worldly possessions, endued with robust constitution and gifted with youthful vigour, succeed in ascending to heaven.

96. Those men who are kind even towards the offenders who are of mild disposition, who have an affection for all who are of mild behaviour, and who contribute to the happiness of others by rendering them every kind of service in humanity, succeed in ascending to heaven.

97. Those men who protect thousands of people, who make gifts to thousands of people, and who rescue thousands of people from distress, succeed in ascending to heaven.

98. Those men who make gifts of gold and of kine, O foremost of Bharata's race, as also of conveyances and animals, succeed in ascending to heaven.

99. Those men who give away such articles as are necessary in marriages, as also servants and maids, and cloths and robes succeed in ascending to heaven.

100. Those men who make public pleasure-houses, gardens, wells, resting-places, and buildings for public meetings, and tanks for enabling cattle and men to satisfy their thirst, and fields for cultivation, O Bharata, succeed in ascending to heaven.

101. Those men who give houses and fields and populated villages to persons that want them, succeed in ascending to heaven.

102. Those men who having themselves manufactured drinks of sweet taste and herbs and goddy or rice, give them to others, succeed in ascending to heaven.

103. Those men who having been born in families high or low bestir hundreds of

children and live long lives, procuring agency and keeping anger under complete control, succeed in ascending to heaven.

104. I have thus explained to you, O Bharata, what the rites are in honor of the deities and the departed manes which are performed by people for the sake of the other world, what the ordinances are about making gifts, and what the views are of the Rishis of former times about both the modes of gift and the manner of giving them.

CHAPTER XXIV.

(ANUSHASANIKA PARVA).—

Continued.

Yudhishtira said :—

1. O descendant of Bharata's race, you should answer this question of mine truly and in detail. What are those circumstances under which a person may become guilty of Brahmanicide without actually killing a Brahmana?

Bhishma said :—

2. Formerly, O king, I had one day requested Vyasa to explain to me this very subject. I shall now describe to you what Vyasa told me on that occasion. Do you listen to it with rapt attention.

3. Going to Vyasa, I addressed him saying,—You, O great ascetic, are the fourth in descent from Vaisishattha! Do you explain to me this. What are those circumstances under which one becomes guilty of Brahmanicide without actually killing a Brahmana?

4. Thus addressed by me, the own-begotten son of Parashara, O king, an adept in the science of morality, gave me the following answer at once excellent and fraught with certainty.

5. You should know that man as guilty of Brahmanicide who having of his own accord invited a Brahmana of pious conduct to his house for giving him alms then refuses to give anything on the pretence of there being nothing in the house.

6. You should, O Bharata, know that man as guilty of Brahmanicide who destroys the means of living of a Brahmana well-read in the Vedas, and all their branches, and who is shorn of attachments to worldly creatures and goods.

7. You should, O king, know that man as guilty of Brahmanicide who puts in-

pediments in the way of thirty kins while engaged in satisfying that thirst.

8. You should take that man as guilty of Brahmanicide who, without studying them, finds fault with the Shrutis that have come down from preceptor to pupil for ages and ages together, or with those scriptures that have been composed by the Rishis.

9. You should know that man as guilty of Brahmanicide who does not confer upon a suitable bridegroom his daughter endowed with beauty and other excellent qualities.

10. You should know that foolish and sinful wightought to be guilty of Brahmanicide who pains the Brahmanas to the very core of their hearts.

11. You should know that man to be guilty of Brahmanicide who robs the blind, the lame, and orphans.

12. You should know that man to be guilty of Brahmanicide who sets fire to the hermitages of ascetics or to forests or to a village or a town.

CHAPTER XXV.

(ANUSHASANIKA PARVA).—

Continued.

Yudhishtira said :—

1. It has been said that seasons to sacred waters is full of merit; that ablutions in such waters is meritorious; and that listening to the excellence of such waters is also meritorious. I wish to hear you expatiate on this subject, O grandfather.

2. You should, O chief of Bharata's race, mention to me the sacred waters existing on this Earth. I wish, O you of great power, to hear you describe to me this subject.

Bhishma said :—

3. O you of great splendour, Angiras thus enumerated the sacred waters on the Earth. Blessed be you, you should listen to it, for you will then acquire great merit.

4—5. Once on a time approaching the great and learned Rishi Angiras gifted with tranquillity of soul, while he was living in a forest, Gautama of rigid vows questioned him, saying,—O illustrious one, I have some doubts regarding the merits of sacred waters and shrines. I wish to hear you describe that subject. Do you, therefore, O ascetic, describe it to me.

6. What merits are acquired by a person regarding the next world, by bathing in the sacred waters on the Earth, O you of great wisdom? Do you explain to me this truly and according to the ordinance.

Angiras said :—

7. A person by bathing for seven days successively in the Chandrabhaga or the Vitasta whose waters are always seen to dance in waves, fasting all the while, is sure to become purged of all his sins and endowed with the merit of an ascetic.

8. There are many rivers in the country called Kashmir. All these fall into the great river called Sindhu (Indus). By bathing in these rivers one is sure to become gifted with good character and to ascend to heaven after leaving this world.

9. By bathing in Pushkara, Prabhava, and Naimisha, and the ocean, and Devika, and Indramarga, and Svarnashinda, one is sure to ascend where, seated on a celestial car, one is sure to be filled with joy on being worshipped by the Apsaras.

10. By bathing in the waters of Hiranyavindu with a concentrated mind and respecting that sacred river, and bathing next at Koshastaya and Uvanta, one becomes purged of all one's sins.

11. Going to Idratoya near the Mountains of Gandhamadana and next to Karatoya in the country called Kuranga, one should fast for three days and then bathe in those sacred waters with a concentrated heart and pure body. By doing this, one is sure to acquire the merit of a Horse-sacrifice.

12. Bathing in Gangadwara and Kalsheerwa and Vitarka in the Blue mountains, as also in Kanchala, one is sure to become purged of all one's sins and then ascend to heaven.

13. If one becomes a Brahmacharin and control his anger, devotes one-self to truth and practises mercy towards all creatures, and then bathes in the Lake of Waters, one is sure to acquire the merit of a Horse-sacrifice.

14. That part where Bhagirathi-Ganga flows northwards is known as the union of heaven, Earth, and the nether regions. Fasting for one month and bathing in that sacred Tirtha which is acceptable to Maheshwara, one can see the deities.

15. One who gives oblations of water to his departed ones at Saptaganga and Triganga and Indramarga, obtains an-

bepais for food if one has still to go through re-birth.

16. The man who is in a pure state of body and mind performs his daily Agnihotra and fasts for one month and then bathes in Mahashwara, is sure to acquire success in one month.

17. By bathing, after a fast of three days and purifying the mind of all evil propensities, in the large lake situated in Bhriturganga, one becomes purged of even the sin of Brahmicide.

18. By bathing in Kanyakupa and performing one's ablutions in Valaka, one wins great fame among even the celestials and shines in glory.

19. Bathing in Devika and the lake known by the name of Sandarika as also in the Tirtha called Ashwini, one acquires, in next life, great personal beauty.

20. By fasting for a fortnight and bathing in Mahaganga and Kritikangaraka, one becomes purged of all his sins and ascends to heaven.

21. Bathing in Vainanika and Kinkinika, one acquires the power of going everywhere at will and becomes an object of great respect in the celestial region of the Apsaras.

22. If a person, controlling his anger, and observing the vow of Brahmacharya for three days, bathes in the river Vipasa at the hermitage called Kalika, he is sure to get over re-birth.

23. Bathing in the asylum that is sacred to the Kritikas and offering oblations of water to the departed males, and then pleasing Mahadeva, one becomes pure in body and mind and ascends to heaven.

24. If one, fasting for three days with a purified body and mind, bathes in Mahapara, one becomes freed from the fear of all mobile and immobile animals as also of all two-legged animals.

25. By bathing in the Devadaru forest and offering oblations of water to the departed males and living there for seven nights with a pure body and mind, one acquires the region of the celestials on departing from this world.

26. Bathing in the waterfalls at Shorashtawa and Koshastawa and Demasarampada, one is sure to acquire the region of the Apsaras where one is dutifully served by three asper-human beings.

27. If one, fasting bathes at Chitrakuta and Janasthana and the waters of Mandakini, one is sure to be gifted with regal prosperity.

25. By going to the retreat of Shyama and living there for a fortnight and bathing in the sacred water that lies there, one acquires the power of disappearing at will.

26. Going to the tirtha Kasuliki and living there with a pure heart and abstaining from all food and drink for three days, one acquires the power of living in the happy region of the Gandharvas.

29. Bathing in the charming tirtha Gandhataraka and living there for one month, abstaining all the while from food and drink, one acquires the power of disappearing at pleasure and, then in twenty-one days of ascending to heaven.

31-32. He who bathes in the lake Matsya is sure to acquire success in one night. He who bathes in Avalamva or the eternal, Audhaka, or in Naimisha, or the tirtha called Swaga, and offers oblations of water to the departed manes, controlling his senses all the while, acquires the merit of a human sacrifice.

33. Bathing in Gangahada and the tirtha Uplavasa and daily offering oblations of water there for a full month to the departed manes, one acquires the merit of a Horse-sacrifice.

34. Bathing in the confluence of the Ganga and the Yamuna as also at the tirtha in the Kalarajra mountains and offering every day oblations of water to the departed manes for a full month, one acquires the merit of ten Horse-sacrifices.

35-36. Bathing in the Shashiti lake one acquires merit much greater than what appertains to the gift of food. Ten thousand tirthas and thirty millions of other tirthas come to Prayaga, O chief of Bharata's race, in the month of Magha. He who bathes in Prayaga, with a controlled mind and observing rigid vows all the while, the month of Magha, becomes purged of all his sins, O chief of Bharata's race, and attains to heaven.

37. Bathing in the tirtha that is sacred to the Maruts, as also in that which is situate in the retreat of the departed manes, in and also in that which is known by the name of Vaisasana, one becomes purged of all one's sins and as pure and sanctified as a tirtha.

38. Going to Brahmasaras as to the Bhagirathi and bathing there and offering oblations to the departed manes every day for a full month, abstaining from food all the while, one is sure to go to the region of Soma.

39. Bathing in Utpataka and then in Ashutakra and offering oblations of water to the departed manes every day for twelve

days successively, abstaining all the while from food, one acquires the merits of a Horse-sacrifice.

40. Bathing in Ashmopasthita and Nivahada mountains and Kraundapadi, all three in Gaya—one becomes purged of the sin of Brahmanicide. A bath in the first place purifies one of a single Brahmanicide; a bath in the second cleanses one of two similar offences; and a bath in the third cleanses one of three such offences.

41. Bathing in Kalavinga, one gets a large quantity of water. A man, by bathing in the city of Agni, acquires such merit as entitles him to live at his next birth in the city of Agni's daughter.

42. Bathing in Vishala in Karavirapura and offering oblations of water to his departed manes, and performing his abstinences in Devahada too, one becomes as one with Brahma and shines in glory as such.

43. Bathing in Punaravarta-Nanda as also Mahananda, a man of controlled senses and universal mercy goes to the celestial garden of Nandana and served there by the various tribes of Apsaras.

44. Bathing with concentrated soul in the tirtha of Urvashi which is situate in the river Lohitya, on the day of full moon of the month of Kartika, one acquires the merits of Pundarikha sacrifice.

45. Bathing in Ramahada and offering oblations of water to the departed manes in the river Vipasha (Bos), and fasting for twelve days, one becomes purged of all sins.

46. Bathing in the tirtha called Mahahada with a purified heart and after fasting for one month, one is sure to acquire the status of the sage Jamadagni.

47. By exposing oneself to heat in the tirtha called Vindhya, a person given to truth and endued with compassion for all creatures should then practice austere penances, actuated by humility. By so doing, he is sure to acquire ascetic success in course of a single month.

48. Bathing in the Narmada as also the tirtha named Surparaka, fasting for a full fortnight, one is sure to become in one's next birth a prince of royal blood.

49. If one proceeds with controlled senses and a concentrated soul to the tirtha known as Jaisvartaga, one is sure to acquire success in the course of a single day and night.

50. By going to Chandellikashrama and bathing in the tirtha called Kokanukha, having lived for sometimes on patherba alone and worn rags for rainments one is

sure to get ten beautiful maidens as his wives.

51. One who lives by the side of the tirtha known by the name of Kanyakubada has never to visit the regions of Yama. Such a person is sure to ascend to the regions of happiness belonging to the celestials.

52. One who bathes with controlled senses on the day of the new moon in the tirtha known by the name of Prabhasa, is sure, O you of mighty arms, of acquiring success and immortality simultaneously.

53. Bathing in the tirtha known by the name of Ujjanaka which is situate in the retreat of Arishtasena's son, and next in the tirtha which is situate in the retreat of Pinga, one is sure to be purged of all his sins.

54. Fasting for three days and bathing in the tirtha known as Kalya and reciting the sacred Mantras of Agni-samarhiana, one acquires the merit of a Horse-sacrifice.

55. Fasting for one night and bathing in Pindavaka, one becomes purified on the next day and acquires the merit of an Agnishtoma sacrifice.

56. One who goes to Brahmasara which is adorned by the wood, called Dhanmaranya one becomes purged of all one's sins and acquires the merit of the Pundarika sacrifice.

57. Bathing in the waters of the Mainaka mountain and reciting morning and evening prayers there and living at the spot for a month controlling desire, one acquires the merit of all the sacrifices.

58. Starting for K-lodaka and Nandikunda and Uttara-manna, and reaching a spot that is a hundred Yojanas remote from any of them, one becomes purged of the sin of homicide.

59. One who succeeds in seeing the image of Nandishwara, becomes purged of all sins. Bathing in the tirtha called Swargamarga one is sure to proceed to the regions of Brahman.

60. The celebrated Himavat is sacred. That king of mountains is the father-in-law of Shankara. He is a mine of all jewels and gems and is the resort of the Siddhas and Charanas.

61-62. That twice-born person who is as master of the Vedas and who, considering this life to be exceedingly unstable, renounces his body on those mountains, abstaining from all food and drink according to the rites laid down in the scriptures, after having worshipped the gods and bent his head in worship of the sages, is sure

to acquire success and proceed to the eternal regions of Brahman.

63. There is nothing which one cannot get who lives in a tirtha, restraining lust and controlling anger on account of such residence.

64. For the purpose of going to all the tirthas in the world, one should mentally think of those amongst them which are almost inaccessible or sojourning to which are attended with great difficulties.

65. Sojourns to tirthas yields the merit of sacrifices. They are competent to purify everybody of sin. Praught with great good, they are capable of leading in heaven. The subject is truly a great mystery. The very gods should bathe in tirthas. To them also they are sin-purifying.

66. This discourse on tirthas should be delivered to Brahmanas, and to such honest or pious persons as are bent upon gaining what is for their own behalf. It should also be recited in the hearing of one's well-wishers and friends and of one's obedient and devoted disciples.

67. Angiras endowed with great ascetic merit, had delivered this discourse to Gautama. Angiras himself had got it from the highly intelligent Kashyapa.

68. The great Rishis consider this discourse as deserving of constant repetition. It is the foremost of all purifying things. If one recites it regularly every day, he is sure to become purged of every sin and after this life to proceed to heaven.

69. One who listens to this discourse recited in his hearing,—this discourse, viz., of Angiras, which is regarded as a mystery,—is sure to attain in one's next life to birth in a good family and, what is more, one would have the memory of the pristine existence.

CHAPTER XXVI.

(ANUSHASANIKA PARVA).

Continued.

Vaishampayana said:—

1-2. Equal to Vritaspati in intelligence and Brahman himself in forgiveness, resembling Shakra in prowess and the Sun in energy, Bhishma the son of Gangs, of infinite might, had been defeated in battle by Arjuna. Accompanied by his brothers and many other people, king Yudhishthira asked him these questions.

5. The old hero was lying on a bed covered by heroes, in expectation of that sacred moment when he could take leave of his body. Many great Rishis had come there for seeing that foremost one of Bhishma's race.

4—6. Amongst them were Atri, Vasishtha, Bharigu, Pulastya, Pulaha, and Kratu. There were also Angiras, Gotama, Agastya, Samati of well-restrained soul, Vashistha, Sishupala, Samvarita, Prastuta and Dama. There were also Vrishaspati, Ushana, Vyasa, Chayavana, Kashyapa, Dhruva, Durvasa, Jemadagni, Marishatya, G-dara, Bharadvaja, Raibhya Yuvakrita and Irita.

7. There were Shulaksha, Shavalekha, Kanva, Medhatithi, Krishna, Narada, Parvata, Sudhanvan, Ekata and Urita.

8. There were also Nimbhu, Bhuvana, Dhruvya, Shatananda, Akramana, Rama the son of Jemadagni and Kacha.

9—10. All these great Rishis came there for seeing Bhishma lying on his bed of arrows. Yudhishtira with his brothers only adored those great Rishis who had come there, one after another in proper order. Receiving that adoration, those foremost of Rishis sat themselves down and began to converse with one another.

11. Their conversation related to Bhishma, and was highly sweet and agreeable. Hearing that talk of theirs about himself, Bhishma became filled with joy and considered himself to be already in heaven.

12. Having obtained the leave of Bhishma and of the Pandava princes, those Rishis then disappeared before the very sight of all the beholders.

13. The Pandavas bowed again and again and offered their adorations to those highly-blessed Rishis even after they had made themselves invisible.

14. They then cheerfully waited upon the son of Ganga even as Brahmanas versed in Mantras wait with respect upon the rising Sun.

15. The Pandavas saw that the points of the compass shined on account of the energy of their penances, and became filled with wonder at the spectacle.

16. Thinking of the high blessedness and power of these Rishis, the Pandava princes began to discourse on the subject with their grandfather Bhishma.

Vaishampayana said :—

17. After that conversation was over,

the pious Yudhishtira, the son of Pandu, touched Bhishma's foot with his head and then returned his questions about morality and virtue.

Yudhishtira said :—

18. Which countries, which provinces, which hamlets, which mountains, and which rivers, O grandfather, are the foremost in sanctity?

Bhishma said :—

19. Regarding it is cited the old conversation between a Brahmana in the observance of the Shila and the Uccha vana, O Yudhishtira, and a Rishi crowned with ascetic moils.

20—21. Once on a time, a foremost person, having travelled over this entire Earth adorned with mountains, arrived at last in the house of a foremost person living like a householder in accordance with the Shila vow. The latter welcomed his guest with due rites. Received with such hospitality, the happy Rishi passed the night happily in the house of his host.

22. The next morning the Brahmana in the observance of the Shila vow, having finished all his morning acts and rites and purified himself duly, gladly approached his guest crowned with ascetic success.

23. Meeting with each other and seated at their cost, the two began to take an agreeable subjects of the Vedas and the Upanishads.

24. Towards the conclusion of the discourse, the Brahmana in the observance of the Shila vow respectfully addressed the Rishi crowned with success. Gifted with intelligence, he put this very question which you, O Yudhishtira have put to me.

The poor Brahmana said :—

25. What are those countries, what are those provinces, what those hamlets, what those mountains, and what those rivers, that should be considered as the foremost in sanctity? Do you describe them to me.

The Rishi said :—

26. These countries, these provinces, these retreats, and those mountains, should be considered as the foremost in sanctity through which or by the side of which that foremost of all rivers, viz., Bhagirathi, flows.

27. The end which a creature can attain by penance, by Brahmacharya, by sacrifices, or by practising Renunciation, is sure to attain by only living by the

side of the Bhagirathi and bathing in its sacred waters.

28. Those creatures whose bodies have been sprinkled with the sacred waters of Bhagirathi or whose bones have been laid in that sacred stream, have not to fall away from heaven at any time.

29. Those men, O learned Brahmana, who use the waters of Bhagirathi in all their acts, surely go to heaven after death.

30. Even those men who, having committed various sinful deeds in the first part of their lives, live in after years by the side of Ganga, succeed in attaining to a very superior end.

31. Hundreds of sacrifices cannot yield that merit which men of controlled souls are capable of acquiring by bathing in the sacred waters of Ganga.

32. A person is respected and adored in the celestial region for as long a period as his bones lie in the channel of Ganga.

33. Even as the Sun, when he rises at the dawn of day, shines, having removed the darkness of night, likewise the person who has bathed in the waters of Ganga is seen to shine, purged of all his sins.

34. The countries and the points of the compass which are destitute of the sacred waters of Ganga are like nights without the moon or trees without flowers.

35. Indeed, a world without Ganga is like the different castes and modes of life when they are shorn of virtue or like sacrifices without Soma.

36. Person, countries and points of the compass which are without Ganga are like the sky without the Sun, or the Earth without mountains, or the etherial region without air.

37. All the creatures in the three worlds, if served with the sacred waters of Ganga, derive a pleasure the like of which they cannot derive from any other source.

38. He who drinks Ganga water which has been heated by the Sun's rays, derives merit much greater than that which belongs to the vow of living upon the wheat or grains of other corn picked up from courting.

39. It cannot be said whether, he who performs a thousand Chandrayana rites for purifying his body and he who drinks the water of Ganga, are equal.

40. It cannot be said whether one who stands for a thousand years on one foot and one who lives for only a month by the side of Ganga are equal.

41. One who lives permanently by the

side of Ganga is superior in merit to one who lives for ten thousand cycles with lead hanging downwards.

42. As cotton, when it comes into contact with fire, is burnt off without a residue, so the sins of the person that has bathed in Ganga become perfectly consumed.

43. There is no end superior to Ganga for those creatures who, with hearts afflicted by sorrow, seek to attain to ends which may remove that sorrow of theirs.

44. As snakes become shorn of their poison as soon as they see Garuda, so one becomes purged of all his sins as soon as he sees the sacred river Ganga.

45. They who do not enjoy fame for virtue and they who are addicted to deeds of sinfulness, have Ganga for their fame, their protection, their means of safety, their refuge or cover.

46. Many wretched men who commit various sins of a heinous nature, when they are a boat to sink into hell, are rescued by Ganga in the next world.

47. They, O foremost of intelligent men, who plunge every day in the sacred waters of Ganga, become the equals of great Manis and the very deities headed by Indra.

48. Those wretched men who are destitute of humility or modesty of behaviour and who are greatly sinful, become righteous and good, O Brahmana, by living by the side of Ganga.

49. As ambrosia is to the deities, as Swadha is to the Pitris, as Sudha is to the Nagas, so is Ganga-water to human beings.

50. As children stricken with hunger, solicit their mothers for food, similarly do people desirous of their highest good seek Ganga.

51. As the region of the self-create Brahman is said to be the foremost of all places, so is Ganga said to be foremost of all rivers for those who desire to bathe.

52. As the Earth and the cow are said to be the chief sustenance of the celestials, so is Ganga the chief sustenance of all living creatures.

53. As the celestials support themselves upon the ambrosia that is in the Sun and the Moon and that is offered in various sacrifices, so do human beings support themselves upon Ganga-water.

54. One besmeared with the sand taken from the shores of Ganga considers oneself as an inhabitant of heaven, adorned with celestial unguents.

55. He who bears on his head the mud taken from the banks of Ganga looks elegant like the Sun himself bent on removing the surrounding darkness.

56. When the wind which is moistened with the particles of Ganga-water touches one's body, it cleanses him immediately of every sin.

57. A person afflicted by calamities and about to sink under their pressures, finds all his calamities removed by the joy which originates in his heart on seeing that sacred river.

58. By the sweet notes of the swans and Kúras and other aquatic fowl that play on her banks, Ganga challenges the very Gandharvas and by her high banks the very mountaintops on the Earth.

59. Seeing her surface seeming with swans and various other aquatic fowl, and having banks adorned with pasture lands with kine grazing on them, the celestial region herself loses her pride.

60. The high happiness which one enjoys by living on the banks of Ganga, can never be his who is living even in the celestial region.

61. I have no doubt in this that the person who is afflicted with sins perpetrated in words and thought and act, becomes cleansed on seeing Ganga.

62. By seeing that sacred river, touching it, and bathing in its waters, one rescues his ancestors to the seventh degree, and his descendants to the seventh degree, as also other ancestors and descendants.

63. By hearing of Ganga, by wishing to go to that river, by drinking its waters, by touching those waters, and by bathing in them, a person rescues both his paternal and maternal families.

64. By seeing, touching, and drinking the waters of Ganga, or by praising them, hundreds and thousands of sinful men become purged of all their sins.

65. They who wish to make their birth, life, and learning, successful, should go to Ganga and please the departed manes and the celestials by offering them oblations of water.

66. The merit that one acquires by bathing in Ganga is such that the like of it is incapable of being acquired through the acquisition of sons or riches or the performance of meritorious acts.

67. Those who, although physically able, do not seek to see the sacred Ganga, are, forelock, comparable to persons suffering from congenital blindness or those who

are dead or those who are benumbed through palsy or lameness.

68. What man is there who would not respect this sacred river that is adored by great Rishis knowing the Present, the Past, and the Future, as also by the very gods headed by Indra?

69. What man is there who would not seek the protection of Ganga whose protection is sought by hermits and householders, by Yatis and Brahmacharies alike?

70. The virtuous man with controlled mind, thinks of Ganga at the time when his vital airs are about to leave his body, succeeds in acquiring the highest end.

71. That man who lives by the side of Ganga up to the time of his death, worshipping her reverentially, becomes freed from all fear of sin and of kings.

72. When that highly sacred river dropped from the sky, Maheshwara held it on his head. It is that very river which is worshipped in heaven.

73. The three regions are beautiful by the three courses of this sacred river. The man who uses the waters of that river becomes certainly successful.

74. As the solar ray is to the gods in the celestial region, as the moon is to the departed manes, as the king is to human beings, so is Ganga to all rivers.

75. One who becomes bereaved of mother or father or sons or wives or riches does not feel that grief which one feels when he becomes bereaved of Ganga.

76. One does not get that joy through acts that lead to the region of Brahmin, or through such sacrifices and rites that lead to heaven, or through children or riches, which one get from seeing Ganga.

77. The pleasure that men derive from seeing Ganga is tantamount to what they derive from seeing the full moon.

78. That man becomes dear to Ganga who worships her with deep devotion, with mind wholly fixed upon her, with a respect that refuses to take in any other object within his sphere, with a feeling that there is nothing else in the universe worthy of similar adoration, and with a steadiness that knows no decrease.

79. Creatures who live on Earth, in the sky, or in the celestial region,—indeed, even beings who are very superior,—should always bathe in Ganga. Indeed, this is the foremost of all duties of the righteous.

80. The fame of Ganga for sanctity has spread over the entire universe, since she

carried all the sons of Sagara, who had been reduced to ashes, from here to the celestial region.

81. Men who are washed by the bright, beautiful, high, and rapidly moving waves, raised by the wind, of Ganga, become purged of all their sins and resemble in splendour the Sun with his thousand rays.

82. Those men of tranquil souls who have renounced their bodies in the waters of Ganga whose sanctity is as great as that of the butter and other liquids poured in sacrifices and which are capable of giving merits equal to those of the greatest of sacrifices, have certainly attained to a station equal to that of the very gods.

83. Indeed, Ganga, having fame and vast extent as of one with the entire universe and respected by the deities headed by Indra, the Manas, and human beings, is competent to grant the fruition of all their wishes to them who are blind, to them who are adios, and to them who are destitute of all things.

84. They who seek refuge with Ganga, that protectress of all the universe, that flows in three currents, that is filled with water at once highly sacred and sweet as honey and productive of every sort of good, have succeeded in acquiring the beatitude of Heaven.

85. That mortal who live by the side of Ganga and sees her every day, becomes purified by her sight and touch. To him the gods give every sort of happiness here and a high end hereafter.

86. Ganga is regarded as competent to rescue every creature from sin and lead him to the happiness of Heaven. She is held to be at one with Prishni the mother of Vishnu. She is identical with the Word or Speech. She is very remote and can not be easily attained. She is the embodiment of ampicuousness, and prosperity. She is capable granting the six well-known attributes beginning with lordship or power. She is always bent upon showing her grace. She is the displayer of all things in the universe, and she is the great resort of all creatures. Those who seek her protection in this life have surely acquired heaven.

87. The fame of Ganga has spread all over the sky, and Heaven, and Earth, and all the points. Cardinal and subsidiary, of the compass. By using the waters of that forest of rivers, mortal creatures always become crowned with high success.

88. That person who, himself seeing Ganga, points her out to others, finds that Ganga rescues him from re-birth and confers Liberation on him. Ganga held Guha, the commander-in-chief of the celestial

army in her womb. She bears the most precious of all metals, silver, gold, also in that womb of hers. They who bathe in her waters every day in the morning, succeed in obtaining the three-fold objects, *Virtue and Worldly Profit and Pleasure*. These waters are, again, equal in point of sanctity to the butter that is poured with Mantras on the sacrificial fire. Capable of purging one from every sin, she has descended from the celestial region and her current is held in high regard by every one.

89. Ganga is the daughter of Himavat, the wife of Vjara, and the ornament of both Heaven and Earth. She is the bestower of everything auspicious, and is competent to give the six well-known attributes beginning with lordship or power. Indeed, O king, Ganga is the one object of great sanctity in the three worlds and confers merit upon all.

90. Truly, O king, Ganga is Virtue in liquefied form. She is energy in a liquid form over the Earth. She is gifted with the splendour or power that belongs to the butter that is poured with Mantras on the sacrificial fire. She is always adorned with large waves as also with Brahmanas who may at all times be seen making their ablutions in her waters. Falling from Heaven, she was held by Shiva on his head. The very mother of the heavens, she has originated from the highest mountain for running over the plains and conferring the most valuable benefits on all creatures of the Earth.

91. She is the highest cause of all things; she is perfectly pure. She is as subtle as Brahma. She is the best bed for the dying. She takes creatures agreeably to the celestial region. She carries a large volume of water. She confers great fame on all. She is the protectress of the universe. She is at one with every form. She is very much coveted by persons crowned with success. Indeed, Ganga is the path to that celestial region of those who have bathed in her water.

92. The Brahmanas consider Ganga as being equal to the Earth in forgiveness, and in the protection and upholding of those who live by her; further, as equalling Fire and the Sun in energy and splendour; and, lastly, as always equalling Gohn himself in the matter of showing favours to the true-born class.

93. Those men who, in this life, even in their minds seek that sacred river which is lauded by the Rishis, which has come out of the feet of Vishnu, which is very ancient,

and which is highly revered, succeed in going to the regions of Brahman.

94. Fully convinced that children and other belonging, as also regions possessed of every kind of happiness, are transitory or frail, men of sublimed souls, who are desirous of acquiring that everlasting station which is at one with Brahman, always pay their adorations to Ganga with that respect and love which are due from a son to a mother.

95. The man of purified soul who is desirous of acquiring success should seek the protection of Ganga who is like a cow that gives ambrosia instead of ordinary milk, who is prosperity's self, who is endowed with omniscience, who exists for all creatures, who is the source of all sorts of food, who is the mother of all mountains, who is the refuge of all pious persons, who is inexhaustible in power and energy, and who dwells the heart of Brahman himself.

96. Having, with austere penances, pleased all the gods with the Supreme Lord (Vishnu), Bhagiratha brought Ganga down on the Earth. Going to her, men always succeed in freeing themselves from every sort of fear both here and hereafter.

97. Observing with the help of intelligence, I have mentioned to you only a small portion of the merits of Ganga. My power, however, is inadequate to speak of all the merits of the sacred river, or, indeed, to stress her power and sanctity.

98. One may, displaying his best powers, count the stones of the mountain Meru or measure the waters of the ocean. But one cannot count all the merits of the waters of Ganga.

99. Hence, having listened to these particular merits of Ganga which I have uttered with great devotion, one should, in thought, word, and deed, respect them with faith and devotion.

100. On account of your having listened to these merits which I have recounted, you are sure to fill all the three regions with fame and acquire a measure of success that is very large and that is difficult of being won by any other person. Indeed, you will, soon after that, sport in joy in many a region of great happiness created by Ganga herself for those that respect her.

101. Ganga always extends her favour to those who are devoted to her in humbleness of heart. She unites those who are so devoted to her with every kind of happiness. I pray that the highly-blessed Ganga may always inspire your heart and mine with the attributes of virtue.

Bhishma said :-

102. The learned ascetic gifted with high soul and great slender, and crowned with success, having in this manner described to that poor Brahman observing the Shila vow, on the subject of the infinite merits of Ganga, then ascended the sky.

103. The pious Brahmana observing the Shila vow, awakened by the words of that ascetic crowned with success, duly sought refuge with Ganga and acquired great success.

104. Do thou also, O son of Kunti, seek Ganga with great devotion, for you will then, as the reward thereof, acquire it by and excellent success.

Vaishampayana said :-

105. Hearing this discourse from Bhishma, of the praise of Ganga, Yudhishtira with his brothers became filled with great joy.

106. That person who recites or hears recited this sacred topic of the praise of Ganga, becomes purged of every sin.

CHAPTER XXVII. (ANUSHASANIKA PARVA).—

Continued.

Yudhishtira said :-

1. You, O grandfather, are endowed with wisdom and knowledge of the scriptures, with conduct and behaviour, with various kinds of excellent attributes, and also with years.

2. You are superior to others in intelligence, wisdom and penances. I shall, therefore, O you the foremost of all righteous men, wish to ask you questions about virtue.

3-4. There is not another man, O king, in all the worlds, who is worthier of being accosted on such topics. O best of kings, how may one, if he happens to be a Kshatriya or a Vaishya or a Shudra, succeed in acquiring the dignity of a Brahmana? You should tell me the means. Is it by the most austere penances or by religious acts, or by knowledge of the scriptures, that a person belonging to any of the three inferior castes succeeds in acquiring the dignity of a Brahmana? Do tell me this, O grandfather.

Bhishma said :-

5. The dignity of a Brahmana, O Yudhishtira, cannot be acquired by a person

belonging to any of the three other castes. That dignity is the highest with respect to all creatures.

6. Passing through numberless orders of existence by undergoing repeated births, one at last, in some birth, becomes born as a Brahmana.

7. Regarding it is cited an old history. O Yudhishthira, of a conversation between Matanga and a she-ass.

8. Once on a time a Brahmana obtained a son who, though persecuted by a person belonging to a different caste, had, however, the rites of infancy and youth performed according to the ordinances laid down for Brahmanas. The child passed

83 for Brahmanas. Matanga was endowed with every accomplishment.

9. His father, wishing to celebrate a sacrifice, ordered him, O destroyer of enemies, to collect the articles required for the act. Having received the command of his father, he started for the purpose, riding on a quick-courting car, drawn by an ass.

10. It so happened that the ass yoked to this car was very young. Instead, therefore of being reined, the animal bore away the car near its dam, viz., the she-ass that had brought it forth. Matanga, disaffected with this, began to strike the animal with his goad on its nose.

11. Seeing these marks of violence on her child's nose, the she-ass, full of affection for him, said,—Do not grieve, O child, for this treatment! A Chandala is driving you.

12. There is no harshness in a Brahmana. The Brahmana is said to be the friend of all creatures. He is the teacher also of all creatures and their ruler. Can he punish any creature so cruelly.

13. This fellow, however, is of sinful deeds. He has no mercy to show to even such a young creature. He is simply proving the order of his birth by behaving thus. The nature which he has derived from his father forbids the growth of the sentiments of pity and kindness which are natural to the Brahmana.

14. Hearing these harsh words of the she-ass, Matanga speedily came down from the car and addressing the she-ass, said,—Tell me, O blessed dame, by what fault is my mother stained?

15. How do you know that I am a Chandala? Do you answer me forthwith.

16. How, indeed, do you know that I am a Chandala? How have I lost the dignity of a Brahman? O you of great wisdom

tell me all this fully, from beginning to end.

The she-ass said :—

17. You were begotten upon a Brahman woman marked up with desire, by a Shudra following the calling of a barber. You are, therefore, a Chandala by birth. You have not the dignity of a Brahmana.

Shishuna said :—

18—19. Thus addressed by the she-ass Matanga returned home. Seeing him return, his father said,—I had engaged you in the difficult task of gathering the requisites of my intended sacrifice! Why have you returned without having accomplished your charge? Is it that you are not all right?

Matanga said :—

20. How can he who belongs to no definite order of birth, or to low caste be regarded as all right and happy? How, O father, can that person be happy whose mother is impure.

21. O father, this she-ass, who seems to be more than a human being, tells me that I have been begotten upon a Brahman woman by a Shudra. I shall, for this reason, practise the severest penances.

22. Having said these words to his father, and firmly resolved upon what he had said, he went to the great forest and began to practise the austere penances.

23. Beginning these penances for the purpose of happily acquiring the dignity of a Brahmana, Matanga began to scorch the very gods by the severity of his asceticism.

24. The king of the celestials, viz., Indra, appeared to him thus practising penances and said,—Why, O Matanga, do you pass your time in such grief, abstaining from all sorts of human enjoyments.

25. I shall give you boons. Do you name the boons. Do not delay, but tell me what is in your mind. Even if it be unattainable, I shall yet bestow it on you.

Matanga said :—

26. Desires of acquiring the dignity of a Brahmana I have begun to practise these penances. After having obtained it, I shall go home. Even this is the boon I pray for.

Shishuna said :—

27. Hearing these words of his, Perandara said to him,—The dignity of a Brahmana, O Matanga, which you wish to acquire, cannot be won by you.

18. It is true, you wish to acquire it, but then it cannot be won by persons of impure souls. O you of foolish understanding, you are sure to meet with destruction if you persist in this pursuit. Desist, therefore, from this vain attempt forthwith.

20. This object of your desire, viz., the dignity of a Brahmana, which is the foremost of everything, cannot be even acquired by penances. Therefore, by coveting that foremost dignity, you will surely meet with destruction.

21. One born as a Chandala can never acquire that dignity which is considered as the most sacred among the celestials and Asuras and human beings.

CHAPTER XXVIII.

(ANUSHASANIKA PARVA).—

Continued.

Bhishma said :—

1. Thus addressed by Indra, Matanga of restrained vows and well-controlled soul, stood for a century of years on one foot, O you of un fading glory.

2. Highly illustrious Shakra once more appeared before him, and addressing him, said,—The dignity of a Brahmana, O child, is unattainable. Although you covet it, it is impossible for you to obtain it.

3. O Matanga, by coveting that very great dignity you are sure to meet with destruction. Do not, O son, betray such rashness. This is not a righteous path for you to follow.

4. O you of foolish understanding, it is impossible for you to obtain it in this world. Verily, by coveting that which is unattainable, you are sure to meet with destruction forthwith.

5. I am repeatedly forbidding you. By trying, however, to attain that high dignity by the help of your penances, despite my repeated admonitions, you are sure to meet with destruction.

6. From a brute life one gains the status of humanity. If born as a human being, he is sure to be born as a Pukkasha or a Chandala.

7. Verily, one having taken birth in that sinful caste, viz., Pukkasha, one, O Matanga, has to wander in it for a very long time.

8. Passing a period of one thousand years in that order, one is next born as a Shudra. In the Shudra order, again, one has to wander for a long time.

9. After thirty thousand years one is born as a Vaishya. There, in that order, one has to pass a very long time.

10. After a time that is sixty times longer than what has been stated as the period of Shudra birth, one becomes a Kshatriya. In the Kshatriya order one has to pass a very long time.

11. After a time that is measured by multiplying the period last referred to by sixty, one is born as a fallen Brahmana. In this order one has to wander for a long period.

12. After a time measured by multiplying the period last named by two hundred, one is born in the race of such a Brahmana as lives by the profession of arms. There, in that order, one has to wander for a long period.

13. After a time measured by multiplying the period last named by three hundred, one is born in the race of a Brahmana that is given to the recitation of the Gayatri and other sacred Mantras.

14. There, in that order, one has to wander for a long period. After a time measured by multiplying the period last named by four hundred, one is born in the race of such a Brahmana who knows the entire Vedas and the scriptures. There, in that order, one has to wander for a very long period.

15. While wandering in that existence, joy and grief, desire and hatred, vanity and evil speech, seek to enter into him and make a wretch of him.

16. If he succeeds in subjugating these foes, he then acquires a high end. If, on the other hand, those enemies succeed in subjugating him, he falls down from that high position like a person falling down on the ground from the high top of a palm-tree.

17. Knowing this for certain, O Matanga, that I say to you, do you name some other boon, for the status of a Brahmana is incapable of being acquired by you.

CHAPTER XXIX.

(ANUSHASANIKA PARVA).—

*Continued.***Bhisma said :—**

1. Thus addressed by Indra, Matanga refused to hear what he was commanded. On the other hand, with regulated vows and purified soul, he practised austerities penances by standing on one foot for a thousand years, being deeply engaged in Yoga-meditation.

2. After a thousand years had passed away, Shakra, once more came to see him. Indeed, the destroyer of Vata and Vikra said to him the same words.

Matanga said :—

3. I have passed these thousand years, standing on one foot, with soul engaged in meditation, and in the observance of the vow of celibacy. Why is it that I have not yet succeeded in acquiring the dignity of a Brahmana?

Shakra said :—

4-5. One born as a Chandala cannot, by any means, acquire the dignity of a Brahmana. Do you, therefore, name some other boon so that all this labour of yours may not prove futile! Thus addressed by the king of the celestials, Matanga became filled with grief. He went to Gaya, and passed there a century of years, standing all the while on one foot.

6. On account of the observance of such Yoga which was extremely difficult to bear, he became very much emaciated and his arteries and veins became swollen and visible. He was reduced to only skin and bones. We have heard that that righteous person, while practising these austerities at Gaya, dropped down on the ground from sheer exhaustion.

7. Seeing him falling down, the lord and giver of boons, engaged in the behalf of all creatures, viz., Vasava, speedily came to that spot and held him fast.

Shakra said :—

8. It seems, O Matanga, that the dignity of a Brahmana which you seek is ill-suited to you. That dignity is incapable of being acquired by you. Indeed, in your case, it is beset with many dangers.

9. A person by adorning a Brahmana acquires happiness; while, by abjuring from such worship, he gets grief and misery. The Brahmana is, as regards all creatures, the giver of what they prize or

covet and the protector of what they already have.

10. It is through the Brahmanas that the departed masses and the deities become pleased. The Brahmana, O Matanga, is said to be the foremost of all created beings. The Brahmana grants all objects which are desired and in the way they are desired.

11. Passing through numberless orders of being and undergoing repeated re-births, one succeeds in some subsequent birth in acquiring the dignity of a Brahmana.

12. That dignity is really incapable of being obtained by persons of impure souls. Do you, therefore, relinquish the idea! Do you name some other boon. The particular boon which you seek is incapable of being granted to you.

Matanga said :—

13. Stricken as I am with grief, oh, O Shakra, do you afflict me further? You are striking one that is already dead, by this conduct. I do not pity you who having acquired the dignity of a Brahmana fail to retain it.

14. If, O you of a hundred sacrifices, the dignity of a Brahmana be really unobtainable by any of the three other castes, alas, men do not adhere to it who have succeeded in acquiring that high status?

15. Those who having won the dignity of a Brahmana then, like wealth, is so difficult to acquire, do not seek to keep it up, must be considered as the most wretched in this world. Indeed, they are the most sinful of all creatures.

16. Forsooth, the dignity of a Brahmana is highly difficult to attain, and being attained, is difficult to maintain. It is capable of removing every sort of grief. Alas, having got it, men do not always seek to keep it up.

17. When even such persons are considered as Brahmanas, why is it that I, who am pleased with my own self, who am superior to all pairs of opposites, who am dissociated from all worldly objects, who am observant of the duty of mercy towards all creatures and of self-control of conduct, should not be considered worthy of that dignity?

18. How unfortunate I am, O Parandara, that through the sin of my mother I have been reduced to this plight, although I am not unrighteous in my conduct?

19. Forsooth, Destiny is incapable of being warded off or conquered by individual exertion, since, O lord, I am unable to acquire, despite these persistent attempts

21. Thus, the object for the acquisition of which I am trying.

22. When such is the case, O righteous one, you should grant me some other boon if, indeed, I have become worthy of your favour or if I have a little of merit.

Bhishma said:—

23. The destroyer of Vaisya and Vriśni then said to him,—Do you name the boon! Thus urged by the great Indra, Matsya said the following words:—

Matsya said:—

24. Gifted with the power of assuming any form at will, let me be able to journey through the skies and let me enjoy whatever pleasures I may wish for. And let me also have the willing worship of both Brahmanas and Kshatriyas.

25. I bow to you by bending my head, O god! You should do that also by which my fame, O Purandara, may live eternally in the world!

Shakra said:—

26. You will be celebrated as the deity of a particular measure of weight and you will get the worship of all women. Your fame, O son, shall become peerless in the three worlds.

27. Having granted him these boons, Vaisya disappeared there and then. Matsya also, renouncing his life-breaths, acquired a high place.

28. You may thus see, O Bharata, that the dignity of a Brahmana is very high. That dignity is incapable of being acquired here as said by the great Indra himself.

CHAPTER XXX.

(ANUSHASANA PARVA).—

Continued.

Yudhishtira said:—

1. I have heard this great description, O perpetrator of Kurus's race. You, O foremost of eloquent men, have said that the dignity of a Brahmana is greatly difficult of acquisition.

2. It is heard, however, that in former times the dignity of a Brahmana had been acquired by Viswamitra. You, however, O best of men, tell us that that dignity is incapable of being won.

3. I have also heard that formerly king Vrihaspati had succeeded in acquiring

the dignity of a Brahmana. O powerful one, I wish to hear, O son of Ganga, the story of king Vrihaspati's promotion.

4. By what acts did that best of kings succeed in acquiring the dignity of a Brahmana? Was it through some boon or was it through the virtue of penances? You should tell me everything.

Bhishma said:—

5. Hear, O king, how the highly illustrious royal sage Vrihaspati succeeded formerly in acquiring the dignity of a Brahmana that is so difficult to attain and that is held in such high esteem by all the world.

6. While the great Manu in days yore was employed in ruling righteously his subjects, he obtained a son of righteous soul who became celebrated under the name of Sharyata.

7. In Sharyata's family, O monarch, two kungs were born, viz., Hrishya and Talajangha. Both of them were sons of Vatsa, O foremost of victorious kings.

8. Hrishya, O monarch, had ten wives. Upon them he begot, O Bharata, hundred sons all of whom were heroes who never returned from the battle-field.

9. All of them resembled one another in features and prowess. All of them were gifted with great strength and all of them were possessed of great skill in battle. They all studied the Vedas and the science of weapons thoroughly.

10. In Kashi also, O monarch, there was a king who was the grandfather of Divodasa. The foremost of victorious men, he passed by the name of Haryyashwa.

11. The sons of king Hrishya, O chief of men, invaded the kingdom of Kashi, and advancing to the country that lies between the rivers Ganga and Yamuna, fought a battle with king Haryyashwa and killed him in it.

12. Having killed king Haryyashwa thus, the sons of Hrishya, those great warriors, fearlessly returned to their own charming city in the country of the Vatsas.

13. Meanwhile Haryyashwa's son Sudasa, who looked like a celestial in splendour and who was a second god of virtue, was installed on the throne of Kashi as his king.

14. The delighter of Kashi, the righteous-souled prince ruled his kingdom for some time when the hundred sons of Vrihaspati once more attacked his territories and defeated him in battle.

15. Having defeated king Sudewa thus, the victors returned to their own city. After this, Divodasa, the son of Sudewa, became installed on the throne of Kasu as its king.

16. Understanding the prowess of these great princes, viz., the sons of Vitahavya, king Divodasa, gifted with great energy, rebuilt and fortified the city of Barakasi at the command of Indra.

17-18. The territories of Divodasa were full of Brahmanas, Kshatriyas, Vaishyas and Shudras. And they teemed with all sorts of articles and provisions, and were adorned with prosperous shops and markets. These territories, O best of kings, extended northwards from the banks of Ganga to the southern Banks of Gomati, and resembled a second Amaravati (the city of Indra).

19. The Haihayas once again, O Bharadvaja, attacked that foremost of kings as he ruled his kingdom.

20. The powerful king Divodasa gifted with great splendour, issuing out of his capital, gave them battle. The engagement between the two parties terrible like the encounter in days of old between the celestials and the Asuras.

21. King Divodasa fought the enemy for a thousand days at the end of which, having lost a large number of followers and animals, he became greatly distressed.

22. King Divodasa, O king, having lost his army and seeing his treasury exhausted, left his capital and fled away.

23. Going to the charming hermitage of the wise Bharadvaja, the king, O chastiser of foes, joining his hands in respect, sought the Rishi's protection.

24-25. Seeing king Divodasa before him, the eldest son of Vrihaspati, viz., Bharadvaja of excellent conduct, who was the monarch's priest, said to him,—What is the reason of your coming here? Tell me everything, O king! I shall do that which is agreeable to you, without any scruple.

The king said:—

26. O holy one, the sons of Vitahavya have killed all the children and men of my house. I only have escaped with life, totally discomfited by the enemy. I seek refuge with you.

27. You should, O holy one, protect me with such affection as you have for a daughter! Those princes of sinful deeds have killed my whole family, leaving myself only alive.

Bharadvaja said:—

28. Bharadvaja of great energy said to him who pleaded so piteously.—Do not fear! Do not fear! O son of Sudewa, let your fears be gone.

29. I shall perform a sacrifice, O monarch, in order that you may have a son through whom you will be able to avenge thousands upon thousands of Vitahavya's party.

30. After this, the Rishi performed a sacrifice with the object of begetting a son on Divodasa. As the result thereof, to Divodasa was born a son named Pratardana.

31. As soon as he was born, he grew into a child of full three and ten years, and quickly mastered the entire Vedas and the whole science of arms.

32. Helped by his Yoga powers, the highly intelligent Bharadvaja had entered into the prince. Indeed, collecting all the energy of the objects of the universe, Bharadvaja caused it to enter the body of prince Pratardana.

33. Casting his person in shining mail and armed with the bow, Pratardana, his pines loaded by birds and the celestial Rishis, shone resplendent like the Sun.

34. Mounted on his car and with the scimitar tied to his belt, he shone like a burning fire. With scimitar and shield and whirling his shield, as he went, he proceeded to the presence of his father.

35. Seeing the prince, the son of Sudewa, viz., king Divodasa, became filled with joy. Indeed, the old king thought the sons of his enemy Vitahavya as already killed.

36. Divodasa then installed his son Pratardana as the heir-apparent, and considering himself crowned with success became highly happy.

37. After this, the old king commanded that chastiser of foes, viz., prince Pratardana, to march against the sons of Vitahavya and kill them in battle.

38. Gifted with great prowess, Pratardana, that subjugator of hostile cities, speedily crossed Ganga on his car and proceeded against the city of the Vitahavyas.

39. Hearing the clatter of the wheels of his car, the sons of Vitahavya, riding on their own cars that looked like fortified citadels and that were capable of destroying hostile vehicles, issued out of their city.

40. Coming out of their capital, these foremost of men, viz., the sons of Vitahavya, who were all skilful warriors called

to war, rushed with upraised weapons to attack Pratardana, covering him with showers of arrows.

41. Surrounding him with numberless ones, O Vaidishikha, the Vihavyas poured upon Pratardana showers of weapons of various sorts like the clouds raining torrents of rain on the breast of Himavat.

42. Bidding their weapons with his own, prince Pratardana gifted with great energy filled them all with arrows that resembled the thunder-bolt of Indra.

43. Their heads cut off, O king, with hundred and thousands of broad-headed arrows, the warriors of Vihavya dropped down with blood-dyed bodies like Kinsuka trees felled on every side by woodmen with their axes.

44. After all his warriors and sons had been killed in battle, king Vihavya fled away from his capital to the hermitage of Bhṛigu.

45. Indeed, arrived there, the royal fugitive sought refuge with Bhṛigu. The Rishi Bhṛigu, O monarch, assured the defeated king of his protection.

46-47. Pratardana followed in the footsteps of Vihavya. Arrived at the Rishi's hermitage, the son of Divedan said in a loud voice, Ho, listen, ye disciples of the great Bhṛigu that may happen to be present! I wish to see the sage. Go and inform him of this.

48. Knowing that it was Pratardana who had come, the Rishi Bhṛigu himself came out of his hermitage and adored that best of kings according to due rites.

49. Addressing him then, the Rishi said,—Tell me, O king, what is your business! The king, at this, informed the Rishi of the reason of his arrival.

The king said :—

50. King Vihavya has come here, O Brahmana! Do you surrender him. His sons, O Brahmana, had destroyed my family.

51. They had devastated the territories and the wealth of the Kashi. Those hundred sons, however, of this king proud of his power, have all been killed by me.

52-55. By killing that king himself I shall to-day satisfy the debt I owe to my father!—To him that foremost of righteous men, viz., the Rishi Bhṛigu, stricken with mercy, replied by saying,—There is no Kshatriya in this hermitage. They who are here, are all Brahmanas!—Hearing these words of Bhṛigu, that must, he

thought, be croonant with truth, Pratardana touched the Rishi's feet slowly and, filled with joy, said,—By this, O holy one, I am, forthwith crowned with success, since this king becomes divested of the very order of his birth on account of my prowess! Give me your permission, O Brahmana, to leave you, and let me solicit you to pray for my well-being.

56-57. This king, O founder of the family that goes by your name, becomes divested of the very order of his birth, on account of my might! Dismissed by the Rishi Bhṛigu, king Pratardana then left that hermitage, and went to the place he had come from, having, in the way I have described, vomited forth the poison of speech even as a snake vomits forth its real poison. Meanwhile, king Vihavya, acquired the dignity of a twice-born sage by virtue of the worth only of Bhṛigu.

58. And he acquired also a complete mastery of all the Vedas through the same cause. Vihavya had a son named Gritsamada who in beauty of person was a second Indra.

59-60. Once on a time the Daityas afflicted him much, taking him for none else than Indra. With regard to that great Rishi, there is this foremost of Sutratis in the Rishi, viz., There where Gritsamada is, O Brahmana, he is held in high respect by all twice-born persons! Gifted with great intelligence, Gritsamada became a twice-born Rishi in the observance of Brahmacharyya.

61. Gritsamada had a regenerate son of the name of Suteja. Suteja had a son of the name of Varchas, and the son of Varchas was known by the name of Vihavya.

62. Vihavya had a son-begotten son who was named Vitatya, and Vitatya had a son of name Satya. Satya had a son of name Santa.

63. Santa had a son, viz., the Rishi Shrayas. Shrayas begot a son named Tama. Tama begot a son named Prakash who was a very great Brahmana.

64. Prakash had a son named Vagindra who was the foremost of all silent reciters of sacred Mantras. Vagindra begot a son named Pramati who was a perfect master of all the Vedas and their auxiliaries. Pramati begot upon the Aptara Ghoritachi a son who was named Ruru.

65. Ruru begot a son upon his wife Pramadvata. That son was the regenerate Rishi Shunaka. Shunaka begot a son who is named Shaunaka.

66. It was this, O foremost of monarchs, that king Vitahavya, though a Kshatriya by the order of his birth, acquired the dignity of a Brahmana, O chief of Kshatriyas, through the grace of Bhṛigu.

67. I have also told you the genealogy of the race that originated from his son Gritamedha. What else would you ask?

CHAPTER XXXI.

(ANUSHASANIKA PARVA).—

Continued.

Yudhishtira said:—

1. What men, O chief of Bharata's race, are worthy of homage in the three worlds? Tell me this in detail, I am never satiated with hearing you describe these topics.

Bhishma said:—

2. Regarding it is cited the old discourse between Narada and Vasudeva.

3—4. Seeing Narada, on one occasion adoring many foremost of Brahmanas with joined hands, Keshava addressed him, saying,—When do you worship? Whom amongst these Brahmanas, O holy one, do you worship with so great respect? If it is capable of being heard by me, I wish then to hear it. O, O foremost of righteous men, tell me this.

Narada said:—

5. Hear, O Govinda, as to who these are whom I am adoring, O griefer of enemies. What other person is there in the world who is worthier than you to hear this?

6. I adore them, O powerful one, who constantly worship Varuna and Vayu and Aditya, and Prajanya and the deity of Fire and Sūrya and Śanda and Lakṣmi and Viṣṇu, and the Brahmanas, and the lord of speech, and the Moon, and the Waters, and the Earth, and the goddess Sarasvatī.

7. O foremost of Vṛishni's race, I always adore those Brahmanas who are endued with penances, who are conversant with the Vedas, who are always given to Vedic study, and who are possessed of great wealth.

8. O powerful one, I bow down my head to those persons who are freed from boastfulness, who perform with an empty stomach, the rites in honor of the deities,

who are always contended with what they have, and who are gifted with forgiveness.

9. I adore them, O Yādava, who are performers of sacrifices, who are forgiving in nature, and self-controlled, who are masters of their own senses, who worship truth and virtue, and who give away land and kine to good Brahmanas.

10. I bow to them, O Yādava, who are devoted to the observance of penances, who live in forests, who live upon fruits and roots who never store anything for the morrow, and who perform all the acts and rites laid down in the scriptures.

11. I bow to them, O Yādava, who feed and cherish their servants who are always hospitable to guests, and who eat only the residue of what is offered to the deities.

12. I worship them who have become irresistible by studying the Vedas, who are eloquent in discoursing on the scriptures, who are observant of the vow of Brahmacharya, and who are always devoted to the duties of officiating at the sacrifices of others and of teaching disciples.

13. I adore them that are endued with mercy towards all creatures, and who study the Vedas till their backs are heated by the Sun.

14. I bow to them, O Yādava, who try to acquire the grace of their preceptors, who labor in the acquisition of their Vedas, who are firm in the observance of vows, who wait, with dutiful obedience, upon their preceptors and seniors, and who are free from malice and envy.

15. I bow to them, O Yādava, who are observant of excellent vows, who practise silence, who have knowledge of Brahma, who are firm in truth, who are givers of libations of clarified butter and oblations of meat.

16. I bow to them, O Yādava, who live upon alms, who are emaciated for want of adequate food and drink, who have lived in the houses of their preceptors, who are averse to and destitute of all enjoyments, and who are poor in earthly possessions.

17. I bow to them, O Yādava, who have no affection for things of this Earth, who do not quarrel with others, who do not clothe themselves, who have no wants, who have become irresistible through the acquisition of the Vedas, eloquent in the exposition of virtue, and that are utterers of Brahma.

18. I bow to them who are given to the practice of the duty of mercy towards all creatures, who are firm in the observance of truth, who are self-controlled, and who are peaceful in their conduct.

20. I bow to them, O Yādava, who are devoted to the worship of god, and guests, who are observant of the domestic mode of life, and that follow the practice of pigeons about collecting their food.

21. I always bow to those persons, who while doing all their works have an eye on the three-fold objects of life, and who are observant of truth and righteous behaviour.

22. I bow to them, O Keshava, who are conversant with Brahma, who are gifted with knowledge of the Vedas, who are attentive to the three-fold objects of life, who are free from capidity, and who are righteous in their behaviour.

23. I bow to them, O Madhava, who live upon water only, or upon air alone, or upon the residue of the food that is offered to deities and guests, and who practise all sorts of excellent vows.

24. I always adore them who have no wives, who have wives and the domestic fire, who are the refuge of the Vedas, and who are the refuge of all creatures in the universe.

25. I always bow to these Rishis, O Kṛishna, who are the creators of the universe, who are the elders of the universe, who are the eldest members of the race or the family, who are dispellers of the darkness of ignorance, and who are the best of all persons in the universe.

26. For these reasons, do you also, O son of Vṛishni's race, adore every day these twice-born persons of whom I speak. Worthy as they are of reverent worship, they will, when adored, confer happiness on you, O sinless one.

27. These persons of whom I speak are always givers of happiness in this world as well as in the next. Respected by all, they move about in this world, and, if adored by you, are sure to grant you happiness.

28. They who are hospitable to all persons who come to them as guests, and who are always devoted to Brahmanas and kine as also to truth, succeed in crossing all calamities and impediments.

29. They who are always devoted to peacefulness of conduct, as also they who are shorn of malice and envy, and they who are always attentive to the study of the Vedas, succeed in crossing all calamities and impediments.

30. They who bow to all the deities, they who follow the Veda as their refuge, they who are possessed of faith and are self-controlled, succeed in crossing all calamities and impediments.

31. They who adore the foremost of Brahmanas with reverence and are firm in the observance of excellent vows and practise the virtue of charity, succeed in crossing all calamities and impediments.

32. They who are engaged in the practice of penances, they who are always observant of the vow of celibacy, and they whose souls have been purified by penances, succeed in crossing all calamities and impediments.

33. The who are devoted to the worship of the gods and guests and dependants as also of the departed manes, and they who eat the residue of the food that is offered to deities, departed manes, guests and dependants, succeed in crossing all calamities and impediments.

34. They who, having lighted the domestic fire, duly keep it burning and adore it with reverence, and they who have duly poured libations in Soma-sacrifices, succeed in crossing all calamities and impediments.

35. They who behave properly towards their mothers and fathers and preceptors and other elders even as you, O foremost of the Vṛishnis, do behave, (succeed in crossing all calamities and impediments!)— Having said these words, the celestial Rishi ceased speaking.

Bhishma continued :—

36. For these reasons, do you also, O son of Kuntī, always adore with reverence the deities, the departed manes, the Brahmanas, and guests arrived at your palace, and as the outcome of such conduct you are sure to acquire a desirable end!

CHAPTER XXXII.

(ĀNUŚHĀSANA PARVA).—

Continued.

Yudhishthira said :—

1. O grandfather, O you of great wisdom, O you who are conversant with all branches of knowledge, I wish to hear you discourse on topics connected with duty and Virtue.

2. Tell me truly, O chief of Bharata's race, what the merits are of those persons who grant protection to living creatures, of the four castes when these pray for protection.

Bhishma said :—

3. O Dharma's son of great wisdom

and wide-spread fame, listen to this old history regarding the great merit of granting protection to others when protection is humbly sought.

4. Once on a time, a beautiful pigeon, pursued by a hawk, dropped down from the skies and sought the protection of the highly-blessed king Vrishadarbha.

5. The pure-souled king beholding the pigeon take refuge in his lap from fear, comforted him, saying,—Be comforted, O bird! You have no fear!

6. Whence have you taken such great fright? What and where have you done it in consequence of which you have lost your senses in fear and are more dead than alive?

7. Your color, O beautiful bird, resembles that of a fresh-blown blue lotus. Your eyes are of the hue of the pomegranate or the Ashoka flower! Do not fear. I command you, be comforted!

8. When you have sought my protection, know that no one will have the courage to even think of catching you, who have such a protector to take care of your body.

9. I shall, for your sake, give up to-day the very kingdom of the Kasis and, if necessary my life too! Be comforted, therefore, do no fear, O pigeon.

The hawk said :—

10. This bird has been ordained to be my food. You should not, O king, protect him from me! I have pursued this bird and have got him. Indeed, with great exertion have I got at him at last.

11. His flesh and blood and marrow and fat will be of great good to me. This bird will be the means of pleasing me greatly. Do not, O king, place yourself between him and me in this way.

12. I have been possessed by a terrible thirst, and hunger is gnawing my bowels. Release the bird and cast him off. I am unable to bear the pains of hunger any longer.

13. I pursued him as my prey. See, his body is bruised and torn by me with my wings and talons. Look, his breath has been so very weak. You should not, O king, protect him from me!

14. Is the exercise of that power which properly belongs to you, you art, indeed, competent to interfere in protecting human beings when sought to be destroyed by human beings. But you have no power over a sky-ranging bird stricken with thirst.

15. Your power may extend over your enemies, your servants, your relatives, the disputers that take place between your subjects. Indeed, it may extend over every part of your dominions and over also your own senses. Your power, however, does not extend over the sky.

16. Displaying your prowess over such enemies as act against your wishes, you may establish your rule over them. Your rule, however, does not extend over the sky-ranging birds. Indeed, if you have been desirous of acquiring merit (by protecting this pigeon), it is your duty to look at me also!

Bhishma said :—

17. Hearing these words of the hawk, the royal sage became stricken with wonder. Without disregarding these words of his, the king, desirous of attending to his comfort, replied to him, saying the following words.

The king said :—

18. Let a bovine bull or bear or deer or buffalo be dressed to-day for your sake! Do you satisfy your hunger on such food to-day.

19. Never to leave one who has sought my protection is my firm vow. See, O bird, this bird does not leave my lap!

The hawk said :—

20—21. I do not, O king, eat the flesh of the bear or the ox or of any of the various kinds of fowl. What need have I of food of this or that kind? My business is with that food which has been eternally ordained for beings of my order? Hawks feed on pigeons,—this is the eternal ordinance.

22. O sinless Ushnara, if you feel such affection for this pigeon, do you then give me flesh from your own body, of weight equal to that of this pigeon.

The king said :—

23—25. Great is the favor you show me to-day by speaking to me thus. Yes, I shall do what you bid.—Having said this, that best of kings, began to cut off his own flesh and weigh it in a balance against the pigeon. Meanwhile, in the inner apartments of the palace, the queen, adorned with jewels and gems, hearing what was taking place, uttered exclamations of awe and came out, stricken with grief.

26. On account of those cries of the ladies as also of the ministers and servants, a noise deep as the muttering of the clouds arose in the palace. The sky that had

been very clear became covered with thick clouds on all sides.

27-28. The Earth began to tremble, as the consequence of that act of truth which the monarch did. The king began to cut off the flesh from his sides, from his arms, and from his thighs, and quickly fill one of the scales for weighing it against the pigeon. For all that, the pigeon continued to weigh heavier.

29. When at last the king became a skeleton of bones, without any flesh, and covered with blood, he wished to give up his whole body and, therefore, ascended the scale in which he had placed the flesh that he had previously cut off.

30. At that time, the three worlds, headed by Indra, came to that spot for seeing him. Celestial kettle-drums and various other drums were struck and played upon by invisible beings belonging to the sky.

31. King Vrihadarsha was bathed in a shower of nectar that was poured upon him. Garlands of celestial flowers, of sweet fragrance and touch, were also showered upon him copiously again and again.

32. The deities and Gandharvas and Apsaras in large bands began to sing and dance around him even as they sing and dance around the Grandfather Brahman.

33. The king then ascended a celestial car that excelled a mansion made entirely of gold, that had arches made of gold and gems, and that was adorned with columns made of lapis lazuli.

34. Through the merit of his act, the royal sage Shivi proceeded to eternal Heaven. Do you also, O Yuddhishtira, act thus towards those who seek your protection.

35. He who protects those who are devoted to him, those who are attached to him from love and affection, and those who depend upon him, and who has mercy for all creatures, succeeds in acquiring great happiness hereafter.

36. That king who is of righteous conduct and who is observant of honesty and integrity, succeeds by his acts of sincerity in acquiring every valuable reward.

37. The royal sage Shivi, of pure soul and gifted with great wisdom and unbiaffed prowess, that king of the Kshatrias, became celebrated over the three worlds for his virtuous deeds.

38. Anybody who would protect in the same way a seeker for protection, would certainly acquire the same happy end, O best of the Bharatas.

39. He who recites this history of the royal sage Vrihadarsha is sure to become purged of every sin, and the person who hears this history recited by another is sure to acquire the same result.

CHAPTER XXXIII.

(ANUSHASANIKA PARVA).—

Continued.

Yuddhishtira said:—

1. Which act, O grandfather, is the foremost of all those that have been laid down for a king? What is that act by doing which a king succeeds in enjoying both this world and the next?

Bhisma said:—

2. Even this, viz., the worship of the Brahmanas, is the foremost of all those deeds, O Bharata, which have been laid down for a king duly installed on the throne, if, indeed, he is desirous of acquiring great happiness.

3. Even this is what the foremost of all kings should do. Know this well, O chief of Bharata's race. The king should always adore with reverence all righteous Brahmanas possessed of Vedic learning.

4. The king should, with bows, sweet speeches and gifts of all articles of enjoyment, adore all Brahmanas endowed with great learning who may live in his city or provinces.

5. This is the foremost of all acts laid down for the king. Indeed, the king should always keep his eyes fixed on this. He should protect and cherish these, even as he protects his own self or his own children.

6. The king should adore with greater reverence those amongst the Brahmanas who may be worthy of it. When such men are freed from all anxiety, the whole kingdom shines in beauty.

7. Such individuals are worthy of adoration. The king should bow his head to such individuals. Indeed, they should be honored, even as one honors his father and grandfather. The course of conduct followed by men, depends upon them as the existence of all creatures depends upon Vasava.

8. Having prowess incapable of being baffled and gifted with great energy, such men, if enraged, are capable of reducing the entire kingdom to ashes by only their

will, or by acts of incantation, or by other means.

9. I do not see anything that can destroy them. Their power seems to be uncontrolled, being capable of reaching to the last end of the universe. When angry, their looks fall upon men and things like a burning flame of fire upon a forest.

10. The most courageous men are struck with fear at their name. Their virtues and powers are extraordinary and immeasurable. Some amongst them are like wells and pits with mouths covered by grass and creepers, while others resemble the sky shorn of clouds and darkness.

11. Some amongst them are of dreadful dispositions. Some are as mild and soft in disposition as cotton. Some amongst them are very cunning. Some amongst them are given to the practice of penances.

12. Some amongst them are employed in agricultural pursuits. Some amongst them are engaged in the keep of kine. Some amongst them live upon eleemosynary alms. Some amongst them are even thieves. Some amongst them are fond of creating quarrels and disputes. Some, again, amongst them are actors and dancers.

13. Some amongst them are competent to perform all feats, ordinary and extraordinary. The Brahmanas, O chief of Bharata's race, are of various aspects and conduct.

14. One should always sing the praises of the Brahmanas who are conversant with all duties, who are righteous of conduct, who are given to various kinds of acts, and who are seen to derive their sustenance from various callings.

15. The Brahmanas, O king, who are highly blessed, are older in respect of their origin than the departed manes, the deities, human beings, the Snakes, and the Rakshasas.

16. These twice-born persons are incapable of being defeated by the deities or the departed manes, or the Gandharvas or the Rakshasas, or the Auras or the Fishchas.

17. The Brahmanas are competent to make him a god, that is not a god. They can, again, divest one who is a deity of his status as such. He becomes a king, whom they wish to make a king. He, on the other hand, is crushed whom they do not love or like.

18. I tell you truly, O king, that these foolish persons, foremost, meet with destruction who calumniate the Brahmanas and utter their disparage.

19. Expert in praise and dispraise, and themselves the origin or cause of other people's fame and ignominy, the Brahmanas, O king, always become angry with those who seek to injure others.

20. That man whom the Brahmanas praise succeeds in becoming prosperous. That man who is censured and renounced by the Brahmanas soon meets with discomfiture.

21. It is on account of the absence of Brahmanas from among them that the Shaktas, the Yavanas, the Kambojas and other Kshatriya tribes have become fallen and degraded into Shudras.

22-23. The Dravidas, the Kalingas, the Pulindas, the Ushineras, the Kelasarpas, the Mahishakas, and other Kshatriyas, have, on account of the absence of Brahmanas from among their midst, become degraded into Shudras. Defeat from them is preferable to victory, O foremost of victorious persons.

24. One killing all other living creatures in this world does not commit a sin so heinous as that of killing a single Brahmana. The great Rishis have said that Brahmanicide is a heinous sin.

25. One should never utter the disparage or calumny of the Brahmanas. Where the disparage of Brahmanas is uttered, one should sit with face hanging down or leave that place.

26. That man has not as yet been born in this world or will not take birth here who has been or will be able to pass his life happily after quarreling with the Brahmanas.

27. One cannot seize the wind with his hands. One cannot touch the moon with his arm. Similarly, O king, one is not able to defeat the Brahmanas in this world.

CHAPTER XXXIV.

(ANUSHASANA PARVA).—

Continued.

Bhishma said :—

1. One should always offer the most respectful adoration to the Brahmanas. They have Soma for their king, and they it is who confer happiness and misery upon others.

3. Thy, O king, should always be cherished and protected as one cherishes and protects his own father and grandfather, and should be adored with bows and gifts of food and ornaments and other articles of enjoyment as also with such things as they may wish for. The peace and happiness of the kingdom originate from such respect shown to the Brahmanas even as the peace and happiness of all living creatures come from Vasava the king of the gods.

3. Let Brahmanas of pure conduct and Brahma-affluence be born in a kingdom. Kshatriyas also who are splendid warriors and that are capable of defeating all enemies, should be desired.

4. This was said to me by Narada. There is nothing higher, O king, than this, viz., the act of making a Brahmana of good birth, having a knowledge of morality and righteousness, and steadfast in the observance of excellent vows, live in his mansion. Such an act yields every sort of blessing.

5. The sacrificial offerings given to Brahmanas reach the very gods who accept them. Brahmanas are the fathers of the gods. There is nothing higher

10. On account, guarded the Brahma-~~the~~ Wind, been obliged to take refuge in the ~~the~~ the ocean. Through the favour of Brahmanas, the celestials have become denizens of the happy regions of Heaven.

11. On all sides where Brahmanas do not eat, the departed manes refuse to eat.

8. The gods also never eat in the house of the wretch who hates the Brahmanas. When the Brahmanas are pleased, the departed manes are also pleased.

The deities also become pleased with the Brahmanas are pleased. There is no doubt in this. They who give away the sacrificial Havi to the Brahmanas become themselves pleased.

10-11. Such men never meet with destruction. Indeed, they succeed in acquiring great ends. Those particular offerings in sacrifices with which one pleases the Brahma-~~the~~ the deities. The Brahma-~~the~~ the cause of that Sacrifice whence all created things have originated.

12. The Brahma-~~the~~ the is acquainted with that from which this-universe has originated and to which, when apparently destroyed, it returns. Indeed, the Brahma-~~the~~ the knows the path that leads to the celestial region, and the other path which leads to the opposite place.

13. The Brahma-~~the~~ the is conversant with that which has taken place and that which will take place. The Brahma-~~the~~ the is the foremost of all ten-legged beings. The Brahma-~~the~~ the, O chief of the Bharatas, is fully conversant with those duties which have been laid down for his order.

14. These persons who follow the Brahma-~~the~~ the are never defeated. They never meet with destruction even after death. Indeed, victory is always theirs.

15. These great persons,—indeed, those persons who have subdued their souls,—who accept the words that fall from the lips of the Brahma-~~the~~ the, are never defeated. Victory always becomes theirs.

16. The energy and power of those Kshatriyas who scorch everything with their energy and might, when they encounter the Brahma-~~the~~ the, become neutralised.

17. The Bhriugas conquered the Tala-junglas. The sons of Angiras conquered the Nipats. Bharadwaja conquered the Vitahavyas as also the Alis, O chief of Bharata's race.

18. Although all these Kshatriyas were capable of using various arms, yet the Brahma-~~the~~ the named, owning only black deer-skins for their emblems, succeeded in conquering them effectually. Bestowing the earth upon the Brahma-~~the~~ the and Illuminators, both the worlds by the brilliance of such ~~one should accomplish one's struggle~~ one may succeed in acquiring the end of all things.

19. Like fire concealed within wood, everything that is said or heard or read in this world, lies in the Brahma-~~the~~ the.

20. Regarding it is cited the old history of the conversation between Vasudeva and the Earth, O chief of Bharata's race.

Vasudeva said :—

21. O mother, of all creatures, O auspicious goddess, I wish to ask you for a solution of this doubt of mine! By what act does a man living like a house-holder succeed in clearing all his sins?

The Earth said :—

22. One should serve the Brahma-~~the~~ the. This conduct is purifying and excellent. All the iniquities are destroyed of that man who serves the Brahma-~~the~~ the with respect.

23. From this (conduct) arises prosperity. From this arises fame. From this originates intelligence, or knowledge of the soul. A Kshatriya, by this conduct, becomes a

powerful car-warrior and a destroyer of foes and succeeds in winning great fame.

24. Even this is what Narada said to me, viz., that one should always respect a Brahmana that is well born, of rigid vows, and conversant with the scriptures, if one wishes every kind of prosperity.

25. That man really grows in prosperity who is praised by the Brahmanas who are higher than those who are regarded superior to all men high or low.

26. That man who speaks ill of the Brahmanas soon meets with discomfiture, even as a clod of unbaked earth, meets with destruction when thrown into the sea.

27. Similarly, all acts that are hostile to the Brahmanas are sure to bring about discomfiture and ruin. Look at the dark spots on the Moon and the salt waters of the ocean.

28. The great Indra had at one time been marked all over with a thousand scorpions. It was through the power of the Brahmanas that these scorpions were metamorphosed into as many eyes.

29. Ser, O Madhava, how all these things took place. Desiring fame and prosperity and various regions of beatitude in the next world, a person of pure conduct and good soul should, O destroyer of Madhu, live in obedience to the dictates of the Brahmanas.

Bhishma said :—

30. Hearing these words of the goddess Earth, the destroyer of Madhu, O you of Kuru's race, said,—Excellent, Excellent!—and honoured the goddess in due form.

31. Having heard this discourse between the goddess Earth and Madhava, do you, O son of Pancha, always, with rapt soul, salute all superior Brahmanas. Doing this, you will surely obtain what is highly beneficial for you.

CHAPTER XXXV.

(ANUSHASANIKĀ PARVA).—

Continued.

Bhishma said :—

1. O blessed king, a Brahmana, by birth alone, becomes an object of worship with all creatures and entitled, as guests, to eat the first portion of all cooked food.

2. From them come all the great objects in the universe. They are again the

mouths of all the gods (for food poured into their mouths is eaten by the deities). Adored with respect, they wish us prosperity by uttering words fraught with auspiciousness.

3. Disregarded by our enemies, let them be engaged with these, and let them wish evil to those detractors of their, impressing them with severe curses.

4. About it, persons conversant with ancient history repeat the following verses sung of old respecting how in ancient times the Creator, after having created the Brahmanas, laid down their duties.

5. A Brahmana should never do anything else than what has been laid down for him. Protected, they should protect others. By acting thus, they are sure to acquire what is for their behoof.

6. By doing these acts that are laid down for them, they are sure to acquire Brahma prosperity. Ye shall become the exemplars of all creatures, and reins for controlling them.

7. A Brahmana endued with learning should never do that which is laid down for the Shudras. By doing such acts, a Brahmana loses his merit.

8. By Vedic study, a single Brahman should acquire the knowledge of the Vedas. It is a heinous sin.

9. One should never utter the disparage or calumny of the Brahmanas. Where the disparage of Brahmanas is uttered, one

acquires high blessedness, becomes worthy of taking the precedence of even children in the matter of all kinds of cooked food, and is gilded with Brahma-prosperity.

10. Endued with faith that is fraught with mercy towards all creatures, and devoted to self-control and the study of the Vedas, you shall acquire the fruition of all your desires.

11. Whatever things exist in the world of men, whatever things exist in the region of the celestials, can all be achieved and acquired with the help of penances and knowledge and the observance of vows and restraints.

12. I have thus recited to you, O sinless one, the verses that were sung by Brahma himself. Gifted with supreme intelligence and wisdom, the Creator himself ordained this, through mercy for the Brahmanas.

13. The power of those amongst them who are devoted to penances is equal to the power of kings. They are, indeed, irresistible, fierce, fleet like lightning, and exceedingly quick in what they do.

CHAPTER XXXVI.

(ANUSHASANIKA PARVA).—

Continued.

14. There are amongst them those who are possessed of the might of lions and those who are possessed of the might of tigers. Some of them are gifted with the might of bears, some of the deer and some of crocodiles.

15. Some there are amongst them whose touch resembles that of snakes of dreadful poison, and some whose bite resembles that of sharks. Some amongst them are capable of bringing about by words only the destruction of those that are opposed to them; and some are competent to destroy by a look only of their eyes.

16. Some amongst them, as already said, are like snakes of dreadful poison, and some that are gifted with very-mild dispositions. The dispositions, O Yudhishtira, of the Brahmanas, are of various kinds.

17. The Makidas, the Dravidas, the Lohas, the Pundras, the Knowashiras, the Shandikas, the Daradas, the Darvas, the Chauras, Shavaras, the Varvaras, the Kintas, the Yavanas and numerous other tribes of Kshatriyas, have degenerated into the status of Shudras through the anger of the Brahmanas.

18. On account of their having disregarded the Brahmanas, the Asuras have been obliged to take refuge in the depths of the ocean. Through the favour of the Brahmanas, the celestials have become denizens of the happy regions of Heaven.

19. The element of ether is incapable of being touched. The Himavat mountains are incapable of being moved from their root. The current of Ganga is incapable of being resisted by a dam. The Brahmanas are incapable of being governed.

20. Kshatriyas are incapable of ruling the Earth without securing the good will of the Brahmanas. The Brahmanas are great. They are the deities of the very deities.

21. Do you always adore them with gifts and obedient services, if, indeed, you desire to enjoy the sovereignty of the whole Earth encircled by seas.

22. The energy and power of Brahmanas, O sinless one, become abated by the acceptance of gifts. You should protect your family, O king, from those Brahmanas who do not desire to accept gifts.

Bhishma said:—

1. Regarding it is asked the old history of the discourses between Shakra and Shamvara, Do you listen to it, O Yudhishtira,

2. Once upon a time Shakra, assuming the guise of an ascetic with matted locks on his head and body covered with ashes all over, rode on an ugly car and went to the Asura Shamvara.

Shakra said:—

3. Through what conduct, O Shamvara, you have been able to become the head of your family? Why do all people consider you as superior? Do you tell me this truly and fully.

Shamvara said:—

4. I never entertain any ill feelings towards the Brahmanas. Whatever instructions they give I accept with unqualified reverence. When the Brahmanas are engaged in explaining the scriptures, I listen to them with great happiness.

5. Having heard their interpretations I never desert them. Nor do I make effort against the Brahmanas in any way. I always adore intelligent Brahmanas. I always seek information from them. I always adore their feet.

6. Approaching me with confidence, they always address me with affection and enquire after my well-being. If they ever happen to be careless, I am always careful. If they happen to sleep, I always remain awake.

7. Like bees drenching the cells of the comb with honey, the Brahmanas, who are my instructors and rulers, always drench me with the nectar of knowledge—who am always devoted to the path pointed out by the scriptures, who am devoted to the Brahmanas, and who am perfectly shorn of malice or evil passion.

8. I always accept with cheerful hearts whatever they say. Helped by memory and understanding, I am always careful of my own faith in them and I always think of my own inferiority to them.

9. I always lick the nectar that is at the end of their tongue, and it is for this reason that I occupy a position far above that of all others of my family like the Moon transcending all the stars.

10. The scriptural interpretations which fall from the lips of the Brahmanas and hearing to which every wise man acts in the world, form nectar on Earth and may, also be likened to most excellent.

11. Seeing the battle between the celestials and the Asuras in days of old, and understanding the power of the instructions that fell from the Brahmanas, my father became filled with delight and wonder.

12. Seeing the power of great Brahmanas, my father asked the Moun the question,—How do the Brahmanas acquire success?

Soma said:—

13. The Brahmanas become crowned with success by virtue of their penances. Their strength consists in speech. The power of 'Kshatriyas' is in their arms. The Brahmanas, however, have words for their weapons.

14. Undergoing the discomforts of a residence in the house of his preceptor, the Brahmana should study the Vedas or at least the Pramanas. Freeing himself of anger and renouncing earthly attachments, he should become a Yati, regarding all things and all creatures with equal eyes.

15. If all the Vedas are acquired, great knowledge acquires a position that should command respect, people still consider him as untravelled or home-keeping.

16. Like a snake swallowing mice, the Earth swallows up those two, viz., a king that is unwilling to fight and a Brahmana who is reluctant to leave home for acquiring knowledge.

17. Pride destroys the prosperity of persons of little wit. A maiden, if she conceives, becomes stained. A Brahmana incurs reproach by remaining at home.

18. This is what my father heard from the revered Soma. My father, on account of this, began to adore and respect the Brahmanas. Like him, I also worship and adore all Brahmanas of 'igh' vows!

Bhishma said:—

19. Hearing these words that fell from the mouth of that prince of Danavas, Shakra began to adore the Brahmanas, and as a result thereof he succeeded in acquiring the kingship of the celestials.

CHAPTER XXXVII.

(ANUSHASANIKA PARVA).—

Continued.

Yudhishtira said:—

1. Which amongst these three persons, O grandfather should be regarded as the best for making gifts, viz., one who is a through stranger, or one who is living with and known to the giver for a long time, or one who comes to the giver, from a long distance?

Bhishma said:—

2. All these are equal. The sinners of some consist in their soliciting alms for celebrating sacrifices or for paying the preceptor's fee or for maintaining their wives and children. The sinners of some, for receiving gifts, consists in their following the vow of wandering over the Earth, never soliciting anything but receiving when given. We should also give to one what one seeks.

3. We should, however, make gifts without afflicting those who depend upon us. This is what we have heard. By afflicting one's dependants, one's gifts are vain.

4. A stranger,—one, that is, who has come for the first time,—should be considered as a proper object of gifts. He who is familiar and well-known and has been living with the giver, should also be considered in the same light. The learned know that he too who comes from a distant place should be considered in an equal light.

Yudhishtira said:—

5. It is true that we should make gifts to others without afflicting any one and without going against the ordinances of scriptures. One should, however, correctly determine who the person is that should be considered as a proper object for making gifts. He should be such that the gift itself, when made over to him, may not grieve.

Bhishma said:—

6. If the Ritvij, the Parashita, the preceptor, the Acharya, the disciple, the relative (by marriage), and kinsman, happen to be imbued with learning and free from malice, then should they be considered worthy of respect and adoration.

7. Those persons who do not possess such qualifications cannot be considered as worthy of gifts or hospitality. Hence, one should with deliberation examine persons whom one meets.

8-9. Absence of anger, truthfulness of speech, abstention from injury, sincerity, peacefulness of conduct, the absence of pride, modesty, reconciliation, self-control, and tranquillity or contentment of soul,—he in whom these are by nature, and in whom there are no wicked acts, should be considered as a proper object. Such a person deserves honors.

10. Whether the person be one who is well-known and familiar, or one who has come newly, whether he has or has not been seen before, if he happens to possess these qualifications, he should be considered as worthy of honors and hospitality.

11. He who denies the authority of the Vedas, or tries to show that the scriptures should be disregarded, or approves of all breaches of control in society,—simply brings about his own ruin.

12-14. That Brahmana who is proud of his learning, who speaks ill of the Vedas, or who is given to the science of useless disputation, or who is desirous of acquiring victory (in disputations) in assemblies of good men by disproving the reasons that exist for morality and religion and attributing everything to chance, or who indulges in cursing and reproaching others or who reproves Brahmanas, or who is suspicious of all persons, or who is foolish and bereft of judgment, or who is bitter of speech, should be known to be as hateful as a dog.

15. As a dog meets others, barking the while and seeking to bite, such a person is even so, for he spends his breath in vain and tries to destroy the authority of all the scriptures.

16. These practices that support society, the duties of virtue, and all those acts which yield benefit to one's own self, should be attended to. A person that lives, attending to these, becomes prosperous for good.

17-18. By satisfying the debt one owes to the deities by performing sacrifices, that to the Rishis by studying the Vedas, that to the departed manes by procreating children, that to the Brahmanas by making presents to them, and that to guests by feeding them, in due order, and with purity of motive, and properly attending to the ordinances of the scriptures, a householder does not fall away from virtue.

CHAPTER XXXVIII.

(ANUSHASANA PARVA).—

Continued.

Yudhishtira said:—

1. O best of the Bhāratas, I wish to hear you describe the disposition of women. Women are said to be the root of all evil. They are all considered as highly frail.

Bhishma said:—

2. Regarding it is cited the old history of the discourse between the celestial Rishi Narada and the (celestial) courtesan Panchachuda.

3. Once in ancient times, the celestial Rishi Narada, having rained over all the world, met the Apsara Panchachuda of faultless beauty, leaving her residence in the region of Brahman.

4. Seeing the Apsara every limb of whose body was highly beautiful, the ascetic addressed her, saying,—O you of slender waist, I have a doubt in my mind. Do you explain it?—

Bhishma said:—

5. Thus addressed by the Rishi, the Apsara said to him,—If the subject is one which is known to me and if you consider me competent to speak on it, I shall certainly say what is in my mind.

Narada said:—

6. O amiable one, I shall not certainly ask you for any task that is beyond your power. O you of beautiful face, I wish to hear from you of the disposition of women.

Bhishma said:—

7. Hearing these words of the celestial Rishi, that foremost of Apsaras replied to him, saying,—I am unable, being myself a woman, to speak ill of women.

8. You know what women are and with what nature they are gifted. You should not, O celestial Rishi, set me to such a task.

9. To her the celestial Rishi said,—It is very true, O you of slender waist! One commits sin by speaking what is untrue. In saying, however, what is true, there can be no sin.

10. Thus addressed by him, the Apsara Panchachuda of sweet smiles consented to answer Narada's question. She then, dressed herself to mention what her good and eternal shortcomings are of nature.

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Panchachuda said :—

11. Even if high-born and gifted with beauty and possessed of protectors, women wish to transgress the restraints assigned to them. This fault truly attaches them, O Narada:

12. There is nothing else that is more sinful than women. Verily, women are the root of all evils. That is certainly known to you, O Narada.

13. Women, even when having husbands of fame and wealth, of handsome features and completely obedient to them, are prepared to disregard them if they get the opportunity.

14. This, O powerful one, is a sinful disposition with us women, casting off modesty, we seek the companionship of men of sinful habits and intentions.

15. Women show a liking for those men who court them, who approach their presence, and who respectfully serve them to even a slight extent.

16. Through want of solicitation by persons of the other sex, or fear of relatives, women, who are naturally impatient of all control, do not transgress those that have been ordained for them, and remain by the side of their husbands.

17. There is none whom they cannot admit to their favours. They never consider about the age of the person they are prepared to favour. Ugly or handsome, if only the person happens to belong to the opposite sex, women are ready to enjoy his companionship.

18. That women remain faithful to their husbands is due not to their fear of sin, nor to mercy, nor to riches nor to the affection that originates in their hearts for kinsmen and children.

19. Women living in the respectable families envy the condition of those members of their sex who are young and well-adorned with jewels and gems and that lead a free life.

20. Even those women who are loved by their husbands and treated with great respect, are seen to pervert their favours upon men who are hump-backed, who are blind, who are idiots, or who are dwarfs.

21. Women may be seen to like the companionship of even those men who are inert or those men who are ugly to look at. O great Rishi, there is no man in this world whom women may consider as unfit for companionship.

22—23. Through inability to obtain persons of the opposite sex, or fear of relatives, or fear of death and imprisonment,

women remain, of themselves, under control.

24. They are highly fickle, for they always hanker after new companions. On account of their nature being unintelligible, they are incapable of being kept in obedience by loving treatment. Their nature is such that they are incapable of being controlled when bent upon transgression. Indeed, women are like the words uttered by the wise.

25. Fire is never satiated with fuel, Ocean can never be filled with the waters that the rivers bring to him. The Destroyer is never satiated with killing even all living creatures. Likewise, women are never satiated with men.

26. This, O celestial Rishi, is another mystery about women. As soon as they see a man of beautiful and charming features, unfailing signs of desire appear on their body.

27. They never show sufficient regard for even such husbands as satisfy all their wishes, as always do what is agreeable to them, and as protect them from want and dangers.

28. Women never prize even precious articles of enjoyment or ornaments or other delightful things, so much as they do the companionship of persons of the opposite sex.

29. The destroyer, the god of wind; death, the nether regions, the equine mouth that roars through the ocean, vomiting ceaseless flames of fire, the sharpest of the razor, dreadful poison, the snake and Fire,—all these exist in a state of union in women.

30. Indeed from that eternal Brahman whence the five great elements have originated whence the Creator Brahman hath ordained the universe, and whence, indeed, men have sprung, have women sprung into existence. At that time, again, O Narada, when women were created, these faults that I have described were planted in them.

CHAPTER XXXIX.

(ANUSHASANA PARVA).—

Continued.

Yudhishtira said :—

1. Overcome by the illusion of the divine Being, all men, O king, in this world, are seen to attach themselves to women.

2. Likewise, women, too, are seen to attach themselves to men. All this is seen taking place everywhere in the world. I have a doubt on this subject.

3. Why, O delighter of the Kurus, do men still attach themselves to women? Who, again, are those men with whom are women highly pleased, and who are they with whom they are displeased?

4. You should, O chief of men, explain to me how men are capable of protecting women?

5. While men take pleasure in women and sport with them, women, it seems, are engaged in disposing upon men. Then, again, if a man once falls into their hands, it is difficult for him to escape from them. Like hinds ever liking pastures new, women like new men one after another.

6. The women have in them the same total of that illusion which the Asura Shambara possessed, that illusion which the Asura Namsuchi possessed, that illusion which Vali or Kumbhakar had.

7. If men laugh, women laugh. If men weep, they weep. If the opportunity requires, they receive the man who is disagreeable to them with sweet words.

8. That science of policy which the preceptor of the Asuras knew, that science of policy which the preceptor of the celestials, viz., Vrihaspati, knew, is not deeper or more subtle than what woman's intelligence. Indeed, how can women, therefore, be restrained by men?

9. They make a lie appear as truth, and a truth appear as a lie. They who can do this,—I ask, O hero,—how can they be governed by persons of the opposite sex?

10. It appears to me that Vrihaspati and other great thinkers, O destroyer of enemies, evolved the science of Policy from observation of the understandings of women.

11. Whether treated by men, with respect or with hatred, women are seen, to turn the heads and agitate the hearts of men.

12. Living creatures, O you of mighty arms, are virtuous. Even this is what we have heard. Treated with love and respect or otherwise, women are seen to deserve censure for their conduct towards men.

13. This great doubt fills my mind, viz., when their conduct is such, what man is there that can restrain them within the limits of virtue? Do you explain this to me, O highly blessed son of Kuru's race.

14. You should tell me, O chief of Kuru's race, whether women are truly capable of being governed within the limits prescribed by the scriptures or whether any one before our time did really succeed in so controlling them.

CHAPTER XL.

(ANUSHASANIKA PARVA).—

Continued.

Bhishma said:—

1. It is true what you say, O you of mighty arms. There is nothing outside in all this [that you say, O you of Kuru's race, on the subject of women, O monarch!]

2. About it I shall recite to you the old history of how in days of yore the great Vipula had succeeded in restraining women within the limits laid down for them.

3. I shall also tell you, O king, how women were created by the Grandfather Brahman and the object for which they were created by Him.

4. There is no creature more sinful, O son, than woman. Woman is a burning fire. She is the illusion, O king, that the Daitya Maya created. She is the sharp edge of the razor. She is poison. She is a snake. She is fire. She is, verily, all these in a body.

5. We have heard that all human beings are characterised by righteousness, and that they, in course of natural progress and improvement, attain to the dignity of god. This circumstance alarmed the celestials.

6. They, therefore, O chastiser of foes, assembled together and went to the Grandfather. Informing Him of what was in their minds, they stood silent before him with downcast eyes.

7. Having learnt what was in the hearts of the celestials, the powerful Grandfather created women with the help of an Atharvan rite.

8. In a former creation, O son of Kunti, women were all virtuous. These, however, that sprang from this creation [by Brahman with the help of an illusion, became sinful. The Grandfather bestowed upon them the desire of enjoying all kinds of carnal pleasure.

9. Tempted by the desire of enjoyment, they began to pursue persons of the other

sex. The powerful lord of the deities created Anger as the companion of Lust.

16. Persuaders of the male sex, yielding to the power of Lust and Anger, sought the companionship of women. Women have no especial acts laid down for them. This is the ordinance that was laid down.

17-18. The Shrutis declare that women are gifted with the most powerful senses that they have no scriptures to follow, and that they are living lies. Beds, seats, ornaments, food and drink and the absence of all that is respectable and righteous, indulgence in indiscreet words, and love of sexual companionship,—these were bestowed by Brahmas upon women. Men are quite unable to restrain them within limits.

19. The Creator himself is incapable of keeping them within proper limits, what need then be said of men?

20. 'This, O chief of men, I heard in former days, viz., how Vipula had succeeded in protecting his preceptor's wife in ancient times.

21. There was in days of yore a highly blessed Rishi of the name of Devasharman of great fame. He had a wife, of name Rughi, who was peerless on Earth in beauty.

22. Her loveliness intoxicated every one among the celestials and Gandharvas and Danavas. The chastiser of Paka, viz., Indra, the destroyer of Vrtra, O king, was in particular enamoured of her and coveted her body.

23. The great ascetic Devasharman fully knew the disposition of women. He, therefore, to the best of his power and energy, protected her.

24. The Rishi knew that Indra had no scruples in seeking the companionship of other people's wives. It was, therefore, that he used to protect his wife, putting forth all his power.

25. Once on a time, O son, the Rishi became desirous of celebrating a sacrifice. He began to think of how (during his own absence from home) his wife could be protected.

26. Gifted with high ascetic merit, he at last hit upon the course he should adopt. Summoning his favourite disciple whose name was Vipula and who was of Bhrigu's family, he said as follows.

Devasharman said:—

27. I shall leave home in order to celebrate a sacrifice. The king of the celestials always covets this Ruthi of mine. Do you,

during my absence, protect her, displaying all your power.

28. You shall pass your time carefully in view of Parandara. O foremost one of Bhrigu's race, that Indra assumes various forms.

Bhishma said:—

29-34. Thus addressed by his preceptor, the ascetic Vipula, with senses restrained, always engaged in severe penances, possessed of the splendour, O king, of fire or the sun, conversant with all the duties of virtue, and ever truthful in speech, answered him, saying,—So be it!—Once more, however, as his preceptor was about to start, Vipula asked him in these words.

Vipula said:—

35. Tell me, O Mani, what forms does Shakra assume when he comes. Of what kind is his body and what is his energy? You should tell me all this.

Bhishma said:—

36. The illustrious Rishi then truly described to the great Vipula all the illusions of Shakra, O Bharata.

Devasharman said:—

37. The powerful chastiser of Paka, O regenerate Rishi, is full of illusion. Every moment he assumes those forms that he chooses.

38. Sometimes he wears a dhotum and holds the thunder-bolt. Sometimes, armed with the thunder-bolt and wearing a crown on his head, he adorns himself with earrings. In a moment he changes himself into the shape and aspect of Chandra.

39. Sometimes he appears with coronal locks on his head; soon again, O son, he shows himself with matted locks, his person being clad in rags. Sometimes he assumes a goodly and huge frame. The next moment he changes himself into one of emaciated limbs, and clad in rags.

40. Sometimes he becomes fair, sometimes darkish, sometimes dark, of complexion. Sometimes he becomes ugly and sometimes beautiful. Sometimes he appears as young and sometimes as old.

41. Sometimes he appears as a Brahmana, sometimes as a Kshatriya, sometimes as a Vaishya, and sometimes as a Shudra. Indeed, he of a hundred sacrifices appears at times as a person born of impure caste, that is, as the son of a superior father by an inferior mother or of an inferior father by a superior mother.

42. Sometimes he appears as a parent sometimes as a crow, sometimes as a swan

32d) sometimes as a cat. He assumes the forms also of a lion, a tiger, or an elephant.

33. Sometimes he appears as a god, sometimes as a Dakṣya, and sometimes he assumes the guise of a king. Sometimes he appears as fat and plump, sometimes as one whose limbs have been broken by the disordered wind in the system, sometimes as a bird, and sometimes as one of an exceedingly ugly form.

34. Sometimes he appears as a quadruped. Capable of assuming any form, he sometimes appears as an idiot short of all intelligence. He assumes also the forms of flies and gnats.

35. O Vipula, no one can make him out on account of these numberless disguises that he is capable of assuming. The very Creator of the universe is not equal to that feat.

36. He makes himself invisible when he likes. He is incapable of being seen except with the eye of knowledge. The king of the celestials sometimes changes himself into the wind.

37. The chastiter of Pakṣa always assumes these disguises. Do you, therefore, O Vipula, protect this slender-waisted wife of mine with great care.

38. O foremost one of Bhṛigu's race, I do you take every care for seeing that the king of the celestials may not defile this wife of mine like a wretched dog licking the floor kept in view of a sacrifice.

39. Having said these words, the highly-blessed ascetic, viz., Devasharma, went upon celebrating a sacrifice, started from his abode, O chief of the Bhāratas.

40. Hearing these words of his preceptor, Vipula began to think,—I shall certainly protect this lady in every respect from the powerful king of the celestials.

41. But what should be the means? What can I do for protecting the wife of my preceptor? The king of the celestials is endowed with large powers of illusion. Gifted with great energy, he is difficult of being resisted.

42. Indra cannot be kept out by enclosing this retreat of ours or fencing this yard, since he is capable of assuming numberless forms.

43. Assuming the form of the wind, the king of the celestials may assault the wife of my preceptor. The best course, therefore, for me, would be to enter the lady of this lady and remain there.

44. By displaying my prowess I shall not be able to protect the lady, for the powerful chastiter of Pakṣa, it has been

heard by me, is capable of assuming any form he likes.

45. I shall, therefore, protect this one from Indra by my Yoga-power. For satisfying my object I shall with my body enter the body of this lady.

46. If my preceptor on return, sees his wife defiled, he will, forsooth, curse me through anger, for endowed with great ascetic merit, he is gifted with spiritual vision.

47. This lady is incapable of being protected in the way in which other women are protected by men, since the king of the celestials is gifted with large powers of illusion. Alas, the situation is very critical.

48. The command of my preceptor should certainly be obeyed by me. If, therefore, I protect her by my Yoga-power, the feat will be considered by all as a wonderful one.

49. By my Yoga-power, therefore, I shall enter the body of my preceptor's lady. I shall live within her and yet not touch her body like a drop of water on a lotus leaf which lies on it yet does not drench it at all.

50-51. If I be free from the touch of passion, I cannot incur any sin by doing what I wish to do. As a traveller, in course of his sojourn, takes up his quarters (for a while) in any empty house he finds, I shall, similarly live, this day within the body of my preceptor's lady.—Indeed, with mind kept up in Yoga, I shall live to-day in this lady's body.

52-53. Giving his best consideration to these points of virtue, thinking of all the Vedas and their branches, and with eye directed to the penances which his preceptor had and which he himself also was possessed of, and having settled in his mind, with a view only to protect the lady, to enter her body by Yoga-power, Vipula of Bhṛigu's race took great care (for accomplishing his object. Listen now to me, O king, as I relate to you what he did.

54. Gifted with great penances, Vipula sat himself down by the side of his preceptor's wife as she of faultless features was sitting in her cottage. Vipula then began to discourse to her for bringing her over to the cause of virtue and truth.

55. Directing his eyes then to hers and uniting the rays of light that came out from her organs of vision with those that issued from his, Vipula entered the lady's body even as the element of wind enters that of ether or space.

56. Penetrating her eyes with his eyes and her face with his face, Vipula lived,

without moving, within her invisibly, like her shadow.

57. Restraining every part of the lady's body, Vipula continued to live within her, intent on protecting her from Indra. The lady herself knew nothing of this.

58. It was in this way, O king, that Vipula continued to protect the lady till the time of his great preceptor's return after accomplishing the sacrifice which he had gone out to perform.

CHAPTER XLI.

(ANUSHASANIKA PARVA).—

Continued.

Bhishma said:—

1. One day the king of the celestials assuming a form of divine beauty, came to the hermitage of the Rishi, thinking that the opportunity he had been expecting had at last come.

2. Indeed, O king, having assumed a form peerless in beauty and highly tempting to women and highly agreeable to look at, Indra entered the ascetic's asylum.

3. He beheld the body of Vipula staying in a sitting posture, immovable as a stake, and with eyes shorn of vision, like a picture drawn on the canvas.

4. And he beheld also Ruchi, seated there, adorned with eyes whose ends were highly beautiful, possessed of full and round hips, and having a deep and swelling bosom. Her eyes were large and expansive like lotus petals and her face was as beautiful and sweet as the full moon.

5. Seeing Indra come in that guise, the lady wished to rise up and welcome him. Her wonder having been excited at the peerless beauty of form which the person possessed, she very much wished to ask him as to who he was.

6. Although, however, she wished to rise up and welcome him, yet her limbs having been restrained by Vipula who was living within her, she failed, O king, to do what she wished. In fact, she was unable to move from the place where she sat.

7. The king of the celestials then addressed her in sweet words uttered with a sweet voice.

8. Indeed, he said,—O you of sweet smiles, know that I am Indra, arrived here for your sake! Know, O sweet lady, that I am afflicted by the god of love provoked

by your thoughts. O you of beautiful brows, I have come to you. Time passes away.

9. These words that Indra spoke were heard by the ascetic Vipula. Remaining within the body of his preceptor's wife, he saw everything that took place.

10. The lady of faultless beauty, though she heard what Indra said, was, however, unable to rise up for welcoming or honoring the king of the celestials. Her senses restrained by Vipula, she could make no reply.

11. Judging from the marks afforded by the body of his preceptor's wife that she was not reluctant to receive Indra with kindness, that scion of Bhrgu's race, of mighty energy restrained her limbs and senses all the more effectually, O king, by his Yoga-powers.

12-13. With Yoga-filters he bound up all her senses. Seeing her seated without any mark of agitation on her body, the husband of Shachi, abashed a little, once more addressed that lady who was stupified by the Yoga-powers of her husband's disciple, in these words,—Come, come, O sweet lady!—Then the lady tried to answer him. Vipula, however, restrained the words that she intended to utter.

14. The words, therefore, that actually dropped from her lips were,—What is the reason of your coming here?—These words adorned with grammatical refinements, came out of her mouth that was as beautiful like the moon.

15. Subject to the influence of another, she gave vent to these words, but became rather ashamed for uttering them. Hearing her, Purandara became highly dispirited.

16. Observing that awkward result, the king of the celestials, O monarch, having a thousand eyes, saw everything with his spiritual eye.

17. He then saw the ascetic living within the body of the lady. Indeed, the ascetic remained within the body of his preceptor's wife like an image or reflection on a mirror.

18. Seeing the ascetic gifted with the terrible power of penances, Purandara, O king, fearing the Rishi's curse, trembled in fear.

19. Vipula then, gifted with great ascetic power, left the body of his preceptor's wife and returned to his own body that was lying near. Then he addressed the terrified Indra in the following words.

Vipula said:—

20. O wicked Purandara, O you of sinful mind, O wretch who have no control over your senses, neither the deities nor human beings will worship you for any length of time.

21. Have you forgotten it, O Shakra,—does it not still dwell in your remembrance,—that Gautama had cursed you on account of which your body became disfigured with a thousand sex-marks, which owing to the Rishi's mercy, were afterwards changed into so many eyes.

22. I know that you are of an exceedingly foolish understanding, that your soul is impure and that you are of an exceedingly fickle mind. O fool, know that this lady is being protected by me. O sinful wretch, return whence you came.

23. O you of foolish soul, I do not reduce you to-day into ashes with my energy. Indeed, I am filled with mercy for you. It is for this that I do not, O Vasava, wish to burn you.

24. My preceptor gifted with great intelligence, is possessed of terrible power. With eyes blazing with anger, he would, if he saw you, have burnt your sinful self to-day.

25. You should not, O Shakra, do its like again. The Brahmanas should be respected by you. See that you do not, with your sons and counsellors, meet with destruction, afflicted by the power of the Brahmanas.

26. You think that you are an immortal and that, therefore, are at liberty to act thus. Do not, however, dishonour the Brahmanas. Know that there is nothing unattainable by penance.

Bhishma said:—

27. Hearing these words of the great Vipula, Shakra without saying anything, and covered with shame, disappeared.

28. A moment after he had gone away, Devasharma of great ascetic merit, having accomplished the sacrifice he had intended to perform, returned to his own hermitage.

29. When his preceptor returned, Vipula, who had done a good deed, gave to him his wife of faultless beauty when he had successfully protected against the machination of Indra.

30. Of tranquil soul and full of respect for his preceptor, Vipula respectfully saluted him and stood before him with a fearless heart.

31. After his preceptor had rested awhile and when he was seated with his

wife on the same seat, Vipula told him everything that Shakra had done.

32. Hearing these words of Vipula, that foremost of Munis, gifted with great prowess, became highly pleased with him for his conduct and disposition, his penance, and his observances.

33. Observing Vipula's conduct towards himself—his preceptor—and his devotion also, and marking his steadiness in virtue, the powerful Devasharma exclaimed,—Excellent, excellent.

34. The pious Devasharma receiving his virtuous disciple with a sincere welcome, honored him with a boon.

35. Indeed, Vipula, steady in virtue, obtained from his preceptor the boon that he would never swerve or fall away from virtue. Dismissed by his preceptor he left his house and practised the most severe austerities.

36. Devasharma also, of severe penances, with his wife, began from that day to live in those solitary woods, perfectly fearless of him who had killed Vata and Vritra.

CHAPTER XLII.

(ANUSHASANIKA PARVA).—

Continued.

Bhishma said:—

1. Having satisfied his preceptor's command, Vipula practised the most severe penances. Gifted with great energy, he at last regarded himself as undaunted with sufficient ascetic merit.

2. Priding himself upon the feat he had performed, he wandered fearlessly and contentedly over the Earth, O monarch, honored by all as one possessed of great fame for what he had done.

3. The powerful Bhargava thought that he had conquered both the worlds by that feat of his as also by his severe penances.

4. After sometime, O delighter of the Kurus, the time came for a ceremony of gifts to take place with respect to the share of Ruchi. Profuse wealth and corn were to be given away in it.

5. Meanwhile, a certain celestial damsel, gifted with great beauty, was passing through the skies.

6. From her body, as she passed through the sky, some flowers dropped down on the

Earth. Those flowers of celestial fragrance fell on a spot not far from the hermitage of Ruchi's husband.

7. As the flowers lay scattered on the ground, they were picked up by Ruchi of beautiful eyes. Soon after an invitation came to Ruchi from the country of the Angas.

8. The sister, referred to above, of Ruchi, named Prabhavati, was the wife of Chitraratha the king of the Angas.

9. Ruchi, of great beauty, having attached those flowers to her hair, went to the palace of the king of the Angas to answer the invitation she had received.

10. Seeing those flowers on her hair, the queen of the Angas, having beautiful eyes, urged her sister to obtain some for her.

11. Ruchi, of beautiful face, speedily informed her husband of that request of her sister. The Rishi accepted the prayer of his sister-in-law.

12. Summoning Vipula into his presence, Devasharma of severe penances commended his disciple to bring him some flowers of the same sort, saying,—Go, go.

13. Accepting unhesitatingly the order of his preceptor, the great ascetic Vipula, O king, answered,—So be it!—and then proceeded to that spot whence the lady Ruchi had picked up the flowers that were wanted by her sister.

14. Arrived at that place where the flowers had fallen from the sky, Vipula saw some others still lying scattered. They were all as fresh as if they had been newly plucked from the plants. None of them had faded away.

15. He took up those exquisitely beautiful celestial flowers. Possessed of celestial fragrance, O Bharata, Vipula got them there as the result of his severe penance.

16. The accomplisher of his preceptor's command, having obtained them, he felt great delight and stored quickly for the city of Champa adorned with baskets of Champaka flowers.

17. As he went on, he saw on his way a human couple moving in a circle hand in hand.

18. One of them made a rapid step and thereby destroyed the cadence of the movement. Therefore, O king, a dispute arose between them.

19. Indeed, one of them charged the other, saying,—You have taken a quicker step!—The other answered,—No,—Indeed, as each held his own opinion obstinately,

each, O king, asserted what the other denied, and denied what the other asserted.

20. While thus quarrelling with each other with great assurance, an oath was then heard among them. Indeed, each of them suddenly named Vipula in what they uttered.

21. Their oath was this:—That one amongst us two who speaks falsely, shall, in the next world, meet with the end which will be the twice-born Vipula's.

22—23. Hearing these words of theirs, Vipula's face became very sad. He began to commune with himself,—I have practised severe penances. The dispute between this couple is hot. To me, again, it is painful. What sin have I committed that both these persons should refer to my and in the next world as the most painful one among those reserved for all creatures?

24. Thinking thus, Vipula, O best of kings, hung down his head, and with a dispirited mind began to recollect what sin he had done.

25—26. Proceeding a little way he saw six other men playing with dice made of gold and silver. Engaged in play, those individuals seemed to him to be so excited that the hairs on their bodies stood erect. They also were heard by Vipula to take the same oath that he had already heard the first couple to take. Indeed, their words had reference in the same way to Vipula.

27. He, amongst us who, led by cupidity, will act in an unfair way, shall meet with that end which is reserved for Vipula in the next world.

28. Hearing these words, however, Vipula, although he tried earnestly to recollect, could not remember any sin of his from even his earliest years, O you of Kuru's race.

29. Indeed, he began to burn like a fire placed in the midst of another fire. Hearing that curse, his mind burst with grief.

30. In this state of anxiety a long time was passed. At last he recollected the manner in which he had acted in protecting his preceptor's wife from the machinations of Indra.

31. I had entered the body of that lady, placing limbs within limbs, face within face. Although I had acted in this way, I did not yet tell my preceptor the truth.

32. This was the sin, O you of Kuru's race, which Vipula recollected in himself. Indeed, O blessed king, forsooth, that was the sin which he had actually committed.

33. Coming to the city of Clamps, he gave the flowers to his preceptor. Devoted to superior and seasons, he adored his preceptor in due form."

CHAPTER XLIII.

(ANUSHASANIKA PARVA).—

Continued.

Bhishma said:—

1. Seeing his disciple returned from his mission, Devasharma of great energy addressed him in words which I shall recite to you, O king.

Devasharma said:—

2. What have you seen, O Vipula, in course of your journey, O disciple, through the great forest? Then when you have seen know you, O Vipula. I, as also my wife Ruchi, know how you had acted in the matter of protecting Ruchi.

Vipula said:—

3. O twice-born Ruchi, who are these two whom I first saw? Who also are these other six whom I saw afterwards? All of them know me. Who, indeed, are they to whom you prefer in your speech to me?—

Devasharma said:—

4. The first couple, O twice-born one, whom you saw, are Day and Night. They are ceaselessly moving like a circle. Both of them know the sin you have committed.

5. Those other men (six in number) whom, O learned Brahmana, you saw playing cheerfully at dice, are the six Seasons. They also are acquainted with your sins.

6. Having committed a sin secretly, no sinful man should cherish the amusing thought that his sin is known only to himself and not to any one else.

7. When a man commits a sinful deed in secret, the Seasons as also Day and Night see it always.

8. Those regions that are reserved for the sinful shall be yours. What you had done, you did not tell me. That your sin was not known to any one, was your belief, and this conviction had filled you with joy.

9. You did not inform your preceptor of the whole truth, choosing to hide from him a substantial portion. The Seasons, and Day and Night, whom you have heard speak thus, thought it proper to remind you of your sin.

10. Day and Night and the Seasons, do know all the good and the bad deeds, that are in a man.

11. They spoke to you in that way, O twice-born one, because they have full knowledge of what you had done but which you had not the courage to inform me of, fearing you had done wrong.

12. For this reason you will visit the regions that are reserved for the sinful. You did not tell me what you had done.

13. You were fully capable, O twice-born one, of protecting my wife whose disposition, by nature, is sinful. In doing what you did, you did not commit any sin. I was, for this, pleased with you.

14. O best of Brahmanas, if I had known you to have acted wickedly, I would, without hesitation, have cursed you entirely.

15. Women become united with men. Such union, is very desirable with men. You had, however, protected my wife in a different spirit. If you had acted otherwise, I would have cursed. Even this is what I think.

16. You had, O son, protected my wife. I have known the manner in which you had done it as if you had yourself informed me of it. I have, O son, become pleased with you. Relieved of all anxiety, you shall go to heaven.

17. Having said these words to Vipula, the great Rishi Devasharma, ascended to Heaven with his wife and his disciple and began to pass his time there in great happiness.

18. In course of conversation, O king, on a former occasion, the great ascetic Markandeya had described to me this history on the banks of Ganga.

19. I, therefore, recite it to you. Women should always be protected by you. Amongst them both kinds are to be seen, that is those who are virtuous and those who are not so.

20. The virtuous women are highly blessed. They are the mothers of the universe. They, O king, that keep up the Earth with all her waters and forests.

21. Those women who are sinful, who are of wicked conduct, who are the destroyer of their race, and who are wedded to sinful purposes, are capable of being ascertained by marks, expressive of the evil that is in them, which appear, O king, on their persons.

22. It is thus that great persons are capable of protecting women. They cannot,

O foremost of kings, be protected in any other way.

23. Women, O king are fierce. They are gifted with fierce prowess. They have none whom they love or like, so much as them that have sexual intercourse with them.

24. Women are like those (Atharvan) Mantrams which destroy life. Even after they have consented to live with one, they are prepared to leave him joining others. They are never satisfied with one person of the opposite sex, O son of Pandu.

25. Men should not love them. Nor should they cherish any jealousy on account of them, O king! Only for the sake of virtue, men should enjoy their society, not with enthusiasm and attachment but with unwillingness and absence of attachment.

26. By acting otherwise, a man is sure to meet with destruction, O delighter of the Kurus. O foremost of kings, reason is respected at all times and under all circumstances.

27. Only one man, viz., Vipula, had succeeded in protecting women. There is none else, O king, in the three worlds who can protect women.

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CHAPTER XLIV.

(ANUSHASANIKA PARVA).—

Continued.

Yudhishtira said:—

1. Tell me of that, O grandfather, which is the root of all duties, which is the root of kinsmen, of home, of the departed manes and of guests.

2. I think this should be considered as the foremost of all duties. Tell me, however, O king, to what sort of a person should one give his daughter.

3. Having enquired into the conduct and nature of the person, his learning and acquirements, his birth, and his acts, good people should then confer their daughter upon accomplished bridegrooms.

4. All righteous Brahmanas, O Yudhishtira, act thus. This is known as the Brahma marriage, O Yudhishtira.

5. Selecting a befitting bridegroom, the father of the girl should make him marry his daughter, having, by various presents, induced the bridegroom to that act. This

form of marriage, forms the eternal practice of all good Kshatriyas.

6. When the father of the girl, without consulting his own wishes, confers his daughter upon a person whom the daughter likes and who reciprocates the girl's sentiments, the form of marriage, O Yudhishtira, is called Gandharva by those versed in the Vedas.

7. The wise have declared, O king, to be the practice of the Asuras, viz., marrying a girl after buying her at a high cost and after gratifying the cupidity of her kinsmen.

8. Killing and chopping off the heads of weeping kinsmen, the bridegroom sometimes forcibly taken away the girl he marries. Such marriage, O son, passes by the name of Rakshasa.

9. Of these five, (viz., the Brahma, the Kshatra, the Gandharva, the Asura, and the Rakshasa), three are righteous, O Yudhishtira, and two are unrighteous. The Paishacha and the Asura forms should never be followed.

10. The Brahma, Kshatra, and Gandharva forms are righteous, O prince of men! Pure or mixed, these forms should forthwith be followed.

11. The Brahmana can take three wives. The Kshatriya can take two wives. The Vaishya should take a wife from only his own caste. The children born of these wives should all be considered as equal.

12. Of the three wives of a Brahmana, she taken from his own caste should be considered as the foremost. Likewise, of the two wives permitted to the Kshatriya, she taken from his own caste should be considered as superior. Since, viz., that persons belonging to the three higher castes may take, only for purposes of enjoyment, wives from the lowest or the Shudra caste. Others, however, forbid the practice.

13. The righteous condemn the practice of begetting children upon Shudra women. A Brahmana, by begetting children upon a Shudra woman, becomes subject to the liability of performing an expiation.

14. A person of thirty years of age should marry a girl of ten years of age wearing a single piece of cloth. Or, a person of one and twenty years of age should marry a girl of seven years of age.

15. That girl who has no brother nor father should not be married, O chief of Bharata's race, for she may be intended for giving birth to the heir of her father.

16. After puberty, it is, the girl (if not married) should wait for three years.

On the fourth year, she should look for a husband herself.

17. The children of such a girl do not lose their respectability, nor does union with such a girl become disgraceful. If, instead of selecting a husband for herself, she acts ethernally, she gets the reproach of Prajapati herself.

18. One should marry that girl who is not a Saptas of his mother or of the same family with his father. This is the usage which Manu has declared.

Yudhishthira said:—

19. Desirous of marriage some one actually gives a dower to the girl's kinsmen; some one, the girl's kinsmen consenting, promises to give a present; some one says,—I shall carry away the girl by force;—some one simply shows his riches; some one, again, actually takes the hand of the girl with rites of marriage. I ask you, O grandfather, whose wife does the girl actually become? You are the eye to these who wish to know the truth.

Bhisma said:—

20. The deeds of men approved by the wise, are seen to yield good. False speech, however, is always sinful.

21. The girl herself who becomes wife, the sons born of her, the Rituas and precepts and discipline and Upadhyayas present at the marriage all become liable to expiation if the girl gives her hand to a person other than he whom she had promised to marry. Some are of opinion that no expiation is necessary for such conduct.

22. Manu does not speak highly of the practice of a girl living with a person whom she does not like. Living as wife with a person whom she does not like, produces disgrace and sin. No one commits sin in any of the following cases.

23. In forcibly carrying away for marriage a girl that is bestowed upon the abductor by the girl's relatives with due rites, as also a girl for whom dower has been paid and accepted, there is no great sin.

24. Upon the girl's kinsmen having given their consent, Mantras and Homa should be restored to. Such Mantras truly accomplish their purpose, Mantras and Homa recited and performed in the case of a girl who has not been given away by her kinsmen, do not accomplish their purpose.

25. The engagement made by the relatives of a girl is, no doubt, binding and

secured. But the engagement that is made by the bride and bride-groom, with the help of Mantras, is very much more so.

26. According to the injunctions of the scriptures, the husband should regard his wife as an acquisition due to his own pristine deeds or to what has been ordained by God. One, therefore, commits no sin by accepting for wife a girl who had been promised to another by her kinsmen or for whom dower had been accepted by them from another.

Yudhishthira said:—

27. When after the receipt of dower for a girl, the girl's father sees a more eligible bride-groom,—one, who is endowed with the three-fold objects, does the girl's father commit sin by rejecting the person from whom dower had been received in favor of him who is more eligible?

28. In such a case either alternative appears to be sinful, for to discard the person to whom the girl has been promised can never be honorable, while to reject the person who is more eligible can never be good. I ask, how should the father act so that he might be said to do that which is beneficial? To us, of all duties this seems to deserve utmost deliberation.

29. We are desirous of determining the truth. You, indeed, are our eyes. Do you explain this to us. I am never satisfied with listening to you.

Bhisma said:—

30. The gift of the dower does not make the girl wife. This is well-known to the person paying it. He pays it simply as the price of the girl. Then again the good never bestow their daughters, induced by the dowers that others may offer.

31-33. When the person desirous of marrying happens to be gifted with such qualities as do not go down with the girl's kinsmen, it is then that kinsmen demand dower from him. The person, however, who was over by another's accomplishments, says,—Do you marry my girl, adorning her with proper ornaments of gold and gems,—and that person who satisfies this request, cannot be said to demand dower or give it, for such a transaction is not a sale. The bestowal of a daughter upon acceptance of what may properly be considered as gifts is the eternal practice.

34. In matters of marriage, some fathers say—I shall bestow my daughter upon such and such a person; some say—I shall not bestow my daughter upon such a one.—Some, again, say forcibly—I must bestow my daughter upon such an individual.

35. These declarations are not tantamount to actual marriage. People are seen to solicit one another for the hands of maidens. 'Till the hand is actually taken with due rites, marriage does not happen. We have heard that even this was the boon granted to men formerly by the Maruts about maidens.

36. The Rishis have laid the command upon all men that maidens should never be bestowed upon persons unless the father are eligible. The daughter is the root of desire and of descendants of the collateral line. This is what I think.

37. The practice of sale and purchase of the daughter, has been known to human beings for a long time. On account of such familiarity with the practice, you may be able, upon careful examination, to find innumerable faults in it. The gift or acceptance of dower alone could not be considered as creating the relation of husband and wife. Listen to what I say on this head.

38. Formerly, having defeated all the Magadhas, the Kasis, and the Koshas, I brought away by force two maidens for Vichitravirya.

39. One of these two maidens was married with due rites. The other maiden was not formally married on the ground that she was one for whom dower had been paid in the shape of chivalry. My uncle of Kuru's race, viz., King Valhika, said that the maiden so brought away and not married with due rites should be liberated. That maiden, therefore, was recommended to Vichitravirya for being married by him according to due rites.

40. Doubting my father's words I went to others for asking their opinion. I thought that my father was exceedingly pious in matters of morality.

41. I then went to my father himself, O king, and addressed him these words from desire of knowing something about the practices of pious people in respect of marriage:—I wish, O sire, to know what in truth the practices are of righteous people—I repeatedly expressed my wish. Such was my eagerness and anxiety, that I expressed my desire several times.

42—43. After I had uttered those words that foremost of pious men, viz., my father Valhika, answered me, saying,—If in your opinion the relation of husband and wife belongs to the gift and acceptance of dower and not to the actual taking of the maiden's hand with due rites, the father of the maidens would show himself to be the follower of a creed other

than that which comes from the ordinary scriptures. This is what the accepted scriptures say.

44. Persons conversant with morality and duty do not hold that their words are at all authoritative who say that the relation of husband and wife arises from the gift and acceptance of dower, and not from the actual taking of the hand with due rites.

45. The saying is well known that the relation of husband and wife is created by actual bestowal of the daughter by the father. The relation of wife is not formed through sale and purchase. They who consider such status to be due to sale and the gift of dower are persons who are certainly unacquainted with the scriptures.

46. No one should bestow his daughter upon such persons. In fact, they are not men with whom one may marry his daughter. A wife should never be purchased. Nor should a father sell his daughter.

47. Only those sinful persons who are possessed, besides, by cupidity, and who sell and purchase female slaves for making them servants, consider the relation of wife as capable of originating from the gift and acceptance of dower.

48—49. On this subject some people on one occasion had asked prince Satyawat the following question:—If the giver of a dower to the kinsmen of a maiden happens to die before marriage, can another person take the hand of that maiden in marriage? We have doubts on this matter. Do you remove these doubts of ours for you are gifted with great wisdom and are honored by the wise.

50—51. Be you the eyes to ourselves who are desirous of learning the truth.—Prince Satyawat answered, saying,—The kinsmen of the maiden should bestow her upon him whom they consider proper. There need be no scruples in this. The righteous act thus without caring for the giver of the dower even if he be alive; while, about the giver who is dead, there is not the slightest doubt.

52. Some say that the virgin wife or widow,—one, whose marriage has not been consummated with her husband by actual sexual intercourse on account of his absence or death,—may be allowed to unite herself with her husband's younger brother or such other relation. The husband dying before such consummation, the virgin-widow may either surrender herself to her husband's younger brother or practice penances.

53. In the opinion of some, the younger brother of the husband or such other relation may thus use the virgin wife or widow, though others hold that such practice, though it is frequent, originates from desire instead of being a scriptural ordinance. They who say so are clearly of opinion that the father of a maiden has the right to bestow her upon any eligible person, disregarding the dower previously given by another and accepted by himself.

54. If after the hand of a maiden has been promised all the initial rites before marriage be performed, the maiden may still be given to a person other than the one to whom she had been promised. Only the giver commits the sin of falsehood; so far, however, as the relation of wife is concerned, no injury can occur thereto.

55. The Mantras of marriage accomplish their object of bringing about the indissoluble union of marriage at the seventh step. The maiden becomes the wife of him to whom the gift is actually made with water.

56. The gift of maiden should be made in the following way. The wise know it forsooth. A superior Brahmana should marry a maiden who is not unwilling, who belongs to a family equal to his own in purity or dignity, and who is given away by her brother. Such a girl should be married in the presence of fire, with due rites, crowing her, amongst other things, to go round the bridegroom for the usual number of times.

CHAPTER XLV.

(ANUSHASANA PARVA).—

Continued.

Yudhishtira said :—

1. If a person, after having given dower for a maiden, goes away, how should the maiden's father or other kinsmen who can bestow her, act? Do tell me this, O grandfather!

Bhisma said :—

2. Such a maiden, if she be the daughter of a sorless and rich father, should be maintained by the father. Indeed, if the father does not return the dower to the kinsmen of the giver, the maiden should be considered as belonging to the giver of the dower.

3. She may even raise children for the giver by any of those means that are laid down in the scriptures. No person, however, can marry her according to due rites.

4. Commanded by her father, the princess Savitri had in days of old chosen a husband and united herself with him. This act of hers is praised by some; but others, conversant with the scriptures, condemn it.

5. Others who are righteous have not noted thus. Others maintain that the conduct of the righteous should ever be considered as the foremost evidence of duty or morality.

6. Upon this subject, Sukrata, the grand son of the great Janaka, the king of the Videhas, has declared the following opinion.

7. There is the well-known injunction of the scriptures that women can enjoy freedom at any period of their life. If this were not the path of the virtuous, how could this scriptural saying exist? As regards the pious, therefore, how can there be any question or doubt about it? How can people condemn that saying by choosing to conduct themselves otherwise?

8. The impious violation of eternal practice is considered as the practice of the Asuras. We never hear of such practice in the conduct of the ancients.

9. The relationship of husband and wife is very subtle. It is different from the natural relationship of male and female which consists only in the desire for sexual intercourse. This also was said by the king of Janaka's race.

Yudhishtira said :—

10. Under what authority is the property of men inherited (by others when they happen to have daughters)? As for her father the daughter should be considered the same as the son.

Bhisma said :—

11. The son is even as one's own self, and the daughter is like the son. How, therefore, can another take the riches when one lives in his own self in the form of his daughter?

12. Whatever is the own property of the mother, is due to the maiden daughter. If the maternal grandfather happens to die without leaving sons, the daughter's son should inherit it.

13. The daughter's son offers funeral cakes to his own father and the father of his mother. Hence, for the ends of justice, there is no difference between the son and the daughter's son.

14. When a person has got only a daughter and she has been invested by him with the position of a son, if he then happens to have a son, such son shares the

inheritance with the daughter. When, again, a person has got a daughter and she has been revealed by him with the position of a son, if he then happens to take a son by adoption or purchase, then the daughter is considered superior to such son.

15. In the following case I do not see any reason why the daughter's son should be considered as the proper heir. The case is that of the daughter who has been sold by her father. The sons born of a daughter who has been sold by her sire for actual price, belong exclusively to their father. Such sons can never belong, even as daughter's sons, to their maternal grandfather on account of his having sold their mother for price and lost all his rights in or to her by that deed.

16. Such sons, again, become full of malice, impious in conduct, the misappropriators of other people's riches, and full of deceit and cunning. Having originated from that sinful form of marriage called *Aśva*, the offspring becomes wicked in conduct.

17. Persons acquainted with ancient history, conversant with duties, devoted to the scriptures and firm in maintaining the restrictions therein laid down, recite in this connection some verses sung in days of yore by Yama.

19. This is what Yama had sung. That man who acquires riches by selling his own son, or who bestows his daughter after accepting a dowry for his own livelihood, has to sink in seven dreadful hells one after another, known by the name of *Kalan*. There that wretch has to feed upon excrement and urine and stools during that period.

20. In that form of marriage which is called *Arāha*, the person who marries has to give a bull and a cow and the father of the maiden accepts the gift. Some characterise this gift as a dowry (or price), while some are of opinion that it should not be considered in that light. The true opinion, however, is that a gift for such a purpose, be it of small value or large, should, O king, be considered as dowry or price, and the bestowal of the daughter under such circumstances should be considered as a sale.

21. Despite the fact of its having been practised by a few persons it can never be taken as the eternal practice. Other forms of marriages are seen, practised by men, such as marrying girls after carrying them away by force from amidst their kinsmen.

22. Those persons who have sexual intercourse with a maiden, by force are con-

sidered as perpetrators of sin. They have to sink in darkest hell.

23. Even a human being who is not a relation of blood should not be sold. What need then be said of one's own child? With the riches that is acquired by doing sinful deeds, no meritorious deed can be performed.

CHAPTER XLVI.

(ANUSHASANIKA PARVA).—

Continued.

Bhishma said:—

1. They who know the ancient history recite the following verse of Dakṣha the son of Prachetas, *etc.*—That maiden, for whom nothing is taken by her kinsmen in the form of dowry, cannot be said to be sold.

2. Honor good treatment, and everything else which is agreeable, should all be given to the maiden whose hand is taken in marriage.

3. Her father and brothers and father-in-law and husband's brothers should show her every respect and adorn her with ornaments, if they be desirous of reaping benefits, for such conduct on their part always produces considerable happiness and advantage.

4. If the wife does not like her husband or fails to please him, from such dislike and absence of joy, the husband can never have children for increasing his family.

5. Women, O king, should always be adored and treated with love. The women who are treated with honor, the very gods are said to be propitiated.

6. Where women are not adored, all acts become fruitless. If the women of a family, on account of the treatment they receive, indulge in grief and tears, that family soon becomes extinct.

7. Those houses which are cursed by women meet with destruction and ruin as if scorched by some Atharvan rite. Such houses lose their splendour. Their growth and prosperity cease, O king.

8. Manu, on the eve of his departure from this world, made over women to the care and protection of men, saying that they are weak, that they fall an easy prey to the seduction of men, disposed to accept the love which is offered them, and devoted to truth.

9. There are others among them who are full of malice, covetous of honours, fierce in nature, unlovable, and impervious to reason. Women, however, deserve to be respected. Do ye men show them honour.

10. The virtue of men depends upon women. All pleasures and enjoyments also entirely depend upon them. Do ye serve them and adore them. Do ye bend your wills before them.

11. The begetting of children, the nursing of children already born, and the accomplishment of all deeds necessary for the needs of society, see, all these have women for their cause.

12. By respecting women, ye are sure to acquire the fruition of all objects. Regarding it a princess of the house of Janaka the King of the Videhas, sang a verse. It is this:—

13. Women have no sacrifices ordained for them. There are no Shraddhas which they are called upon to perform. They are not required to observe any fasts. To serve their husbands with respect and willing obedience form their only duty. Through the satisfaction of that duty they succeed in conquering Heaven.

14. In childhood, the father protects her. The husband protects her in youth. When she becomes old, her sons protect her. At no period of her life is woman free.

15. Women are deities of prosperity. The person that desires affluence and prosperity should honor them. By cherishing women, O Bharata, one cherishes the goddess of prosperity herself, and by officiating to her, one is said to gain the goddess of prosperity.

CHAPTER XLVII.

(ANUSHASANA PARVA).—

Continued,

Yudhishtira said:—

1. You know fully well the ordinances of all the scriptures. You are the foremost of those who are acquainted with the duties of kings. You are celebrated over the whole world as a great remover of doubts.

2. I have a doubt, do you explain it to me. O grandfather. As regards this doubt that has originated in my mind, I shall not ask any other person for its solution.

3. You should, O you of mighty arms, expound as to how a man should act who

is desirous of treading along the path of duty and virtue.

4. It has been laid down, O grandfather that a Brahmana can take four wives, *viz.*, one who belongs to his own caste, one who is a Kshatriya, one who is a Vaishya, and one who is a Shudra, if the Brahmana wishes to satisfy the desire of sexual intercourse.

5. Tell me, O best of the Kurus, which amongst those sons should inherit the father's riches one after another.

6. Who amongst them, O grandfather shall take what share of the paternal wealth? I wish to hear this, *viz.*, how the distribution has been ordained amongst them of the paternal property.

Bhisma said:—

7. The Brahmana, the Kshatriya, and the Vaishya are considered the three (twice-born) castes. To marry in these three castes has been ordained to be the duty of the Brahmana, O Yudhishtira.

8. Through erroneous judgment or cupidity or lust, O destroyer of enemies, a Brahmana takes a Shudra wife. He is not competent to take, according to the scriptures, such wife.

9. A Brahmana, by knowing a Shudra woman comes by a low end in the next world. He should, having done such an act, perform expiation according to the rites laid down in the scriptures.

10. That expiation must be twice heavier or severer if on account of such an act, O Yudhishtira; the Brahmana gets children. I shall now tell you, O Bharata, how the (paternal) wealth is to be distributed.

11. The son born of the Brahmani wife shall, in the first place, appropriate from his father's wealth a bull of good marks, and the best car or vehicle.

12. What remains of the Brahmana's property, O Yudhishtira, after this, should be divided into ten equal parts. The son by the Brahmani wife shall take four of such parts of the paternal property.

13. The son that is born of the Kshatriya wife is, *scarcely*, possessed of the status of a Brahmana. On account, however, of the distinction attaching to his mother, he shall take three of the ten shares into which the property has been divided.

14. The son who has been born of the wife belonging to the third caste, *viz.*, the woman of the Vaishya caste, by the Brahmana father, shall take, O Yudhishtira, two of the three remaining shares of the father's property.

15. It has been said that the son who has been begotten by the Brahmana father upon the Shudra wife should not take any portion of the father's property, for he is not to be considered an heir. A little, however, of the paternal property should be given to the son of the Shudra wife, hence the one remaining share should be given to him out of compassion.

16. Even this should be the order of the ten shares into which the Brahmana's wealth is to be distributed. All the sons that are born of the same mother or of mothers of the same caste, shall share equally the portion that is theirs.

17. The son born of the Shudra wife should not be considered as invested with the dignity of a Brahmana on account of his being unskilled (in the scriptures and the duties ordained for the Brahmana). Only those children who are born of wives belonging to the three higher castes should be considered as invested with the dignity of Brahmana.

18. It has been said that there are only four castes and there is no fifth. The son by the Shudra wife shall take the tenth part of his father's wealth.

19. That share, however, he is to take only when his father has given it to him. He shall not take it if his father does not give it to him. Some portion of the father's riches should, forsooth, be given, O Bharata, to the son of the Shudra wife.

20. Compassion is one of the greatest virtues. It is through compassion that something is given to the son of the Shudra wife. Whatever be the object about which compassion arises, as a cardinal virtue it is always productive of merit.

21. Whether the father happens to have children (by his wives belonging to the other castes) or to have no children, to the son by the Shudra wife, O Bharata, nothing more than a tenth part of the father's wealth should be given.

22. If a Brahmana happens to have more riches than what is necessary for maintaining himself and his family for three years, he should with that riches celebrate sacrifices. A Brahmana should never acquire riches for nothing.

23. The highest sum that the husband should give the wife is three thousand coins. This wealth that the husband gives to the wife, the latter may spend or dispose of as she likes.

24. Upon the death of the childless husband, the wife shall enjoy all his riches. The wife should never take any portion of her husband's riches.

25. Whatever riches, O Yudhishthira, the Brahmani wife may acquire by gift from her father, should be taken by her daughter, for the daughter is like the son.

26. The daughter, O king, has been ordained in the scriptures to be equal to the son, O delighter of the Kurus. Thus has the law of inheritance been ordained. O foremost of Bharata's family. Remembering these ordinances about the distribution and disposal of wealth, one should never acquire riches uselessly.

Yudhishthira said :—

27. If the son born of a Shudra woman by a Brahmana father has been made in the scriptures to be disinherited to any property, by what exception of the rule then is a tenth part of the paternal property to be given to him?

28. A son born of a Brahmani wife by a Brahmana is unquestionably a Brahmana. One born of a Kshatriya wife or of a Vaishya wife, by a Brahmana husband, is likewise a Brahmana.

29. Why then, O best of kings, are such sons to share the paternal property unequally? All of them, you have said, are Brahmanas, having been born of mothers that belong to the three higher castes equally entitled to the name of the twice-born.

Brahma said :—

30. O destroyer of enemies, all wives in this world are called by the name of Dasa. Although that name is applied to all, yet there is this great difference to be observed.

31. If having married three wives belonging to the three other castes, a Brahmana takes a Brahmani wife the very last of all, yet shall she be considered as the first in rank among all the wives, and as being worthy of the greatest respect. Indeed, among all the co-wives, she shall be the foremost.

32. In her apartments should be kept all necessary articles for the husband's bath, personal decorations, washing of teeth, and application of collyrium to the eyes. In her apartments should be kept the Harya and the Kavya and all else that the husband may need for the performance of his religious acts.

33. If the Brahmani wife is in the house, no other wife is entitled to attend to the needs of the husband. Only the Brahmani wife, O Yudhishthira, should help the husband in these acts.

34. The husband's food and drink and garlands and dresses and ornaments,—all these should be given by the Brahmani wife to the husband, for she is the foremost in rank among all the wives of the husband.

35. These are the ordinances of the scriptures as laid down by Maatu, O daughter of the Kurus! This, O king, is seen to be the course of eternal practice.

36. If a Brahmana, O Yudhishthira, accused by lust, acts in a different way, he shall come to be considered as a Chandala among Brahmanas.

37. The son born of the Kshatriya wife has been said to be equal in dignity to the son born of the Brahmani wife. For all that, a distinction attaches to the son of the Brahmani wife on account of the superiority of the Brahmana wife to the Kshatriya wife in respect of the order of caste.

38. The Kshatriya wife cannot be considered as equal to the Brahmana wife in point of birth. Hence, O best of kings, the son born of the Brahmani wife must be considered as the first in rank and superior to the son born of the Kshatriya wife.

39. Because, again, the Kshatriya wife, is not equal in point of birth to the Brahmani wife, hence the son of the Brahmani wife takes, one after another, all the best things, O Yudhishthira, among his father's property.

40. Likewise, the Vaishya wife cannot be considered as the equal of the Kshatriya wife in point of birth. Prosperity, kingdom and treasury, O Yudhishthira, belong to the Kshatriyas.

41. All these have been ordained for the Kshatriya. The whole Earth, O king, encircled by seas, is seen to belong to him. By following the duties of his own caste, the Kshatriya acquires immense riches.

42. The sceptre of royalty is held by him. Without the Kshatriya, O king, there can be no protection. The Brahmanas are highly blessed, for they are the gods of the very deities.

43. Following the ordinances laid down by the Rishis, the Kshatriyas should adore the Brahmanas according to due rites. This is the eternal usage.

44. Coveted by thieves and others, the properties of all men are protected by Kshatriyas following the duties of their order. Indeed, riches and wives and every other possession owned by people would have been forcibly taken away but for this protection that the Kshatriyas give.

45. The Kshatriya, as the king, becomes the protector or rescuer of all the castes. Hence, the son of the Kshatriya wife shall, forsooth, be held to be superior in him that is born of the Vaishya wife. The son of Kshatriya wife for this, takes a larger share of the paternal property than the son of the Vaishya mother.

Yudhishthira said :—

46. You have duly said what the rules are that apply to Brahmanas. What, however, are the rules that apply to the others?

Bhishma said :—

47. The Kshatriya, O delighter of the Kurus can take two wives. The Kshatriya may take a third wife from the Shudra caste. Such practice prevails, it is true, but it is not sanctioned by the scriptures.

48. This should be the order, O Yudhishthira, of the wives of a Kshatriya. The property of a Kshatriya should, O king, be divided into eight shares.

49. The son of the Kshatriya wife shall take four of such shares of the paternal property. The son of the Vaishya wife shall take three of such shares.

50. The remaining one or the eighth share shall be taken by the son of the Shudra wife. The son of the Shudra wife, however, shall take only when the father gives but not otherwise.

51. The Vaishya can take only one wife. He can take a second wife from the Shudra caste. Such is the practice, no doubt, but it is not sanctioned by the scriptures.

52. If a Vaishya has two wives one of whom is a Vaishya and the other a Shudra, there is a difference between them in respect of position.

53. The riches of a Vaishya, O chief of Bharata's race, should be divided into five portions. I shall now speak of the sons of a Vaishya by a wife of his own caste and by one belonging to the inferior caste, as also of the manner in which, O king, his property is to be distributed among those children.

54. The son born of the Vaishya wife shall take four of such shares of his paternal property. The fifth share, O Bharata, has been said to belong to the son born of the Shudra wife.

55. Such son, however, shall take when the father gives. He should not take anything unless the father gives it to him. The son who is begotten on a Shudra wife by persons of the three higher castes should always be considered as disintitiled to any share of the father's wealth.

56. The Shudra should take only one wife from his own caste. He can, under no circumstances, take any other wife. Even if he happens to have a hundred sons by this wife, all of them share equally the property that he may leave behind.

57. As for all the castes, the children born of the wife taken from the husband's own caste shall, it has been laid down, share equally the father's wealth.

58. The eldest son's share shall be greater than that of every other son, for he shall take one share more than each of his brothers, comprising the best things of this father. This is the law of inheritance, O son of Pritha, as declared by the Self-created himself.

59. Amongst children all born of the wife taken from the husband's own caste there is another difference, O king! In rearing, the elder ones should always precede the younger ones.

60. The wives being all equal in respect of their order of birth, and the children also being all equal in respect of the position of their mothers, the son that is first-born shall take one share more than each of his other brothers. The son who is next in point of age shall take a share that is next in value, while the son who is youngest shall take the share which belongs to the youngest.

61. Thus among wives of all castes, they who belong to the same caste with the husband are considered as the first. This is what was declared by the great Rishi Kashyapa the son of Marichi.

CHAPTER XLVIII.

(ANUSHASANA PARVA).—

Continued.

Yudhishtira said :—

1. The intermixture of castes is brought about through inducements offered by riches, or through mere lust, or through ignorance of the true order of birth.

2. What, O grandfather, are the duties of persons who are born in the mixed classes and what are the acts laid down for them? Do you describe them to me.

Bhisma said :—

3. In the beginning, the Lord of all creatures created the four castes and laid down their respective duties, for the sake of sacrifice.

4. The Brahmana may take four wives, one from each of the four castes. In two of them, he takes birth himself. Those sons, however, who are begotten by him on the two other inferior, (viz., Vaishya and Shudra), are inferior, their position being settled not by that of their father but by that of their mothers.

5. The son begotten by a Brahmana upon a Shudra wife is called Parashava, meaning one born of a dead body for the Shudra woman's body is as inauspicious as a dead body. He should serve the persons of his (father's) race. Indeed, it is not proper for him to renounce the duty of service that has been laid down for him.

6. With all means in his power, he should maintain his family. Even if he happens to be older in age, he should still dutifully serve the other children of his father, who in age may be younger to him, and give them whatever he may succeed in acquiring.

7. A Kshatriya may take three wives. In two of them, he takes birth himself. His third wife being of the Shudra caste, is considered as very inferior. The son that he begets upon her is called an Ugra.

8. The Vaishya may take two wives. In both of them, he takes birth himself. The Shudra can take only one wife, from his own caste. The son begotten by him upon her becomes a Shudra.

9. A son who takes birth under circumstances other than those mentioned above, is considered as a very inferior one. If a person of a lower caste begets a son upon a woman of a superior caste, such son is regarded as outside the pale of the four pure castes. Indeed, such son becomes an object of derision with the four principal castes.

10. If a Kshatriya begets a son upon a Brahman woman, such son, without being included in any of the four pure castes, comes to be considered as a Suta. The duties of a Suta consist in reciting eulogies and encomiums of kings and other great men. The son begotten by a Vaishya upon a woman of the Brahman order, is known as a Vaidika. Their duties consist in taking charge of bars and bolts for protecting the privacy of women of respectable families. Such sons have no purifying rites laid down for them.

11. If a Shudra knows a woman belonging to the foremost of the four castes, the son that he begets is called a Chandala. Endued with a dreadful disposition, he must live in the outskirts of cities and towns and his duty is that of the public

-executioner. Such sons are always considered as wretches of their race. These, O foremost of intelligent persons, are the offspring of intermixed castes.

12. The son begotten by a Vaisya upon a Kshatriya woman becomes a Vandi or Magadha. His duties are eloquent recitations of praise. The son begotten through transgression, by a Shudra upon a Kshatriya woman, becomes a Nishada and his duties consist in the catching of fish.

13. If a Shudra happens to know a Vaisya woman, the son begotten upon her comes to be called Ayagava. The duties of such a person are those of a carpenter. The Brahmana should never accept gifts from such a person. They are not entitled to possess any kind of riches.

14. Persons belonging to the mixed castes beget upon wives taken from their own castes children invested with their position. When they procreate children in women taken from other inferior castes, such children become inferior to their fathers, for they become invested with the position of their mothers.

15. Thus as regards the four pure castes, persons beget children invested with their own position upon wives taken from their own castes as also upon them that are taken from the castes immediately below their own. When, however, offspring is begotten upon other wives, they are regarded as invested with a position that is, principally, outside the pale of the four pure castes.

16. When such children beget sons in women, taken from their own classes, those sons take the position of their fathers. It is only when they take wives from castes other than their own, that the children they beget, become invested with inferior position.

17. As an example of this it may be said that a Shudra begets upon a woman belonging to the most superior caste a son that is outside the pale of the four castes. The son that is outside the pale of the four castes, by uniting with women belonging to the four principal castes, begets offspring that is further degraded in point of position.

18. From those outside the pale of the four castes and those again that are further outside that limit, children multiply on account of the union of persons with women of classes superior to their own. Thus, from persons of inferior position classes spring up, altogether fifteen in number, that are equally low or still lower in dignity.

19. It is only from sexual union with women of persons who should not have such union with those that mixed castes originate. Among the classes that are thus outside the limit of the four principal or pure castes, children are begotten upon women belonging to the class called Sairindri by men of the class called Magadha.

20. The occupation of such children is the adorning of the bodies of kings and others. They are well acquainted with the preparation of fragrances, the making of garlands, and the manufacture of articles used for the decoration of the body. Though free by the position that belongs to them by birth, they should live like servants. From the union of Magadhas of a certain class with women of the caste called Sairindri, another caste originates, called Ayagava. Their business consists in the making of nets. Vaidehas, by knowing Sairindri women, beget children called Mairiyakas whose business is the manufacture of wines and spirits.

21. From the Nishadas originate a caste called Madhira and another known by the name of Dasas whose business is plying boats. From the Chandalas originates a race called Shwapaas whose business lies in keeping guard over the dead.

22. The women of the Magadhi caste, by union with those four castes of wicked nature, produce four others who live by deceitful means. These are Mangas, Swadukars, Kshaudras, and Seegandhas.

23. From the Vaideha originates cruel and sinful caste that lives by practising deception. From the Nishadas again originates the Medranabha caste whose members are seen to ride on cars drawn by asses.

24. From the Chandalas originates the caste called Pukhasa whose members are seen to eat the flesh of asses, horses and elephants. These are clad in clothes, procured by stripping human corpses. They are again seen to eat off broken earthenware.

25. These three castes of very low origin, are born of women of the Ayagava caste (by fathers taken from different castes). The caste called Kshaudra originates from the Vaidehaks. The caste called Andhas which lives in the outskirts of towns and cities, also originates from the Vaidehaks.

26. Then, again, the Charnakara, knowing woman of the Nishada caste, begets the class called Karavara. From the Chandala, again, originates the caste known by the name of Pandosopaka.

whose business is to make baskets and other things with clef bamboos.

27. From the union of the Nishada with a woman of the Valdehi caste, originates one who is called by the name of Ahindala. The Chandala begets upon a Saopaka woman a son who does not differ from the Chandala in position or occupation.

28. A Nishadi woman, by union with a Chandala, produces a son who lives in the outskirts of villages and towns. Indeed, the members of such a caste live in crematoria and are considered by the very lowest orders as incapable of being classed among them.

29. Thus do these mixed castes originate from improper and sinful union of fathers and mothers belonging to different castes. Whether they live hidden or openly, they should be known by their occupations.

30. The duties have been laid down in the scriptures of only the four principal castes. About others, the scriptures are entirely silent. Among all the castes, the members of those castes that have no duties assigned to them by the scriptures, need entertain no fears as to what they do.

31. Persons unaccustomed to the performance of sacrifices or for whom sacrifices have not been laid down, and who are deprived of the company and the instructions of the pious, whether classed among the four principal castes or out of their limit, by uniting themselves with women of other castes, led not by considerations of virtue but by uncontrolled lust, cause numerous mixed castes to originate whose occupations and houses depend on the circumstances connected with the irregular unions from which they spring.

32. Having recourse to such places where four roads meet, or crematoria, or hills and mountains, or forests and trees, they build their houses. The ornaments they wear are made of iron.

33. Living in such places, openly, following their own occupations for acquiring livelihood. They may be seen to live thus, adorning their persons with ornaments and engaged in the work of manufacturing various domestic and other utensils.

34. Ferooth, by assisting kine and Brahmanas, and practising the virtues of abstention from cruelty, compassion, truthfulness of speech, and forgiveness, and, if it is necessary, protecting others by sacrificing their own lives, persons of the mixed castes, may acquire success. I have no doubt, O king that these virtues become the causes of their success.

35. He who is gifted with intelligence, should, taking everything into consideration, beget children according to the scriptural injunctions, upon women that have been declared as proper or fit for him. A son begotten upon a woman belonging to a degraded caste, instead of rescuing the father, brings him to grief even as a heavy burden brings to grief a swimmer desirous of crossing a pool of water.

37. Whether a man is learned or otherwise, lust and anger are natural tendencies of humanity in this world. Women, therefore, may always be seen to drag men into the wrong path.

38. The disposition of women is such that man's contact with her produces misery. Hence, wise men do not allow themselves to be excessively attached to women.

Yudhishtira said:—

39. There are men who belong to the mixed castes, and who are of very impure birth. Putting respectable appearance, they are, in sooth, disreputable. On account of these external signs we may not be able to know the truth about their birth. Are there any signs, O grandfather, by which the truth may be known about the origin of such men?

Bhisma said:—

40. A person who is born of an irregular union shows various features of disposition. One's purity of birth, again, is to be determined from one's acts which most resemble the acts of those who are admittedly good and pious.

41. A disreputable conduct, acts opposed to those laid down in the scriptures, crookedness and cruelty, and abstention from sacrifices and other scriptural acts that lead to merit, show one's impurity of birth.

42. A son inherits the disposition of either the father or the mother. Sometimes he inherits the dispositions of both. A person of impure birth can never succeed in concealing his true nature.

43. As the cub of a tiger resembles its father and dam in form and in stripes or spots, so a person cannot but show the circumstance of his origin.

44. However secret may one's birth be, if that birth happens to be impure, its character or nature is sure to show itself slightly or largely.

45. A person may for purposes of his own, choose to follow an insincere path, practicing such conduct as seems to be pious. His own nature, however, in the

matter of those acts that he does, always ascertains whether he belongs to a good caste or to a different one.

46. Creatures in the world are gifted with various kinds of disposition. They are, again, seen to be employed in various kinds of acts. [Amongst creatures thus engaged, there is nothing that is so good or valuable as pure birth and righteous conduct.

47. If a person be born in a low caste, good understanding originating from a study of the scriptures fails to rescue his body from low acts. Absolute goodness of understanding is of different degrees. It may be high, middling, and low. Even if it appears in a person of low birth, it disappears like autumnal clouds without producing any result. On the other hand, goodness of understanding which, according to its measure, has ordained the position in which the person is born, shows itself in his deeds.

48. If a person happens to belong to a superior caste but still if he happens to be divested of good conduct, he should receive no respect or worship. One may adore even a Shudra if he knows his duties and is of good conduct.

49. A person proclaims himself by his own good and bad deeds and by his good or bad nature and race of birth. If one's race of birth happens to be degraded for any reason, one soon raises it and makes it resplendent and famous by his deeds.

50. For these reasons the wise should avoid these women among these various castes mixed, upon whom they should not beget children.

CHAPTER XLIX.

(ANUSHASANIKA PARVA).—

Continued.

Yudhishtira said :—

1. Describe to us, O sire, the orders and classes separately, what kind of son is begotten on what women, who is entitled to have whom for sons, and what kinds of sons are there.

2. It is known that disputes frequently take place about sons. You should, O king, remove the doubts of our mind. Indeed, we are stupefied about this subject.

1. Bhishma said :—

3. One's own begotten son considered as his own self. The son that is begotten

upon one's wife by a person whom he has invited for it, is called Niruktsija. The son that is begotten upon one's wife by somebody without his permission, is Prasritaja.

4. The son begotten upon his own wife by a person degraded from his position is called Paritaja. There are two other sons, viz., the son given, and the son made. There is another called Adhyuda.

5. The son born of a maiden in her father's house is called Kanina. Besides these, there are six kinds of sons called Apadhwansaja and six others that are called Apasadas. These are the several kinds of sons mentioned in the scriptures, know, O Bharata.

Yudhishtira said :—

6. Who are the six that are called Apadhwansaja? Who also are the Apasadas? You should fully explain all this to me.

Bhishma said :—

7-8. The sons that a Brahmana begets upon wives taken from the three inferior castes, those begotten by a Kshatriya upon wives taken from the two castes inferior to his own, O Bharata, and the sons that a Vaishya begets upon a wife taken from the one caste that is inferior to his,—are all called Apadhwansas. They are, as thus explained, of six kinds. Listen now to me as I tell you who the Apasadas are.

9. The son that a Shudra begets upon a Brahmani woman is called a Chandala. Begotten upon a Kshatriya woman by a person of the Shudra order, the son is called a Vratya. He who is born of a Vaishya woman by a Shudra father is called a Vaidya. These three kinds of sons are called Apasada.

10. The Vaishya, by knowing a woman of the Brahmana order, begets a son that is called a Magadha, while the son that he begets upon a Kshatriya woman is called a Vamaka. The Kshatriya can beget but one kind of son upon a woman of a superior caste.

11. Indeed, the son begotten by a Kshatriya upon a Brahmana woman, is called a Suta. These three also are called Apasadas. It cannot be said, O king, that these six kinds of sons are no sons.

Yudhishtira said :—

12. Some say that one's son is he who is born in his soil. Some, on the other hand, say that one's son is he who has been begotten from his seed. Are both

these kinds of sons equal? Whose, again, is the son to be? Do you tell me this, O grandfather.

Bhishma said :—

13. His is the son from whose seed he has sprung. If, however, the owner of the seed discharges the son born of it, such son then becomes his upon whose wife he has been begotten. The same rule applies to the son called Aditya. He belongs to the person from whose seed he has sprung. If, however, the owner of the seed forsakes him, he becomes the son of the husband of his mother. Know this is what the law declares.

Yudhishtira said :—

14. We know that the son becomes his from whose seed he has taken birth. Whence does the husband of the woman who gives birth to the son derive his right to the latter? Knowing the son called Aditya should be known to be the son of him from whose seed he has sprung. How can they be the sons of others on account of the engagement about owing and rearing them having been broken?

Bhishma said :—

15. He who, having begotten a son of his own lineage, forsakes him for some reason or other, cannot be considered as the father of such son, for vital seed only creates sonship. Such son must be held to belong to the person who is the master of the soil.

16. When a man, desiring to have a son, marries a girl quick with child, the son born of his wife must belong to him, for it is the fruit of his own soil. The person from whose vital seed the son has sprung, can have no right to such son.

17. The son who is born in one's soil but not begotten by the owner, O chief of Bharata's race, bears all the marks of the father that has actually begotten him. The son thus born is incapable of concealing the evidences of physiognomy. He is at once known by eyesight.

18. As regards the son made, he is sometimes considered as the child of the person who has made him a son and who brings him up. In his case, neither the vital seed of which he has been born nor the soil in which he has been born, becomes the cause of sonship.

Yudhishtira said :—

19. What kind of son is that who is said to be a made son and whose sonship originates from the fact of his being taken

and reared, and in whose case neither the vital seed nor the soil of birth, O Bharata, is caused as the cause of sonship.

Bhishma said :—

20. When one takes up and rears a son who has been cast off on the road by his father and mother, and when the person thus taking and rearing him cannot find out his parents after search, he becomes the father of such son and the latter becomes what is called his made son.

21. Not having anybody to own him, he becomes his who rears him. Such son, again, comes to be considered as belonging to that caste to which his owner or rearer belongs.

Yudhishtira said :—

22. How should the purificatory rites of such a person be performed? In whose case what sort of rites are to be performed? With what girl should he be married? Tell me all this, O grandfather.

Bhishma said :—

23. The rites of purification for such a son should be performed according to the caste of the person himself who rears him, for, renounced by his parents, such son gets the caste of the person who takes him and rears him.

24. Indeed, O you of unending glory, the rearer should perform all the purificatory rites for such son according to the practices of his own family and kinship. As regards the girl also, O Yudhishtira, that should be betrothed in marriage upon such a son, she should belong to the caste of the rearer himself.

25. All this is to be done only when the caste of the son's true mother cannot be learnt. Among sons, he who is born of a maiden and he who is born of a mother who had conceived before her marriage but brought him forth subsequent to that act, are considered as very degraded and degraded.

26—27. Even these two, however, should receive the same rites of purification that are sanctioned for the sons begotten by the father in lawful marriage. In respect of the son who becomes his father's on account of his birth in the father's soil, and of those sons who are called *Agastya*, and those conceived by the wife in her maidenhood but brought forth after marriage, *Urahmanas* and others should apply the same rites of purification that are in vogue in their own castes. These are the conclusions that are seen in the scriptures about the different

astes. I have thus told you everything of your questions. What else do you wish to hear?

CHAPTER L.

(ANUSHASANIKA PARVA).—

Continued.

Yudhishtira said :—

1. What is the nature of the compassion or pity that is felt at seeing the misery of another? What is the nature of that compassion or sympathy that one feels for another on account of his living in the companionship of that other? What is the nature of the supreme blessedness of love? You should, O grandfather explain all this to me.

Bhishma said :—

2. I shall, O you of great effulgence, relate to you in this connection an ancient narrative of a conversation between Nalubala and the Rishi Chyavana.

3. Formerly, O chief of Bharata's race, the great Rishi Chyavana of Bhishma's race, always practising high vows, became desirous of leading for sometime the mode of life called *Udavasana*, and sed himself to commence it.

4. Renouncing pride, anger, joy and grief, the ascetic, pledging himself to observe that vow, set himself to live for twelve years, according to the rules of *Udavasana*.

5. The Rishi inspired all creatures with trust. And he inspired similar confidence in all creatures living in water. The powerful ascetic resembled the Moon himself in his conduct to all.

6. Bowing to all the deities and having purged himself of all sins, he entered the water at the confluence of Ganga and Yamuna, and stood there like an insensate post of wood.

7. Placing his head against it, he bore the fierce and roaring current of the two rivers united together,—the current whose speed resembled that of the wind itself.

8. Ganga and Yamuna, however, and the other rivers and lakes, whose waters unite together at the confluence at Prayaga, instead of afflicting the Rishi, went beyond him.

9. Assuming the attitude of a wooden post, the great Monk sometimes laid himself down in the water and slept at ease. And

sometimes, O chief of Bharata's race, the intelligent sage stood erect.

10. He became quite agreeable to all creatures living in water. Without the least fear, all these used to smelt the Rishi's lips.

11. In this way, the Rishi passed a long time at that grand confluence of waters. One day, some fishermen came there.

12. With nets in their hands, O you of great effulgence, those men came where the Rishi was. They were many in number and all of them were bent upon catching fish.

13. Well-formed and broad-chested, gifted with great strength and courage, and never returning in fear from water, those men who lived upon the *catching* by their nets, came there, resolved to catch fish.

14. Arrived at that water which contained many fish, those fishermen, O chief of the Bharatas, tied all their nets together.

15. Desirous of fish, those innumerable Kanyasas, united together and surrounded a portion of the waters of Ganga and Yamuna with their nets.

16. Indeed, they threw upon the water their net which was made of new strings, capable of covering a large space, and having sufficient length and breadth.

17. Getting down into the water, all of them began to drag with great force that net which was very large and had been well-spread over a large space.

18. All of them were free from fear, who that and fully determined to do one another's bidding. They had succeeded in catching a large number of fish and other aquatic animals.

19. And as they dragged their net, O king, they easily dragged up Chyavana the son of Bhishma, along with a large number of fish.

20. His body was overgrown with the river-moss. His beard and matted locks had become green. And all over his body could be seen conchs and other molluscs attached with their heads.

21. Seeing that Rishi who was a master of the Vedas dragged up by them from the water, all the fishermen stood with joined hands and then laid themselves low on the ground and repeatedly bent their heads.

22. Through fear and pain caused by the dragging of the net, and on account of their being brought upon the land, the fishes caught in the net died.

23. Seeing that great onslaught of fishes, the ascetic became filled with compassion and sighed repeatedly.

The fishermen said :—

24. We have perpetrated this sin unwillingly. Be pleased with us! What wish of yours shall we fulfill? Command us, O great ascetic.

Bhishma said :—

25. Thus addressed by them, Chyavana, from among that mass of fishes around him, said,—Do ye with rapt attention hear what my most cherished wish is.

26. I shall either die with these fishes or do ye sell me with them. I have lived with them for a long time within the water. I do not wish to leave them at such a time!

27. When he said these words to them, the fishermen became greatly terrified. With pale faces they went to king Nahusha and informed him of all that had occurred.

CHAPTER LI.

(ANUSHASANIKA PARVA).—

Continued.

Bhishma said :—

1. Hearing the strait into which Chyavana was reduced, King Nahusha speedily went there, accompanied by his ministers and priest.

2. Having purified himself duly, the king, with joined hands and rapt attention, introduced himself to the great Chyavana.

3. The king's priest then adored with due ceremonies that Rishi, O king, who was observant of the vow of truth and gifted with a great soul, and who resembled a god himself.

Nahusha said :—

4. Tell me, O best of twice-born ones, what art shall we do that may be pleasing to you? However difficult that deed may be, there is nothing, O holy one, that I shall not be able to do at your command.

Chyavana said :—

5. These men who live by catching fish, have all been exhausted with fatigue. Do you pay them the price that may be fixed upon me along with the value of these fish.

Nahusha said :—

6. Let my priest give to these Nishadas

a thousand coins as price for buying this sacred one as he himself has ordered.

Chyavana said :—

7. A thousand coins is not my price. The question depends upon your discretion. Give them a fair price, dealing with your discretion. Give them a fair price, settling with your own intelligence what it should be.

Nahusha said :—

8. Lo! O learned Brahmana, a hundred thousand coins be given to these Nishadas. Shall this be your price, O holy one, or do you think otherwise.

Chyavana said :—

9. I should not be bought with a hundred thousand coins, O best of kings! Let a proper price be given to these! Do you consult with your ministers.

Nahusha said :—

10. Let my priest give to these Nishadas a crore of coins. If even this does not cover your value, let more be paid to them.

Chyavana said :—

11. O king, I am not with a crore of coins or even more. Let that price be given to these men which would be fair or proper. Do you consult with the Brahmanas.

Nahusha said :—

12. Let half my kingdom or even the whole be given away to these Nishadas. I think that would be your price. What, however, do you think, O twice-born one?

Chyavana said :—

13. I do not deserve to be purchased with half your kingdom or even the whole of it, O king! Let that price which is proper be given to these men. Do you consult with the Rishis!

Bhishma continued :—

14. Hearing these words of the great Rishi, Nahusha became stricken with great sorrow. With his ministers and priest he began to think on the matter.

15. There then came to king Nahusha an ascetic living in the forest and subsisting upon fruit and roots and born of a cow.

16. That best of twice-born persons, addressing the king, O monarch, said these words :—I shall soon satisfy you. The Rishi also will be satisfied.

17. I shall never speak a falsehood,—no, not even in jest, what then need I say of other occasions? You should unhesitatingly do what I bid you.

Nahusha said :—

18. Do you, O illustrious one, say what the value is of that great Rishi of Bhṛigu's race. O, save me from this terrible difficulty, save my kingdom, and save my family.

19. If the holy Chyavana become angry, he would destroy the three worlds; what need I say then of my poor self who is destitute of penances and who depends upon the power only of his arms?

20. O great Rishi, do you become the saviour to us who have all fallen into a fatherless deep with all our counsellors and our priest! Do you smile what the value should be of the Rishi!

Bhishma said :—

21. Hearing these words of Nahusha, the ascetic born of a cow and gifted with great energy spoke thus, gladdening the monarch with all his counsellors :—

22. Brahmanas, O king, belong to the foremost of the four castes. No value, however great, can be fixed upon them. Kine also are invaluable. Therefore, O king, do you regard a cow as the value of the Rishi!

23. Hearing these words of the great Rishi, Nahusha became, O king, filled with joy along with all his counsellors and priest.

24. Proceeding then to Bhṛigu's son Chyavana of rigid vows, he addressed him thus, O monarch, for satisfying him to the best of his power.

Nahusha said :—

25. Rise, rise, O twice-born Rishi, you have been purchased, O son of Bhṛigu, with a cow as your price! O foremost of righteous persons, even this, I think, is your price!

Chyavana said :—

26. Yes, O king of kings, I do rise up, I have been properly purchased by you, O sinless one. I do not, O you of unending glory, see any riches that is equal to kine.

27. To speak of kine, to hear others speak of them, to make gifts of kine, and to see kine, O king, are acts that are all praised, O hero, and that are highly-auspicious and purifying.

28. Kine are always the root of prosperity. There is no fault in kine. Kine always give the best food, in the form of Havi, to the deities.

29. The sacred Mantras, Swaha and Vahni, are always established upon kine. Kine are the chief conductresses of S-strifics. They form the mouth of Sacrifice.

30. They bear and yield excellent and strength-giving ambrosia. They receive the adoration of all the worlds and are considered as the source of nectar.

31. On Earth, kine resemble fire in energy and form. Indeed, kine represent high energy, and are conservers of great happiness upon all creatures.

32. That country where kine placed by their owners, breathe fearlessly, shines in beauty. The sins also of that country are all removed.

33. Kine form the stairs leading to Heaven. Kine are worshipped in Heaven itself. Kine are goddesses that can give everything and grant every wish. There is nothing else in the world that is so high or so superior.

Bhishma said :—

34. This is what I say to you on the subject of the glory and superiority of kine, O chief of Bharata's race. I am competent to describe a part only of the merits of the kine. I have not the ability to exhaust the subject.

The Nishadas said :—

35. O ascetic, you have seen us and have also spoken with us. It has been said that friendship, with the good, depends upon only seven words. Do you then, O lord, show us your favour.

36. The blazing sacrificial fire eats all the oblations of clarified butter poured upon it. Of pious soul, and gifted with great energy, you are among men, a blazing fire in energy.

37. We prostrate you, O you of great learning. We surrender ourselves to you. Do you, for showing us favour, take back from us this cow.

Chyavana said :—

38. The eye of a poor or distressed person, the eye of an ascetic, or the eye of a snake of dreadful poison, consume a man with his very roots even as a fire, that burning with the aid of the wind and consumes a stack of dry grass or straw.

39. I shall accept the cow that you wish to present me.—Ye fishermen, freed from every sin, go ye to heaven forthwith, with

these fishes also that ye have caught with your nets.

Bhisma said :—

40. After this, on account of the energy of that great Rishi of purified soul, those fishermen along with all these fish, through virtue of those words that he had uttered, went to heaven.

41. Seeing the fishermen ascending to heaven with those fishes in their company, became filled with wonder, O chief of Bharata's race.

42. After this, the two Rishis, viz., the one born of a cow and the other who was Chyavana of Bhrgu's race, pleased king Nahusha by granting him many boons.

43. Then the highly energetic king Nahusha that lord of all the Earth, filled with joy, O best of the Bharata, said,—Sufficient.

44. Like a second Indra the king of the celestials, he accepted the boon about his own steadiness in virtue. The Rishis having granted him the boon, the delighted king adored them both with great respect.

45. As regards Chyavana, his vow having been completed, he returned to his own hermitage. The Rishi who had taken his birth from the cow, and who was gifted with great energy, also proceeded to his own hermitage.

46. The Nishadas all ascended to heaven as also the fishes they had caught, O king, king Nahusha too, having got those valuable boons, entered his own city.

47-48. I have thus, O son, told you everything about what you had asked me. The affection that is caught by the sight alone of others as also by the fact of living with them, O Yudhishthira, and the high blessedness of kine too, and the ascertainment of true virtue, are the subject I have described. Tell me, O hero what else is in your mind.

CHAPTER LII.

(ANUSHASANIKA PARVA).—

Continued.

Yudhishthira said :—

1. O you of great wisdom, I have a doubt which is very great and which is as vast as the ocean itself. Listen to it, O mighty-armed one, and having learnt what it is, you should explain it to me.

2. I have a great curiosity about Jama-dagni's son, O lord, viz., Rama, that foremost of all pious persons. You should satisfy that curiosity.

3. How was Rama born who was gifted with prowess incapable of being baffled? He belonged by birth to a family of twice-born Rishis. How did he become a follower of Kshatriya practices?

4. Do you then, O king, recite to me in full the circumstances of Rama's birth. How also did a son of the race of Kushika, who was Kshatriya become a Brahmana?

5. Great, indeed, was the power of the high-souled Rama, O chief of men, as also of Viswakarma.

6. Why did the grandson of Richika instead of his son become a Kshatriya? Why also did the grandson of Kushika and not his son become a Brahmana? Why did such untoward incidents befall the grandsons of both, instead of their sons? You should explain the truth of these circumstances.

Bhisma said :—

7. Regarding it is cited an old history of the discourse between Chyavana and Kushika, O Bharata!

8. Gifted with great intelligence,—Chyavana of Bhrgu's race, that best of ascetics, saw (with his spiritual eye) the stain that would affect his own race.

9. Reflecting upon the merits and faults of that incident, as also its strength and weakness, Chyavana having asceticism for his wealth, became desirous of consuming the race of the Kushikans.

10. Going then to the presence of king Kushika, Chyavana said to him,—O sinless one, the desire has arisen in my heart of living with you for sometime.

Kushika said :—

11. O holy one, to live together is a deed which the learned ordain for girls when these are given away. The wise always speak of this practice in such connection only.

12. O Rishi having asceticism for your wealth, the residence which you seek with me is not sanctioned by the ordinance. Yet, however, applied to the duties of duty and virtue, I shall do what you may be pleased to order.

Bhisma said :—

13. Ordering a seat to be placed for the great ascetic Chyavana, king Kushika, accompanied by his wife, stood before him.

14. Bringing a little jar of water, the king offered him water for washing his feet. He then, through his servants, caused all the rites to be duly performed in honor of his illustrious guest.

15. The illustrious Krodhika, who was abundant of jewels and robes, then cheerfully presented, in due form, the luxuries consisting of honey and the other things, as the great Rishi and ruled him to accept the same.

16. Having welcomed and honored the honored Brahmana thus, the king once more addressed him and said,—We two await your orders! Command us what we are to do for you, O holy one.

17. If it is our kingdom or riches or sons, O you of rigid vows, or all articles that are given away in sacrifices, which you want, tell us the word and we shall bestow all upon you.

18. This palace, this kingdom, this seat of justice, are at your disposal. You are the master of all these! Do you rule the Earth! As regards myself, I depend entirely upon you.

19. Addressed in these words by the king, Chyavana of Bhrgu's race, filled with great joy, said to Krodhika these words in reply.

Chyavana said:—

20. I do not, O king, covet your kingdom, nor your riches, nor the demesne you have nor your kins, nor your provinces, nor articles needed for sacrifice! Do you listen to me.

21. If it pleases you and your wife, I shall begin to observe a certain vow. I wish you and your consort to serve me during that period unhesitatingly.

22. Thus addressed by the Rishi, the king and the queen became filled with delight, O Bhacata, and answered him, saying,—Be it so, O Rishi.

23. Pleased with the Rishi's words, the king led him to an apartment of the palace. It was an excellent one, agreeable to see. The king showed him everything in that room.

The king said:—

24. This, O holy one, is your bed. Do you lie here as you please! O you having asceticism for your wealth, myself and my queen shall try our best to give you every comfort and every pleasure.

25. While they were thus conversing with each other, the sun was over the meridian. The Rishi ordered the king to bring him food and drink.

26. Baring to the Rishi, King Krodhika asked him, saying,—What kind of food is liked by you? What food, indeed, shall be brought for you?

27. Filled with joy, the Rishi answered that king, O Bhacata, saying,—Let food that is proper be given to me.

28. Receiving these words with respect the king said,—So be it!—and then offered to the Rishi food of the proper kind.

29. Having finished his meals, the holy Chyavana, knowing every duty, addressed the king and the queen, saying,—I wish to sleep, O powerful one, sleep hinders me now.

30. Proceeding thence to a room that had been got ready for him, that best of Rishis then laid himself down upon a bed. The king and the queen sat down.

31. The Rishi told them,—Do not, while I sleep, awake me! Do you keep yourself awake and continually press my feet as long as I sleep.

32—33. Krodhika, conversant with every duty, obediently, said,—So be it! Indeed, the king and the queen kept themselves awake all night, duly engaged in tending and serving the Rishi in the manner directed. The royal pair, O king, accomplished the Rishi's order with earnestness and attention.

34. Meanwhile the holy Brahmana, having thus commanded the king, slept soundly, without changing his posture or turning even once, for one and twenty days.

35. The king, O delight of the Kurus, abstaining from food, along with his wife, sat joyfully the whole time, engaged in tending and serving the Rishi.

36. On the expiration of one and twenty days, the son of Bhrgu rose of his own accord. The great sacrifice then went out of the room, without speaking to them at all.

37. Fattened and tall-worn, the king and the queen followed him, but that foremost of Rishis did not please to cast a single look upon any of them.

38. Proceeding a little way, the son of Bhrgu disappeared in the very sight of the royal pair. At this, the king, struck with grief, dropped down on the Earth.

39. Confused, he rose up soon, and accompanied by his queen, the king possessed of great splendour, began to search everywhere for the Rishi.

CHAPTER LIII.

(ANUSHASANIKA PARVA).—

*Continued.***Yudhishthira said :—**

1. After the Rishi had disappeared, what did the king do and what also his highly-blessed wife? Tell me this, O grandfather.

Bhishma said :—

2. Not seeing the Rishi, the king, stricken with shame, self-worn, and losing his senses, returned to his palace, accompanied by his queen.

3. Entering his mansion in a dejected spirit, he spoke not a word with any one. He thought only of that conduct of Chyavana.

4. With a despairing heart he then went to his room. There he beheld the son of Bhishma stretched as before on his bed.

5. Seeing the Rishi there, they wondered much. Indeed, they began to think upon that very strange incident. The sight of the Rishi removed their fatigue.

6. Seated once more by his side, they again began to gently press his feet as before. Meanwhile the great ascetic continued to sleep soundly as before. Only, he now lay on another side.

7. Gifted with great energy, he thus passed another twenty-one days. Moved by fear, the royal pair showed no change in their attitude or sentiment towards the Rishi.

8. Awakening them from his sleep the ascetic addressed the king and the queen, saying,—Do ye rub my body with oil, I wish to have a bath.

9. Fearing and self-worn though they were, forthwith they volunteered their services and soon approached the Rishi with a rich oil that had been prepared by boiling it a hundred times.

10. While the Rishi was seated at his ease, the king and the queen, silently, continued to rub him. Gifted with great ascetic merit, the son of Bhishma did not once utter the word Sufficient.

11. Bhishma's son however saw that the royal pair were totally unmoved. Rising up all on a sudden, he entered the bath room.

12—13. The various articles necessary for a bath and such as were fit for a king's use, were ready there. Without using any of those articles, the Rishi once more disappeared there and then by his Yoga-

power, before king Kuntika (and his wife). This, however, O chief of Bharatas, failed to disturb the equanimity of the royal pair.

14. The next time the powerful Rishi was seen seated, after a bath, on the throne. It was from that place that he then showed himself to the king and the queen, O delighter of the Kurus.

15. With a cheerful face, king Kuntika, together with his wife, then offered the Rishi cooked food with great respect. Gifted with wisdom, and with heart totally unmoved, Kuntika made this offer.

The Ascetic said :—

16. Let the food be brought. Assisted by his wife, the king soon brought there the food.

17. There were various kinds of meat and different preparations also thereof. There was a great variety of vegetables also and potteries.

18. There were juicy cakes too among these dishes and several agreeable kinds of confectionery, and self preparations of milk. Indeed, the viands were different in kinds and taste. Among them there were also some food—forest produce—such as ascetics liked and took.

19. Various sweet fruits fit to be eaten by kings, were also there. There were Vadaras and Ingudas and Kashmaryas and Bhallatukas.

20. The food that was offered contained such things as are taken by house-holders as also such things as are taken by the forest-dwellers. Through fear of the Rishi's curse, the king had caused all kinds of food to be gathered and got ready for his guest.

21—22. All this food, brought from the kitchen, was placed before Chyavana. A seat was also placed for him and a bed too was spread. The dishes were then caused to be covered with white cloths. Soon, however, Chyavana of Bhishma's race put fire to all the things and reduced them to ashes.

23. Gifted with great intelligence, the royal pair showed no anger at this conduct of the Rishi, who once more, after this, disappeared before the very eyes of the king and the queen.

24. The royal sage Kuntika thereupon stood there in the same posture for the whole night, with his wife by his side, and without speaking a word. Gifted with great prosperity, he did not yield to wrath.

25—26. Every day, good and pure food of various sorts, excellent beds, profuse

articles needed for bath, and cloths of various sorts, were collected and kept ready in the palace for the Rishi. Indeed, Chyavana could not find any fault in the conduct of the king.

27. Then addressing king Kushika, the twice-born Rishi said to him,—Do you with your spouse, yoke yourself to a car and take me on it wherever I shall direct.

28. Unhesitatingly, the king answered Chyavana having asceticism for wealth, saying,—So be it!—And he further enquired of the Rishi, asking,—Which car shall I bring? Shall it be my pleasure-car for making pleasure-journeys or, shall it be my war-chariot?

29—31. Thus addressed by the delighted and contented king, the ascetic said to him,—Do you promptly get ready that chariot with which you attack hostile cities! Indeed, that war-chariot of yours, with every weapon, with its standard and flags, its darts and javelins and golden columns and poles, should be made ready. Its rattle resembles the tinkling of bells. It is adorned with numberless arches made of pure gold. It is always furnished with hundreds of high and excellent weapons!—The king said,—So be it,—and soon made his great war-chariot ready.

32. And he yoked his wife thereto on the left and his own self on the right. And the king placed on the chariot, among its other articles, the goad which had three handles and which had a point hard as adamant and sharp as the needle.

33. Having placed every article upon the car, the king said to the Rishi,—O holy one, where shall the chariot proceed? O, let the son of Bhṛigu issue his order.

34—35. This your chariot shall proceed to the place which you may be pleased to direct! Thus addressed, the holy man replied to the king, saying,—Let the car go hence, dragged slowly, step by step. Obeying my will, do ye two proceed in such a way that I may not feel any exhaustion.

36. I should be borne away pleasantly, and let all your people see this march that I make through their midst. No person that comes to me, as I proceed along the road, should be driven away. I shall distribute riches among all.

37. To the Brahmanas who may approach me on the way, I shall grant their wishes and bestow upon all of them gems and riches without stint.

38—40. Let all this be done, O king, and do not entertain any scruples!—Hearing these words of the Rishi, the king called his servants and told them,—Ye should

without any fear, give away whatever the ascetic will command.—Then profuse jewels and gems and beautiful women, and pairs of sheep, and coined and uncoined gold, and huge elephants resembling hills or mountain summits, and all the ministers of the king, began to follow the Rishi as he was carried on that chariot.

41. Cries of Oh and Alas arose from every part of the city which was plunged in grief at that extraordinary spectacle. The Rishi struck the king and the queen suddenly with that goad having a sharp point.

42. Though thus struck on the back and the cheeks, the royal pair still showed no sign of agitation. On the other hand they continued to carry the Rishi on as before.

43. Trembling from head to foot, for no load had passed their lips for fifty nights, and exceedingly weak, the heroic pair somehow succeeded in dragging that excellent chariot.

44. Repeatedly and deeply cut by the goad, the royal pair became covered with blood. Indeed, O king, they then looked like a couple of Kishkinda trees in the flowering season.

45. Seeing the plight to which their king and queen had been reduced, the citizens became afflicted with great grief. Filled with fear of the curse of the Rishi, they kept silent under their misery.

46. Collected in masses they said to each other,—See the might of penances! Although all of us are angry, we are still unable to look at the Rishi.

47. Great is the energy of the holy Rishi of purified soul! See also the endurance of the king and his royal spouse.

48. Though exhausted with fatigue and hunger, they are still carrying the car!—The son of Bhṛigu, despite the misery he caused to Kushika and his queen, could see no sign of dissatisfaction or agitation in them.

Bhishma said:—

49. The perpetrator of Bhṛigu's race, seeing the king and the queen totally unmoved, began to distribute wealth very largely as if he were a second Lord of Treasures.

50. At this deed also, king Kushika showed no mark of dissatisfaction. He did as the Rishi ordered. Seeing all this, that illustrious and best of ascetics became pleased.

51. Descending from that excellent chariot, he unharnessed the royal pair, freed them, he addressed them duly,

52. Indeed, the son of Bhṛigu, in a soft, deep, and delighted voice, said,—I am ready to give an excellent boon to you both.

53. Delicate as they were, their bodies had been pierced with the goad. Moved by affection, that best of ascetics softly touched them with his hands whose healing virtues resembled those of ambrosia itself, O child of the Bhārata.

54. Then the king answered,—Myself and my wife have felt no exhaustion.—Indeed, all their fatigue had been removed through the power of the Rishi, and hence it was that the king could say so to the Rishi.

55. Pleased with their conduct, the illustrious Chyavana said to them,—I have never before spoken falsehood. It must, therefore, be as I have said.

56. This spot on the banks of Ganga is very charming and auspicious. I shall, observing a vow, live for a little while here, O king.

57. Do you return to your city. You are exhausted! You shall come again. Tomorrow, O king, you shall return with your wife, see me here.

58. You should not give to anger or grief. The time is come when you shall reap a great reward! That which is coveted by you and which is in your heart will indeed be done.

59. Thus addressed by the Rishi, king Kushika, with a pleased heart, replied to the Rishi in these pregnant words.

60. I have entertained no anger or grief, O highly blessed one! We have been cleansed and sanctified by you, O holy one! We have once more become youthful. See our bodies have become greatly beautiful and possessed of great strength.

61. I do not any longer see those wounds that were caused by you on our bodies with your goad! Verily, with my wife, I am in good health.

62. I see my goddess become as beautiful in body as an Āpsara. Indeed, she is endued with as much beauty and splendour as she had ever been before.

63. All this, O great ascetic, is due to your favour. Indeed, there is nothing wonderful in all this, O holy Rishi of power ever unshuffled.

64. Thus addressed by the king, Chyavana said to him,—You shall, with your wife, return here to-morrow, O king.

65. With these words, the royal sage Kūshika was sent away. Saluting the Rishi, the king, endued with a handsome body,

returned to his capital like a second king of the celestials.

66. The counsellors then, with the priest, came out to welcome him. His troops also and the dancing women and all his subjects, did the same.

67. Surrounded by them all, king Kūshika, shining in beauty and splendour, entered his city, with a delighted heart, and his praises were sung by bards and minstrels.

68. Having entered his city and performed all his morning rites, he ate with his wife. Gifted with great splendour, the king then passed the night happily.

69. Each saw the other to be possessed of fresh youthfulness. All their sufferings and pains having ceased, they saw each other to resemble a celestial. Gifted with the splendour they had got as a boon from that foremost of Brahmanas, and possessed of exceedingly lovely features and beautiful forms, both of them passed a happy night in their bed.

70. In the interval spreader of the lentils of Bhṛigu's race, viz., the Rishi having procured for his wealth, converted by his Yoga-power, that charming wood on the bank of Ganga into a retreat full of wealth of every kind and adorned with every variety of jewels and gems on account of which it excelled in beauty and splendour, the very abode of the king of the celestials.

CHAPTER LIV.

(ANUSHASANIKĀ PARVA).—

Continued.

Bhishma said:—

1. When that night passed away, the great king Kūshika awoke and performed his morning rites. Accompanied by his wife he then went towards that forest which the Rishi had selected for his residence.

2. Arrived there, the king saw a palatial mansion made entirely of gold. Having a thousand columns each of which was made of gems and precious stones, it looked like a mansion belonging to the Gandharvas.

3—4. Kūshika saw in every part of that building signs of celestial design. And he saw hills with charming valleys, and lakes with lotuses on their bosom; and mansions full of rich and curious articles, and gateways and arches, O Bhārata. And the king beheld many open glades

and open spots carpeted with grass, and resembling fields of gold.

8. And he saw many Salakans adorned with blossoms, and Ketakas and Uddalakas, and Dhruvas, and Astikas, and blossoming Kundas, and Astubhas.

9. And he saw there many Champakas and Tulasas and Bharyas and Panakas and Vyanjulas and Kamlikas adorned with flowers.

10. And the king saw many Shyamas and Varanapashpas and the creepers called Astapadika, all dipt properly and beautifully.

11. And the king saw trees on which lotuses of various species bloomed in all their beauty, and some of which bore flowers of every season. And he saw also many manicas that looked like celestial cars or like beautiful muscains.

12-16. And at some places, O Bharata, there were tanks and lakes full of cool water and at others were those that were full of warm or hot water. And there were various kinds of excellent seats and costly beds and bedsteads made of gold and gems and overlaid with beautiful cloths and carpets. There were profuse viands and edibles, all well-dressed and ready for use.

17-22. And there were talking parrots, the parrots, Bhingarajas, Kokilos, Shatapatas with Koyashikas and Kukubhas, and peacocks and cranes and Danyahas and Jivajivatas and Chakras and monkeys and swans and Sarasas and Chakravakas.

23. Here and there he saw boys of rejoicing Apasas and conclaves of happy Gandharvas, O monarch.

24. And he saw other Gandharvas at other places rejoicing with their dear wives. The king sometimes saw these sights and sometimes could not see them.

25. The king heard also sweet notes of vocal music and the sweet voices of preceptors engaged in lecturing their disciples on the Vedas and the Scriptures. And the king also heard the harmonious notes of the geese sporting in the lakes.

26. Seeing such highly wonderful spectacles, the king began to reflect inwardly, saying,—Is this a dream? Or, is all this due to an alteration of my mind? Or is it all real?

27. O, I have, without renouncing my body, attained to the beatitude of Heaven. This land is either the sacred country of the Uttara-Kurus, or the whole, called Amravati, of the king of the celestials.

28. O, what are these wonderful spectacles that I see!—Reflecting thus, the king at last saw that foremost of Rishis.

29. In that golden palace having columns made of jewels and gems, the son of Bhriku lay stretched on a costly and excellent bed.

30. With his wife by his side, the king approached, with an exulting heart, the Rishi as he lay on that bed. Chyavana, however, speedily disappeared at this, with the bed itself upon which he lay.

31. The king then saw the Rishi at another part of that forest, seated on a mat made of Kusha grass, and mentally engaged in the recital of some high Mantras.

32. Through his Yoga-power, thus did that Brahmana stupely the king. In a moment that charming forest, those bevy of Apsaras, those bands of Gandharvas, these beautiful trees, all disappeared.

33. The bank of Ganga became as silent as usual, and appeared as before covered with Kusha grass and anthills.

34. Having seen that highly wonderful spectacle and its quick disappearance also, long Keshika, with his wife, became filled with wonder.

35. With a delighted heart, the king addressed his wife saying, see, O amiable one, the various agreeable scenes and sights, occurring nowhere else, which we two have just seen.

36. All this is due to the favour of Bhriku's son and the power of his penances. By penances one attains all which cherishes in his imagination.

37-38. Penances are superior to even the kingdom of the three worlds. With penances well-performed, Liberation itself may be acquired. Mark, the power of the great and celestial Rishi Chyavanm derived from his penances! He can, at his pleasure, create even other worlds.

39. Only Brahmanas are born in this world for uttering and understanding sacred deeds. Who else save Chyavana could do all this?

40. Sovereignty may be acquired easily. But the dignity of a Brahmana is not attainable. It was through the power of a Brahmana that we were harnessed to a car like well-broken animals.

41. These thoughts, that passed through the king's mind, became known to Chyavana. Ascertaining the king's thoughts, the Rishi addressed him and said,—Come here quickly.

42. Thus addressed, the king and the queen approached the great ascetic, and

bending their heads they adored him who were worthy of adoration.

33. Uttering a benediction upon the king, the Rishi, gifted with great intelligence, O king, comforted the king and said, —Sit down on that seat.

34—35. After this, O monarch, the son of Bhṛigu, without guile or insincerity of any sort, pleased the king with many soft words, and then said,—O king, you have completely subjugated the five organs of action and the five organs of knowledge with the mind as their sixth. For this you have come out unshorn from the fiery school I had prepared for you.

36. I have been properly honored and adored, O son, by you, O foremost of all persons gifted with speech. You have no sin, not even a minute one, in you.

37. Give me leave, O king, for I shall now proceed to the place I came from. I have been highly pleased with you, O king. Pray accept the boon I am ready to give!

Kushika said:—

38. Before you, O holy one, I have staid like one staying in the midst of a fire. That I have not yet, O chief of Bhṛigu's race, been reduced to ashes is sufficient.

39. Even this is the highest boon that I have got, O delighter of Bhṛigu! That you have been pleased by me, O Brahmana, and that I have succeeded in rescuing my race from destruction, O sinless one, are in my case the best boons.

40. This I consider, O learned Brahmana, as a distinct mark of your favour. The object of my life has been accomplished. Even this is what I consider the very object of my sovereignty. This is the highest fruit of my penances.

41. If, O learned Brahmana, you have been pleased with me, O delighter of Bhṛigu, then do you remove some doubts which are in my mind.

CHAPTER LV.

(ANUSHASANA PARVA).—

Continued.

Chyavana said:—

1. Do you accept a boon from me. Do you also, O king, tell me what the doubt is that is in your mind. I shall certainly accomplish all your purposes.

Kushika said:—

2. If you have been pleased with me, O holy one, do you then, O son of Bhṛigu, tell me your object in living in my palace for sometime, for I wish to hear it. What was your object in sleeping on the bed I assigned you for, one and twenty days continuously, without changing sides.

3. O foremost of ascetics, what also was your object, again in going out of the room without speaking a single word.

4. Why did you, again, without any reason, disappear and once more become visible? Why, O learned Brahmana, did you again lay yourself down on the bed, and sleep, as before, for one and twenty days.

5. Why did you go out after you were rubbed by us with oil for your bath? Why, also, after having made various kinds of food in my palace to be collected, did you consume them with fire?

6. What was the cause of your sudden journey through my city on the car? What was your object in giving away so much riches? What was your motive in showing us the wonders of the forest created by your Yoga-power.

7. What, indeed, was your motive in showing, O great ascetic, so many palaces made of gold and so many bedsteads supported on posts of jewels and gems?

8. Why also did all these wonders disappear from our sight? I wish to hear the cause of all this. Thinking of all these acts of yours, O perpetrator of Bhṛigu's race, I became stupefied.

9. I cannot comprehend your motive. O you having penances for wealth, I wish to hear the truth about all those acts of yours in full.

Chyavana said:—

10. Listen to me as I tell you fully the reasons which had moved me in all these acts of mine. Asked by you, O king, I cannot refuse to enlighten you.

11. In days of yore, on one occasion, when the deities had assembled together, the Grandfather Brahman said some words. I heard them, O king, and shall now repeat them to you.

12. On account of a quarrel between Brahmana and Kshatriya energy, there will occur an intermixture in my race.—Your grandson, O king, will become endued with great energy and power.

13. Hearing this, I came here resolved to exterminate your race. Indeed, I came,

O Kushika, seeking the utter extermination of your family, in fact, for reducing to ashes all your descendants.

14. Moved by this motive I came to your palace, O monarch, and said to you,—I shall observe some vow. Do you stand upon me and serve me dutifully.

15. While living, however, in your house I could not see any shortcomings in you. It is for that reason, O royal sage, that you are still alive, for otherwise you would have by this been dead.

16. It was with this resolution that I slept for twenty-one days in the hope that somebody would awake me before I arose out of my own accord.

17. You, however, with your wife, did not awake me. Even then, O best of kings, I became delighted with you.

18. Rising from my bed I went out of the chamber without speaking to any of you. I did this, O king, in the hope that you would ask me and thus I would have an opportunity of cursing you.

19. I then disappeared, and again showed myself in the room of your palace, and once more following Yoga slept for one and twenty days.

20. My motive was this. Exhausted with toil and hunger you too would be angry with me and do what would be unpleasant to me. It was from this motive that I caused yourself and your wife to be afflicted with hunger.

21. In your heart, however, O king, the slightest feeling of anger or vexation did not rise. For this, O king, I became highly pleased with you.

22. When I caused various kinds of food to be brought and then set fire to them, I hoped that yourself with your wife would yield to anger at the sight. Even that act, however, of mine was tolerated by you.

23—24. I then ascended the car, O king, and addressed you, saying,—Do you with your wife bear me!—You did what I ordered, without the least scruple, O king! I became delighted at this. The gifts of riches I made could not excite your anger.

25. Pleased with you, O king, I created with the help of my Yoga-power that forest which yourself with your wife did see here. Listen, O king, to the object I had.

26. For pleasing you and your queen I made you to have a glimpse of Heaven. All those things which you have seen in these woods, O king, are a foretaste of Heaven.

27. O best of kings, for a little while I

made you and your wife behold, in even your earthly bodies, some sights of Heaven.

28. All this was done for showing the power of penances and the reward that is in store for virtue. The desire that arose in your heart, O monarch, at sight of those delightful objects, is known to me.

29. You became desirous of obtaining the dignity of a Brahmana and the merit of penances, O king, disregarding the sovereignty of the Earth, say, the sovereignty of very Heaven.

30. You thought this, O king. The status of a Brahmana is highly difficult to get; having become a Brahmana, it is highly difficult to obtain the status of a Rishi; having become a Rishi it is difficult to become an ascetic.

31. I tell you that your desire will be fulfilled. From you, O Kushika, will originate a Brahmana who shall be called after your name. The person that will be the third in descent from you shall obtain the status of a Brahmana.

32. Through the energy of the Shrigma, your grandson, O king, will be an ascetic gilded with the splendour of fire.

33. He shall always strike all men, indeed, the inhabitants of the three worlds, with fear. I tell you the truth.

34. O royal sage, do you accept the boon that is now in your mind. I shall soon start for a sojourn to all the sacred waters. Time is expiring.

Kushika said :—

35. This, O great ascetic, is a high boon in my case, for you have been pleased with me! Let that take place which you have said! Let my grandson become a Brahmana, O sinless one.

36. Indeed, let the dignity of Brahmanahood attach to my family, O holy one! This is the boon I pray for! I wish to once more ask you in full, O holy one.

37. In what way, O daughter of Shrigu, will the dignity of Brahmanahood attach to my family? Who will be my friend? Who will have my affection and respect?

CHAPTER LXI.

(ANUSHASANIKA PARVA).—

Continued.

Chyavana said :—

1. I should certainly, O king, tell you everything about the circumstance for

which, O monarch, I came hither for exterminating your race.

2. This is well-known, O king, that the Kshatriyas should always have the help of the sons of Bhishma in the matter of sacrifices. Through an irresistible decree of destiny, the Kshatriyas and the Bhargavas will quarrel.

3. The Kshatriyas, O king, will kill all the descendants of Bhishma. By an ordinance of fate, they will root out the race of Bhishma, not sparing even infants in their mothers' wombs.

4. There will then be born in Bhishma's race a Rishi of the name of Urea. Gifted with great energy, he will in splendour certainly resemble fire or the sun.

5. He will cherish such anger as will be sufficient to consume the three worlds. He will be competent to reduce the whole Earth with all her mountains and forests into ashes.

6. For a little while he will put out the flames of that fiery rage, throwing it into the Mare's mouth that wanders through the ocean.

7-9. He will have a son of the name of Richika. The whole science of arms, O saviour one, in its embodied form, will come to him, for the extermination of the entire Kshatriya caste, through a decree of Destiny. Receiving that science by inward light, he will, by Yoga-power, communicate it to his son, the highly blessed Jamadagni of purified soul. That foremost of Bhishma's race will bear that science in his mind.

10. O you of righteous soul, Jamadagni will marry a girl, taking her from your race, for spreading his glory, O chief of the Bharatas.

11. Having obtained for wife the daughter of Gadhi and your grand-daughter, O king, that great ascetic will beget a twelfth-born son gifted with Kshatriya accomplishments.

12. In your race will be born a son, a Kshatriya gifted with the virtues of a Brahmana. Possessed of great virtue, he will be the son of Gadhi. Known by the name of Vishvamitra, he will in energy come to be considered as the equal of Vrikaspati himself, the preceptor of the celestials.

13. The illustrious Richika will grant this son to your race, this Kshatriya who will be endued with high perances. Two women will be the cause in the matter of this exchange of sons.

14. All this will take place at the command of the Grandfather. It will never be otherwise. The states of Brah-

manhood will attach to one who is third in descent from you. You shall become a relative of the Bhargavas!

Bhishma said:—

15. Hearing these words of the great ascetic Chyavana, king Kushika became filled with joy, and answered as follow:—

16-17. Indeed, O best of the Bharatas, he said,—So be it!—Gifted with high energy, Chyavana once more addressed the king, and urged him to accept a boon from himself. The king replied,—Very well. From you, O great ascetic, I shall obtain the fruition of my wish.

18-19-20. Let my family become invested with the dignity of Brahmanhood, and let it always set its heart upon virtue!—The ascetic Chyavana, thus solicited, granted the king's prayer, and bidding farewell to the king, started on his intended sojourn to the sacred waters. I have now told you everything, O Bharata, relating to your questions, viz., how the Bhargavas and the Kushikas became connected with each other by marriage. Indeed, O king, everything took place as the Rishi Chyavana had said. The birth of Rama (of Bhishma's race) and of Vishvamitra (of Kushika's race) happened in the way that Chyavana had said.

CHAPTER LVIII.

(ANUSHASANIKA PARVA).—

Continued.

Yudhishtir said:—

1. I am stupefied, O grandfather, to hear your words! Thinking that the Earth is now desolate of a very large number of kings all of whom were gifted with great prosperity, my heart becomes filled with grief.

2. Having conquered the Earth and acquired hundreds of kingdoms, O Bharata, I turn with grief, O grandfather, at the thought of the millions of men I have killed.

3. Alas, what will the condition be of those foremost ladies who have been deprived by us of husbands and sons and maternal uncles and brothers?

4. Having killed those Kurus,—our kinsmen, that is, and our friends and well-wishers,—we shall have to sink in hell with heads hanging downwards. There is no doubt of this.

5. I wish, O Bharata, to afflict my body with severe penances. With that end in view, O king, I wish to receive instructions from you.

Vaishampayana said :—

6. The great Bhishma, hearing these words of Yudhishtira, reflected upon them acutely with the help of his understanding, and addressed Yudhishtira in reply.

Bhishma said :—

7. Hear what I say to you. It is highly wonderful and is a great mystery. The subject is the ends that creatures acquire after death as the rewards of particular acts or courses of conduct they follow.

8. One goes to Heaven by penances. By penances one acquires fame. By penances, O mighty king, one lives long and gets all articles of enjoyment.

9. By penances one acquires knowledge, science, health and freedom from disease, beauty of person, prosperity, and blessedness, O chief of Bharata's race.

10. By penances one acquires riches. By observing the vow of silence one succeeds in bringing the whole world under his sway. By making gifts one gets all kinds of enjoyable articles. By observing the rite of Diksha one acquires birth in a good and high family.

11. Those who spend their lives living upon only fruits and roots succeed in acquiring kingdom and sovereignty. Those who live upon the leaves of plants and trees as their food succeed in going to Heaven.

12. One who lives upon water only attains to Heaven. By making gifts one surely increases his wealth. By serving with reverence his preceptor, one acquires learning. By performing Shraddhas every day in honor of his Departed Manes, one acquires a large number of children.

13. By observing Diksha upon potherbs and vegetables, one acquires a large number of sons. Those who live upon grass and straw succeed in going to Heaven. By bathing thrice every day with the necessary rites, one acquires a large number of wives. By drinking the air alone, one acquires residence in the regions of Prapatti.

14. The Brahmins who bathe every day and recite sacred Mantras in the two twilights, becomes possessed of the position of Daksha himself. By adorning the deities in a forest or desert, one acquires a kingdom or sovereignty, and, by

observing the vow of relinquishing the body by a long fast, one goes to the celestial region.

15. One having penances for wealth and always passing his days in Vegetarian good beds and seats and vehicles. Renouncing the body by entering a burning fire, one becomes an object of respect in the region of Brahman.

16. Those who lie on the hard and bare ground acquire houses and beds. Those who clothe themselves in rags and barks get good dresses and ornaments.

17. By avoiding the several agreeable tastes one succeeds in winning great prosperity. By abstaining from meat and fish, one gets long-lived children.

18. One who passes sometime in Uda-vasa, made of life, becomes the very lord of the celestial region. The man who speaks the truth, O best of men, succeeds in sporting happily with the celestials themselves.

19. By making gifts, one acquires great fame on account of his high achievements. By abstention from cruelty, one acquires health and freedom from disease. By serving the Brahmanas with respect, one acquires kingdom and sovereignty, and the high position of a Brahmana.

20. By making gifts of water and other drinks, one acquires eternal fame on account of high achievements. By making gifts of food, one acquires various articles of enjoyment.

21. One who gives peace to all creatures, (by refraining to do them any injury), becomes loved from every region. By serving the gods, one obtains a kingdom and celestial beauty.

22. By presenting lights at places which are dark and frequented by men, one acquires a good eye-sight. By giving away good and beautiful objects, one acquires a good memory and understanding.

23. By distributing scents and garlands, one acquires far-reaching fame. Those who abstain from shaving off their hair and beards, get excellent children.

24. By observing fasts and initiation and baths, O Bharata, for twelve years one acquires a region which is superior to that attainable by unreturning horses.

25. By conferring one's daughter on an eligible bridegroom according to the Brahman form, one gets, O best of men, male and female slaves and oxen, cows and fields and houses.

26. By celebrating sacrifices and observing fasts, one goes to the celestial region, O Bharata. The man who gives

away fruits and flowers succeeds in gaining sacred knowledge.

27. The man who gives away a thousand kine with horns bedecked with gold, succeeds in acquiring Heaven. This has been declared by the very deities in a celestial assemblage.

28. One who gives away a Kapila cow with her calf, with a brazen pot for milking, with horns bedecked with gold, and possessed of various other accomplishments, obtains the fruition of all his desires from that cow.

29. Such a person, on account of that act of gift, lives in the celestial region for as many years as there are hairs on the body of the cow and rescues in the next world his sons and grandsons and all his family to the seventh degree.

30. That man gets to the region of the Vaso who gives away a cow with horns beautifully decorated with gold, accompanied with a brazen jar for milking, along with a piece of cloth embroidered with gold, a measure of sesame and a sum of money as gift.

31. A gift of kine rescues the giver in the next world when he finds himself falling into the deep darkness of hell and fettered by his own deeds in this world, like a boat with sails that have caught the air rescuing a person drowning in the ocean.

32. He who confers a daughter according to the Brahma form upon an eligible person, or who makes a gift of land to a Brahmana, or who gives food according to due rites, succeeds in attaining to the region of Indra.

33. That man who presents a house, furnished with every sort of furniture to a Brahmana given to Vedic studies and endowed with every accomplishment and good behaviour, lives in the country of the Uttara-Kurus.

34. By making gifts of draft bullocks, a person acquires the region of the Vaso. Gift of gold secures Heaven. Gift of pure gold yields greater merit still.

35. By making gift of an umbrella, one acquires a palatial residence. By making gift of a pair of sandals or shoes, one acquires good cars. The reward of cloths, is personal beauty, and by making gifts of scents, one gets a fragrant body in next life.

36. One who gives flowers and fruits and plants and trees to a Brahmana, acquires, without any toil, a palatial residence

containing beautiful women and plenty of riches.

37. The giver of food and drink of different tastes and other articles of enjoyment succeeds in acquiring profuse supply of such articles. The giver, again, of herbs and cloths get articles of a similar nature. There is no doubt in this.

38. That person who makes gifts of garlands and incense and scents and ornaments and the articles needed by men after a bath, and garlands to Brahmanas, becomes freed from every disease and, possessed of personal beauty, sports in joy in the region reserved for great kings.

39. That man, O king, who presents to a Brahmana a house that is stored with grain, furnished with beds, full of riches, auspicious, and delightful, acquires a palatial residence.

40. He who gives to a Brahmana a good bed perfumed with fragrant scents, covered with an excellent sheet, and pillows, goes without any effort on his part a beautiful wife, belonging to a respectable family and of agreeable manners.

41. The man who takes to a hero's bed on the field of battle becomes the equal of the Grandfather Brahman himself. There is no end that is higher than this. Even this is what the great Rishis have said.

Vaishampayana said :—

42. Hearing these words of his grandfather, Yudhishthira, the delighter of the Kurus, became anxious to get the end reserved for heroes and no longer expressed any disgust for leading a domestic mode of life.

43. Then, O foremost of men, Yudhishthira, addressing all the other sons of Pandu, said to them,—Let the words which our grandfather has said, command your faith.

44. At this, all the Pandavas with the famous Draupadi amongst them, highly spoke of the words of Yudhishthira and said 'ye.'

CHAPTER LVIII.

(ANUSHASANIKA PARVA).—

Continued.

Yudhishthira said :—

1. I wish, O Bharata, chief to hear from you what the rewards are, O best of the Kurus, of the planting of trees and the digging of tanks,

Brishma said :—

2. A piece of land on a best sight, fertile, situate in the midst of charming adorned with various kinds of metals, and inhabited by all sorts of creatures, is considered as the foremost of spots.

3. A particular portion of such land should be chosen for digging a tank. I shall tell you, in due order, the different kinds of tanks. I shall also tell you what the merits also are of the digging of tanks.

4. The man who causes a tank to be dug becomes entitled to the respect and adoration of the three worlds.

5. A tank full of water is as agreeable and beneficial as the house of a friend. It is gratifying to the Son himself. It also helps the growth of the celestials. It is the foremost of all things that lead to fame.

6-7. The wise have said that the excavation of a tank brings on Virtue, Profit and Pleasure. A tank is said to be properly excavated, if it is made on a piece of land that is inhabited by respectable persons. A tank is said to be necessary for all the four purposes of living creatures. Tanks, again, are considered as forming the excellent beauty of a country.

8. The celestials, human beings, Gundharvas, Departed Manes, Uragas, Rakshasas, and even immobile beings, all resort to a tank full of water as their refuge.

9. I shall, therefore, recite to you the merits attached to tanks as described by great Rishis, and the rewards in store for persons who cause them to be excavated.

10. The wise have said that that man acquires the merit of an Agnistoma sacrifice in whose tank water is held in the season of rains.

11. The high reward in the world that is reaped by the person who makes a gift of a thousand kine is acquired by that man in whose tank water is held in the season of autumn.

12. That person in whose tank water lies in the cold season acquires the merit of the knight who performs a sacrifice with perfuse gifts of gold.

13. That person in whose tank water lies in the season of dew, acquires, the wise have said, the merits of an Agnistoma sacrifice.

14. That man in whose well-made tank water lies in the season of spring acquires the merit of the Akshata sacrifice.

15. That man in whose tank water lies in the season of summer wins, the Rishi say, the merits of a horse-sacrifice.

16. That man rescues his whole race in whose tank kine are seen to satisfy their thirst and from which plous men draw their water.

17. That man in whose tank kine satisfy their thirst as also other animals and birds, and human beings, gains the merits of a horse-sacrifice.

18. Whatever quantity of water is drunk from one's tank and whatever quantity is taken therefrom by others for purposes of bathing, all become stored for the benefit of the excavator of the tank and he enjoys the same eternally in the next world.

19. Water, especially in the other world, is difficult to get. O son. A gift of drink yields eternal happiness.

20. Make gifts of sweets here. Make gifts of water. Do you also give lamps. Wake alive and awake, do you sport happily with kinsmen. These are acts which you shall not be able to achieve in the other world.

21. The gift of drink, O chief of men, is superior to every other gift. In point of merit, it is superior to all other gifts. Therefore, do you make gifts of water.

22. Thus have the Rishis described the high merits of the excavation of tanks. I shall now describe to you the planting of trees.

23. Of immobile objects, six classes have been spoken. They are Vrikshas, Gulmas, Lanas, Vallis, Twaksharas, and Trinas of diverse kinds.

24. These are the several kinds of vegetables. Listen now to the merit of their planting. By planting trees one acquires fame in the world of men and auspicious rewards in the next world.

25. Such a man is applauded and respected in the world of the Departed Manes. Such a man's name does not die even when he goes to live in the world of celestials.

26. The man who plants trees rescues the ancestors and descendants of both his paternal and maternal lines. Do you, therefore, plant trees, O Yudhishtira.

27. The trees that a man plants become the plous's children. There is no doubt in this. Departing from this world, such a man goes to the celestial region. Indeed, he enjoys many eternal regions of bliss.

28. Trees please the deities by their fragrances; the Departed Manes by their lights; and all guests and strangers by the shadow they afford.

19. Kinnaras, Uragas, Rakshasas, deities, Gandharvas, and human beings, as also Bhish, all resort to trees as their refuge.

20. Trees that bear flowers and fruits please all men. The planter of trees is saved in the next world by the trees he plants like children saving their own father.

21. Therefore, the man who is desirous of achieving his own good, should plant trees by the side of tanks and rear them like his own children. The trees which a man plants are, according to both reason and the scriptures, the children of the planter.

22. That Brahmana who excavates a tank, and he who plants trees, and he who performs sacrifices, are all adored in the celestial region as men who are devoted to truthfulness of speech.

23. Hence, one should cause tanks to be excavated and trees to be planted, adore the deities in diverse sacrifices, and speak the truth.

CHAPTER LIX.

(ANUSHASANIKA PARVA).—

Continued.

Yudhishtira said :—

1. Amongst all those gifts mentioned in the work other than the Vedas, which gift, O chief of Kuru's race, is the most superior, in your opinion ?

2. O powerful one, great is my curiosity in this matter. Do you describe to me that gift which follows the giver to the next world ?

Bhisma said :—

3-4. An assurance to all creatures of love and affection and abstention from every sort of injury, acts of kindness and favour done to a person in distress, gifts of articles made to one who solicits with thirst and agreeable to the solicitor's wishes, and whatever gifts are made without the giver's ever thinking of them as gifts made by him, form, O chief of Bharata's race, the highest and best of gifts.

5. Gift of gold, gift of wine, and gift of earth,—these are considered as sin-cleansing. They rescue the giver from his evil deeds.

6. O king, do you always make such gifts to the righteous. Persons, gifts rescue the giver from all his sins.

7. That person who wishes to make his gifts eternal, should always give to persons gifted with necessary qualifications whatever articles are desired by all and whatever things are the best in his house.

8. The man who makes gifts of agreeable things and who does to others what is agreeable to others, always succeeds in getting things that are agreeable to himself. Such a person certainly becomes agreeable to all, both here and hereafter.

9. That man, O Yudhishtira, is a cruel wight, who, through vanity, does not, to the extent of his means, assist to the widows of the poor and helpless who solicit assistance.

10. He is, indeed, the foremost of men who shows favour to even an helpless enemy fallen into distress when such enemy comes and prays for help.

11. No man is equal to him who satisfies the hunger of a person who is emaciated, possessed of learning, destitute of the means of support, and weakened by misery.

12. One should always, O son of Kunti, remove by ever means in his power, the distress of the pious observant of vows and acts, who, though having no sons and wives and plunged into misery, do not yet solicit others for any kind of help.

13-14. Those persons who do not utter blessings upon the deities and men, who are worthy of respect and always contented, and who live upon such aims as they get without begging, are considered as veritable snakes of virulent poison. O son of Bharata, always protect yourself from them by making gifts to them. They are capable to make the foremost of Rikshas. You are to find them out by means of your spies and agents.

15. You should honor these men by gifts of good houses furnished with every necessary article, with slaves and servants, with good dresses and ornaments, O son of Kuru, and with all articles bringing on pleasure and happiness.

16. Righteous men of righteous deeds should make such gifts, moved by the desire that it is their duty to act in that way and not from desire of reaping any rewards therefrom. Indeed, good men should act in this way so that the virtuous men described above might not, O Yudhishtira, feel any disinclination to accept those gifts sanctified by devotion and faith.

17. There are persons bathed in learning and bathed in vows. Without depending upon anybody they get their means of living. These Brahmanas of rigid vows are given to Vedic study and practices

without proclaiming their practices to any one.

18. Whatever gifts you may make to those persons of pure conduct, of thorough mastery over their senses, and always contented with their own married wives, are sure to acquire for you a merit that will accompany you in all the worlds into which you may go.

19. One reaps the same merit by making gifts to twice-born persons of controlled sense which one acquires by properly pouring libations to the sacred fire morning and evening.

20. This is the sacrifice spread out for you,—a sacrifice that is sanctified by devotion and faith and that is accompanied with *flakshina*! It is superior to all other sacrifices. Let that sacrifice ceaselessly flow from you as you give away.

21. Performed in view of such men, O Yudhishtira, a sacrifice in which the water that is sprinkled for dedicating gifts forms the oblations, in honor of the Departed Manes, and devotion and worship rendered to such superior men, serves to free one of the debts he owes to the deities.

22. Those persons who do not give way to anger and who never desire to take even a blade of grass belonging to others, as also they who are of sweet speech, deserve to receive from us the most respectful adorations.

23. Such persons and others never pay their regards to the giver. Nor do they try for obtaining gifts. They should, however, be maintained by gifts as they maintain their own sons. I bend my head to them. From them also proceeds fearlessness.

24. *Ritvijā*, Priests and Preceptors, when well-rod in the *Velas* and, when behaving mildly towards disciples, become such. Faraway, *Kahatriya* energy loses its force upon a Brahmana when it meets him.

25. Thinking that you are a king, that you are gifted with great power, and that you have riches do, not, O Yudhishtira, enjoy your affluence without giving anything to the Brahmanas.

26. Observing the duties of your own caste, do you adore the Brahmanas with whatever riches you have, O sinless one, for purposes of adornment or sustaining your power.

27. Let the Brahmanas live in whatever way they like. You should always bend your head to them with respect. Let them always rejoice in you as your children, living happily and according to their wishes.

28. Who else save you, O best of the Kurus, can provide the means of livelihood

for such Brahmanas as are gifted with eternal contentment, as are your well-wishers, and as are pleased with only a little?

29. As women have one eternal duty, in this world, *vīra*, dependence upon, and the obedient service of, their husbands, and as such duty forms their only end, so is the service of Brahmanas our eternal duty and end.

30—31. If on seeing crutches and other sialal deeds in *Kahatriyas*, the Brahmanas, O son, unhindered by us, leave us all, I say, of what use would life be to us, in the absence of all contact with the Brahmanas, especially as we shall then have to carry on our existence without being able to study the *Velas*, to celebrate sacrifices, to hope for worlds of bliss hereafter, and to perform great deeds?

32. I shall, about it, tell you what the eternal practice is. Formerly, O king, the *Kahatriyas* used to serve the Brahmanas.

33. The *Vaishya* *Udasis* used to those duty to adore the *Kahatriyas*, and the *Shudra* to adore the *Vaishya*. This is what is heard. The Brahmana was like a burning fire. Without being able to touch him or approach his presence, the *Shudra* used to serve the Brahmana from a distance.

34. It was only the *Kahatriya* and the *Vaishya* who could serve the Brahmana by touching his body or approaching his presence. The Brahmanas are gifted with a mild disposition. They are truthful in conduct. They are followers of the true religion.

35. When angry, they are like snakes of dreadful poison. Such being their nature, do you, O Yudhishtira, serve and attend them with obedience and respect. The Brahmanas are superior to those who are higher than the high and the low.

36. The energy and pangs of those *Kahatriyas* who blaze forth with energy and power, become powerless and neutralized when they come in contact with the Brahmanas.

37. My father himself is not dearer to me than the Brahmanas. My mother is not dearer to me than they. My grandfather, O king, is not dearer, my own life is not dearer, O king, to me than the Brahmanas.

38. On Earth there is nothing, O Yudhishtira, that is dearer to me than you. But, O chief of Bharata's race, the Brahmanas are dearer to me than even you.

39. I tell you truly, O son of Pandu! I swear by this truth, by which I hope to acquire all those blind regions that have been Shantanu's.

40. I see these sacred regions with Brahma shining conspicuously before them. I shall go there, O son, and live in them eternally.

41. Seeing these regions, O best of the Bharatas, I am filled with joy at the thought of all these acts which I have done in aid and honor of the Brahmanas, O king.

CHAPTER LX.

(ANUSHASANIKA PARVA).—

Continued.

Yudhishtira said:—

1. To which of two Brahmanas, when both happen to be equally pure in conduct, equally gifted with learning and parity, of birth and blood, but differing from each other in only this, viz., the one solicits and the other does not,—I ask, O grandfather, would a gift be more meritorious?

Bhisma said:—

2. It has been said, O son of Pritha, that a gift made to an unsoliciting person yields greater merit than one made to a person who begs. One endowed with contentment is certainly more deserving than that person who is shorn of that virtue and is, therefore, helpless amidst the storms and buffets of the world.

3. The firmness of a Kshatriya consists in the protection he gives to others. The firmness of a Brahmana consists in his refusal to beg. The Brahmana endowed with steadiness and learning and contentment gladdens the celestials.

4. The wise have said that an act of begging on the part of a poor man is a great reproach. Those persons who solicit others are said to annoy the world like thieves and robbers.

5. The person who solicits is said to meet with death. The giver, however, is said not to meet with death. The giver is said to give life to him who solicits. By an act of gift, O Yudhishtira, the giver is said to rescue his own self also.

6. Mercy is a very high virtue. Led by mercy people make gifts to those who solicit. Those, however, who do not beg but are sunk into poverty and distress, should be respectfully invited for receiving help.

7. If such Brahmanas, who must be considered as the foremost of their order, live in your kingdom, you should consider them as fire covered with ashes.

8. Burning with penances, they are capable of consuming the whole Earth. Such persons, O son of Kuru's race though not generally adored, should still be considered as worthy of adoration in every way.

9. Gifted with knowledge and spiritual vision and penances and Yoga, such persons always deserve our attention. O scorcher of enemies, do you always offer adoration to such Brahmanas.

10. One should go of his own accord to these foremost of Brahmanas who do not solicit any body and make gifts to them of various kinds of wealth in abundance. The merit that comes from properly pouring libations on the sacred fire every morning and evening, is acquired by the person who makes gifts to a Brahmana endowed with learning, with the Vedas, and with high and excellent vows.

11—12. You should, O son of Kunti, invite these foremost of Brahmanas, who are cleansed by learning and the Vedas and wear, who live in independence, whose Vedic studies and penances are concealed without being announced from the house top, and who observe excellent vows, and honor them with gifts of well-baked and charming houses containing servants and robes and furniture, and all other articles of pleasure and enjoyment.

13. Knowing all duties and possessed of minute vision, these foremost of Brahmanas, O Yudhishtira, may accept the gifts offered to them with devotion and respect, thinking that they should not refuse and disappoint the giver.

14. You should invite those Brahmanas whose wives wait for their return like tilers in expectation of rain. Having fed them well, you should present additional food to them so that upon their return home their expectant wives might be able to distribute that food among their children who had clamoured for food but who had been consoled with promises.

15. Brahmanacharins of controlled senses, O son, by eating at one's house in the forenoon, cause the three sacrificial fires to be pleased with the householder at whose house they eat.

16. Let the sacrifice of gift proceed in your house at midday, O son, and do you also distribute rice and gold and dresses. By acting thus, you are sure to please the king of the celestials himself.

17. That would constitute your third sacrifice, O Yudhishtira, in which offerings are made to the deities, the Departed

Manes and the Brahmanas. By such sacrifice you are sure to please the Vishwedevas.

18. Let mercy to all creatures, giving to all creatures what is due to them, controlling the senses, remembrance, firmness, and truth, form the final bath of that sacrifice which is formed by gift.

19. This is the sacrifice that is spread out for you,—a sacrifice which is sanctified by devotion and faith, and who has a large sacrificial gift attached to it. This sacrifice which is formed by gift is superior to all other sacrifices. O son, let this sacrifice be always celebrated by you.

CHAPTER LXI.

(ANUSHASANIKA PARVA).—

Continued.

Yudhishtira said :—

1.—2. I wish to know fully, O Bharata, where one gets the high rewards of gifts and sacrifices. Are these rewards acquired here or hereafter? Which amongst these two (viz., Gift and Sacrifice) yields superior merit? To whom should gifts be made? In what manner are gifts and sacrifices to be made? When also are they to be made? I ask you this, O learned sire! Do you discourse to me on the duty of gifts!

3. Do you tell me, O grandfather, what brings on the highest reward, viz., gifts made from the sacrificial platform or those made out of that place?

Bhisma said :—

4. O son, a Kshatriya is generally engaged in deeds of fierceness. In his case, sacrifices and gifts are considered as cleansing or sanctifying him.

5. The good and righteous, do not accept the gifts of persons of the royal order, who perpetrate sinful deeds. Therefore, the king should celebrate sacrifices with profuse gifts in the form of Dakshina.

6. If the good and righteous would accept the gifts made to them, the Kshatriya, O king, should continually make gifts with devotion and faith to them. Gifts yield great merit, and are highly cleansing.

7. Observing vows, one should celebrate sacrifices and please with wealth, such Brahmanas as are friends of all creatures, endued with righteousness, conversant of the Vedas, and pre-eminent for acts, conduct and penances.

8. If such Brahmanas do not accept your gifts, no merit will become yours. Do you celebrate sacrifices with profuse Dakshina, and make gifts of good and agreeable food to the righteous.

9. By making an act of gift you should consider yourself as performing a sacrifice. You should, with gifts, worship these Brahmanas who perform sacrifices. By doing this you will acquire a share in the merits of those sacrifices of theirs.

10. You should support such Brahmanas as have children and as are capable of sending people to heaven. By acting thus, you are sure to get a large progeny,—in fact, as large a progeny as the Parjapati himself.

11. The righteous support and advance the cause of virtue. One should, by giving up his all, support such men as also those who do good to all creatures.

12. Yourself being rich, do you, O Yudhishtira, make gifts to Brahmanas of kine and bullocks and food and umbrellas and robes and sandals or shoes.

13. Do you give to sacrificing Brahmanas clarified butter as also food, and cars and vehicles with horses harnessed thereto, and dwelling houses and mansions and beds.

14. Such gifts yield prosperity and affluence to the giver, and are considered as pure, O Bharata. These Brahmanas who are not covetous for anything they do, and who have no means of support assigned to them, should be found out.

15. covertly or publicly, do you maintain such Brahmanas by giving to them the means of support. Such conduct always gives higher benefit to Kshatriyas than the Rajasuya and the Horse-Sacrifices.

16. Purged off of sin, you are sure of attaining to Heaven. Filing your treasury, you should do good to your kingdom.

17. By such conduct you are sure to acquire immense riches, and become a Brahman (in your next life). Do you, O Bharata, protect your own means as also the means of other people's livelihood.

18. Do you support your servants as your own children. Do you, O Bharata, protect the Brahmanas in the enjoyment of what they have and make gifts to them of such articles as they have not.

19. Let your life be devoted to the Brahmanas. Let it never be said that you do not grant protection to the Brahmanas. Much wealth, when possessed by

a Brahmana; becomes a source of evil to him.

20. Constant association with riches and property is sure to fill him with pride and cause him to be stupefied. If the Brahmanas become stupefied and steeped in folly, virtue and dharma are sure to suffer destruction. Forsooth, if virtue and duty come to an end, it will lead to the destruction of all creatures.

21. That king who having amassed riches makes it over to his treasury officers and guards, and then begins to squander his kingdom, saying to his officers,—Do ye bring me as much riches as you can extort from the kingdom.

22. And who spends the riches that is thus collected at his lecherous under circumstances of fear and cruelty, in the performance of sacrifices, should know that those sacrifices of his, are never highly spoken of by the pious.

23. The king should celebrate sacrifices with such money as is willingly paid to him treasury by prosperous and unpersecuted subjects. Sacrifices should never be celebrated with money got with severity and extortion.

24. The king should then celebrate great sacrifices with large presents in the shape of Dakshina, when on account of his being devoted to the behalf of his subjects the latter bribe him with copious showers of riches brought willingly by them for the purpose.

25. The king should protect the riches of those that are old, of those that are minors, of those that are blind, and of those that are otherwise disqualified. The king should never take any money from his people, if they, in a season of draught, succeed in growing any corn with the help of water obtained from wells. Nor should he take any wealth from weeping women.

26. The riches taken from the poor and the helpless is sure to destroy the kingdom and the prosperity of the king. The king should always present to the righteous all enjoyable articles in abundance. He should constantly remove the fear of furnishing which these men may have.

27. There are no men more sinful than those upon whose food children look wistfully without being able to eat their dail.

28. If within your kingdom any learned Brahmana dies with hunger like any of those children, you shall then incur the sin of homicide for having allowed such an act.

29. King Shibi himself had said this,

reg.—For in that king in whose kingdom a Brahman or even any other man starved.

30. That kingdom in which a Brahmana of the Senaka class starves, becomes overwhelmed with adversity. Such a kingdom with its king also incurs reprobity.

31. That king is more dead than alive in whose kingdom women are newly abducted from their husbands and sons entering trials and groans of indignation and grief.

32. The subjects should arm themselves for killing that king who does not protect them, who simply plunders their riches, who condemns all distinctions, who is incapable of taking their loss, who is without mercy, and who is considered as the most sinful of kings.

33. That king who tells his people that he is their protector but who does not or is unable to protect them, should be killed by his subjects in a way like a dog that is afflicted with the rabies and has become mad.

34. A fourth part of whatever sins are committed by the subjects visits that king who does not protect, O Bharata.

35. Some authorities say that the whole of those sins visits such a king. Others are of opinion that a half thereof visits him. Bearing in mind, however, the saying of Manu, it is our opinion that a fourth part of such sins visits the unprotecting king.

36. That king, O Bharata, who affords protection to his subjects gets fourth part of whatever merits his subjects win by living under his protection.

37. Do you, O Yudhishthira, act in such a way that all your subjects may seek refuge with you as long as you are alive, as all creatures seek the refuge of the pad of rats or as the birds seek the refuge of a large tree.

38. Let all your kinsmen and all your friends and well-wishers, O searcher of creatures, seek refuge with you as the Rakshasas seek Kumbha or the gods seek Indra as theirs.

CHAPTER LXII.

(ANUSHASANIKA PARVA).—

Continued.

Yudhishthira said :—

1. People accept with respect the sayings of the Shrutis which say,—This is to be given.—This other thing is to be given.—As regards kings, again, they make gifts

of various things to various men. What, however, O grandfather, is the best or foremost of all gifts?

Bhishma said:—

2. Of all kinds of gifts, the gift of earth is said to be the first. Earth is immovable and indeed noble. It is capable of giving to him who possesses it all the best things upon which he may like to live.

3. It gives dresses and vestments, jewels and gems, animals, paddy, and barley. Amongst all creatures, the giver of earth grows rich for ever and ever.

4. As long as the earth lasts, so long does the giver thereof grow rich. There is no gift that is higher, O Yudhishtira, than the gift of earth.

5. We have heard that all men have given a little quantity of earth. All men have made gifts of cash, hence all men enjoy a little of earth.

6. Whether in this or in the next world, all creatures live subject to their own deeds. Earth is Prosperity's self. She is a powerful goddess. She makes him her lord who makes gifts of her in this life to other people.

7. That person, O best of kings, who gives away earth, which is indestructible, as gift, is born in next life as a man and becomes also a lord of Earth.

8. The quantity of one's enjoyment in this life is equal to one's gifts in a previous life. This is the conclusion pointed out by the scriptures. For a Kshatriya should either give away the Earth as gift or renounce his life in battle.

9. This is the highest source of prosperity to Kshatriyas. We have heard that earth, when given away, cleanses and sanctifies the giver.

10. The man who is of sinful conduct who is guilty of Brahmanicide and of falsehood, is purified by a gift of earth. Indeed, such a gift rescues even such a sinner from all his sins.

11. The virtuous accept gifts of earth only and no other thing from sinful kings. Like one's mother, earth, when given away, purifies the giver and the taker.

12. This is an eternal and secret name of earth, viz., Priyadatta. Given away or accepted in gift, the name that is dear to her is Priyadatta.

13. The gift of earth is desirable. That king who makes a gift of earth to a learned Brahmana, gets from that gift a kingdom.

14. Upon being born again in this world, such a man, indeed, attains to a position equal to that of a king. Hence, a king, as soon as he gets earth, should make gifts of earth to the Brahmanas.

15. None but a lord of Earth can make gifts of earth. Nor should one who is not a worthy person accept a gift of earth.

16. They who desire earth should act thus. That person who takes away earth belonging to a pious person never gets any earth.

17. By making gifts of earth to the righteous, one gets good earth. Of virtuous men, such a giver acquires great fame both in this world and in the next.

18. That pious king about whom the Brahmanas say,—We live on earth given to us by him,—is such that his very enemies cannot utter the least reproach about his kingdom.

19. Whatever sins a man commits from want of the means of livelihood, are all washed off by gift of only so much earth as is covered by a cow-hide.

20. Those kings who are mean in their acts or are of fierce deeds, should be taught that gift of earth is highly purifying and is at the same time the highest gift.

21. The ancients thought that there is always very little difference between the man who celebrates a Horse-Sacrifice and man who makes a gift of earth to one who is righteous.

22. The learned doubt the acquisition of merit which all other pious men yield. The only act about which they are dead certain, is the gift of earth which, indeed, is the foremost of all gifts.

23. The wise man who makes gifts of earth, gives away all these, viz., gold, silver, cloth, gems and pearls and precious stones.

24. Penances, sacrifice, Vedic learning, good conduct, absence of cupidity, firmness in truth, adoration of elders, preceptors, and the deities, all these live in him who makes a gift of earth.

25. They who ascend to the region of Brahman by renouncing their lives in battle after having fought without any consideration for themselves for securing the behalf of their masters,—even they are unable to go above the merit of those who make gifts of earth.

26. As the mother always nourishes her own child with milk from her breast, so does earth please with all the taxes the person that makes a gift of earth.

27. Mritya, Vaisikara, Danda, Tama, Fire, who is highly fierce, and all hellas

and terrible sins are incapable of touching the person who makes a gift of earth.

38. That man of tranquil soul who makes a gift of earth glorious (by that act) the Departed Manes living in their region and the deities also basking from the region that is theirs.

39. The man who makes a gift of earth to one who is weak and helpless and destitute of the means of life and famishing with weakness, and who thereby supplies one with the means of sustenance, deserves the honor and merit of celebrating a sacrifice.

40. As an affectionate cow runs towards her calf, with fall udders dropping milk, similarly the highly blessed Earth, runs towards the person who makes a gift of earth.

41. The man who makes to a Brahmana a gift of earth which has been tilled, or sown with seeds, or which contains standing crops, or a palace well furnished with every necessary article, succeeds in becoming the accomplisher of the wishes of everybody.

42. The man who makes a Brahmana having the means of life, possessing a domestic fire and of pure vows and practices, except a gift of earth, never falls into any danger or distress.

43. As the moon increases day by day, so the merit of a gift of earth increases every time such earth produces crops.

44. These persons conversant with ancient history sing this verse regarding the gift of earth. Hearing that verse Jambudvīp's son (Rama) gave away the whole Earth to Kashyapa.

45. The verse to which I refer is this.—Receive me in gift. Give me away. By giving me away, you (O giver) will obtain me again! That which is given away in this life is re-acquired in the next.

46. That Brahmana who recites this great saying of the Vedas at the time of a Shraddha gets the highest reward.

47. A gift of earth is a great expiation for the sin of those powerful men who perform Atithya rites for injuring others. Indeed, by making a gift of earth one rescues ten generations of his paternal and maternal families.

48. That person who knows this Vedic saying about the merits of a gift of earth, succeeds in rescuing ten generations of both his paternal and maternal families. Earth is the original source of all creatures. It has been said that the god of fire is the presiding genius of earth.

49. After the coronation ceremony has been performed of a king, this Vedic say-

ing should be recited to him, so that he may make gifts of earth and may never take away earth from a pious person.

50. Forsooth, the entire wealth owned by the king belongs to the Brahmanas. A king knowing well the science of duty and morality is the first requisite of the kingdom's prosperity.

51. Those people whose king is unrighteous and selfish in conduct and belief, can never be happy. Such people can never sleep or wake in peace.

52-53. On account of his deeds of wickedness his subjects become always filled with anxiety. Protection of what the subjects already have and new acquisitions by fair means are events that are not seen in the kingdom of such a king. Those people, again, who have a wise and righteous king, sleep happily and wake up in happiness.

54. By the Blessed and righteous acts of such a king, his subjects become shorn of anxiety. The subjects, restrained from wicked deeds, grow in prosperity through their own conduct. Capable of keeping what they have, they go on making new acquisitions.

55. That king who makes gifts of earth, is considered as well-born. He is considered as a man. He is a friend. He is righteous in his acts. He is a giver. He is considered as possessing prowess.

56. Those men who make gifts of ample and fertile earth to Brahmanas knowing the Vedas, always shine in the world, on account of their energy, like so many suns.

57. As seeds sown on the soil grow, and yield a goodly crop, so all one's wishes become successful on account of his making gifts of earth.

58. The Sun, Varuna, Vishnu, Brahman, the Moon, the Pre-God and the illustrious and trident-bearing Mahadeva, all praise the man who makes a gift of earth.

59. Living creatures originated from Earth and it is to the Earth that they return when they disappear. Living creatures which are divided into four classes have Earth for their primordial essence.

60. The Earth is both the mother and father of the universe of creatures, O king. There is no element, O king, that can compare with Earth.

61. About it is cited the old discourse between the celestial preceptor Vrihaspati and Indra the king of Heavens, O Yudhishthira.

62. Having worshipped Vishnu in a hundred sacrifices each of which was

Intend for plentiful gifts, Maghavat put this question to Vrihaspati, thou foremost of all orators.

Maghavat said :—

51. O illustrious one, by what gift does one succeed in coming to the celestial region and acquiring hemitude? O foremost of speakers, do you tell me of that gift which yields high and eternal merit.

Bhishma said :—

52. Thus addressed by the king of the celestials, the preceptor of the gods, *va.*, Vrihaspati of great energy, said these words in reply to him of a hundred sacrifices.

Vrihaspati said :—

53. Gift of gold, gift of kine, and gift of earth,—by these, O Destroyer of Vriata, one becomes cleansed, O you of great wisdom, of all sins.

54. There is no gift, O king of the celestials, higher than the gift of earth, O powerful one. I consider this gift as the most superior, according to what has been declared by the wise.

55. These heroes who, fearless of battle, give their lives in battles with enemies, come to Heaven. How high soever their end, none of them can get over the giver of earth.

56. Those men who, disregarding their bodies, give their lives in battle while working for the behoof of their ancestors, ascend to the region of Brahman himself. But even they are unable to get over the giver of earth.

57. By making a gift of earth one rescues three eons, *viz.*, five generations of ancestors and six generations of descendants.

58. That person, O Parandara, who makes a gift of earth rich with jewels and gems becomes purged off of all his sins and is highly respected in the celestial region.

59. If a person, O king, makes a gift of rich and fertile earth that is capable of granting every wish he succeeds in attaining to the position of a king of kings (in his next life). A gift of earth, therefore, is the foremost of all gifts.

60. That person, O Vasava, who makes a gift of earth capable of satisfying every wish with fruition is considered as making a gift of every object in the world.

61. That man who gives away a cow endowed with every accomplishment and granting the fruition of every desire, succeeds, O you of a thousand eyes, in attaining the celestial region.

62. The giver of earth, O king of the celestials, is pleased when he comes to Heaven, by hundreds of rivers which run honey and ghee and milk and curds.

63. A king, by making gifts of earth, is purged off of all his sins. There is no gift, therefore, which is superior to the gift of earth.

64. That king who gives away the Earth bounded by the ocean, after having conquered it with the help of his weapons, is talked of by all men and his memory lasts as long as the mountains last on the surface of Earth.

65. Gifted as he is with the merits that belong to the gift of earth, the region of happiness reserved for the person who makes gift of such earth as is auspicious and rich with every taste, never becomes exhausted.

66. That king, O Shukra, who wishes to have prosperity and who wishes to acquire happiness for himself, should always make gifts of earth, with due rites, to worthy persons.

67. If after committing numerous sins a person makes gifts of earth to the twice-born class, he leaves off all those sins like a snake casting off its slough.

68. The person who makes a gift of earth is said to make gifts of everything, that is, of seas and rivers and mountains and forests.

69. By making a gift of earth, the person is said to give away lakes and tanks and wells and rivers. On account of the moisture of earth, one is said to give away articles of various tastes by making a gift of earth.

70. The man who makes a gift of earth is considered as giving away herbs and plants possessed of high and efficacious virtues, trees adorned with flowers and fruit, charming forests, and hillocks.

71. The merit which a person acquires by making a gift of earth is incapable of being acquired by the performance of even such great sacrifices as the Agnishtoma and others with profuse gifts in the shape of Dakshina.

72. The giver of earth, it has been already said, rescues ten generations of both his paternal and maternal families. Likewise, by taking away earth that was given away, one sinks himself into hell and casts ten generations of both one's paternal and maternal lines into the same place of misery.

73. That man who having promised to make a gift of earth does not actually make

is, or who having made a gift resumes it, has to pass a long time, in great misery on account of being tied with the noose of Varuna at the command of Death.

76. These men have never to go to Varuṇa who hounds and adores those foremost of Brahmanas who pour libations every day on their domestic fire, who are always engaged in the performance of sacrifices, who have scanty means of livelihood, and who receive with hospitality every guest seeking shelter in their houses.

77. The king, O Purandara, should free himself from the debt he owes to the Brahmanas and protect the helpless and the weak of the other castes.

78. The king should never resume, O chief of the gods, earth that has been given away by another to a Brahmana, O king, of the celestials, who is destitute of the means of life.

79. The tears that would drop from the eyes of such cheerless and destitute Brahmanas on account of their lands being resumed, are capable of destroying the ancestors and descendants to the third generation of the resumer.

80. That man who re-estates a king driven away from his kingdom, gets residence in Heaven and is much honored by the deities thereof.

81-82. That king who succeeds in making gifts of earth with such crops standing thereon as sugarcane or barley or wheat, or with kine and horses and other draft cattle,—earth that has been acquired with the might of the giver's arms,—that has mineral in its bowels and that is covered with every kind of wealth on the surface, acquires innumerable regions of happiness in the next world, and such a king it is that is said to celebrate the earth-sacrifice.

83. That king who makes a gift of earth is purged of all every sin and, and, therefore, is pure and liked by the righteous. In this world he is highly honored and praised by all righteous men.

84. The merit of a gift of earth increases every time the earth given away bears crops for the benefit of the owner, as a drop of oil, falling upon water, is seen to extend on every side, and cover the watery surface.

85. Those heroic kings and ornaments of assemblies who give their lives in battle with faces towards the foe, attain, O Shakra, to the region of Brahman.

86. Beautiful ladies skilled in music and dancing and adorned with garlands of celestial flowers, approach, O king of the

deities, the giver of earth as he comes to Heaven departing from the Earth.

87. That king who makes gifts of earth with due rites to persons of the twice-born order, sports in bliss in the celestial regions, worshipped all the while by the celestials and Gandharvas.

88. One hundred Apasras, adorned with celestial garlands, approach, O king of the deities, the giver of earth as he ascends to the region of Brahman.

89. Sweet-scented flowers, the excellent couch and excellent seat, an umbrella and excellent horses with good vehicles, are always ready for the person who makes gifts of earth.

90. By making gifts of earth a king can always command fragrant flowers and heaps of gold. Having all kinds of wealth, the commands of such a king can never be disobeyed anywhere, and cries of victory welcome him wherever he may go.

91. The rewards of the gifts of earth consist of residence in the celestial regions, O Purandara, and gold, and flowers, and plants and herbs of medicinal virtue, and Kusha and mineral wealth and verdant groves. A person by making a gift of earth wins in his next life nectar-giving earth.

92. There is no gift equal to a gift of earth. There is none worthy of greater respect than the mother. There is no duty higher than truth. There is no riches more valuable than that which is given away.

Bhishma said:—

93. Hearing those words from the son of Asuras, Varuṇa made a gift to him of the whole Earth with all her jewels and gems and all her riches.

94. If these verses describing the merit of the gifts of earth be recited on the occasion of a Shraddha, neither Rakshasas nor Asuras can succeed in getting any share of the offerings made in it.

95. Fearless, the offerings one makes to the departed manes at such a Shraddha become unending. Hence, on occasions of Shraddhas, the learned man should recite these verses on the subject of the merits of the gifts of earth, in the presence and hearing of the invited Brahmanas when engaged in eating.

96. I have thus, O chief of the Bharatas, described to you that gift which is the foremost of all gifts. What else do you wish to hear?

CHAPTER LXIII.

(ANUSHASANA PARVA).—

Continued.

Yudhishthira said :—

1. When a king wishes to make gifts in this world, what, indeed, are those gifts which he should make, O best of the Bharatas, to such Brahmanas as are endued with superior accomplishments? What gift is that by which the Brahmanas become readily pleased? What fruits do they give in return? O you of powerful arms, tell me what is the high reward which can be won through the merit of gifts.

3. What gifts, O king, yield rewards both in this world and in the next? I wish to hear all this from you. Do you describe to me all this in detail.

Bhishma said :—

4. These very questions were formerly put by me to Narada. Hear me as I relate to you what that celestial sage had told me in reply.

Narada said :—

5. The celestials and all the Rishis speak highly of food. The course of the world and the intellectual faculties have all been fixed on food.

6. There has never been, nor will be, any gift equal to the gift of food. Hence, men always wish particularly to make gifts of food.

7. In this world, food is the root of energy and strength. The vital airs are established on food. It is food that keeps up the wide universe, O powerful one.

8. All classes of men, house-holders and mendicants and ascetics, live upon food. The vital airs depend upon food. There is no doubt in this.

9. Afflicting one's relatives, one, if desirous of his own prosperity, should make gifts of food to a great Brahmana or a person of the mendicant order.

10. That man who makes a gift of food to an accomplished Brahmana who begs the same, secures for himself in the next world wealth of great value.

11. The house-holder who seeks his own prosperity should receive with respect a deserving old man who is worn out with toil while proceeding on his way far from home, when such a man comes to the householder's house.

12. That man who, shorn of irrepressible anger and becoming righteous in nature and freed from malice, makes gifts

of food, is sure to acquire happiness, O king, both in this world and in the next.

13. The house-holder should never disregard the man who comes to his place, nor should he insult him by sending him away. A gift of food tends to even a Chandala or a dog is never lost.

14. That man who makes a gift of clean food to a person on the way who is fatigued and unknown to the giver, is sure to win great merit.

15. The man who plays with gifts of food the departed manes, the deities, the Rishis, the Brahmanas, and guests arrived at his house, wins great merit.

16. That person who having committed even a heinous crime makes a gift of food to one who solicits, or to a Brahmana in special, is never stupefied by that heinous sin.

17. A gift of food made to a Brahmana becomes eternal. One made to a Shudra yields great merit. This is the difference between the merits of the gifts of food made to Brahmanas and Shudras.

18. Solicited by a Brahmana, one should not enquire about his family or conduct or Vedic learning. Asked for food, one should give food to him who asks.

19. There is no doubt in this, O king, that he who makes gifts of food gets both in this world and in the next many treasures giving food and every other object of desire.

20. Like cultivators expecting auspicious showers of rain, the departed manes always expect that their sons and grandsons would present food to them.

21. The Brahmana is a great being. When he comes into one's house and solicits, saying,—Give me!—the owner of the house, whether actuated or not by the desire of gaining merit, is sure to win great merit by listening to that prayer.

22—23. The Brahman is the guest of all creatures in the universe. He is entitled to the first part of every food. That house increases in prosperity to which the Brahmanas go from desire of getting alms and from which they return honored on account of their desires being satisfied. The owner of such a house is born in his next life in a family, O Bharata, that has all the comforts and luxuries of life.

24. A man, by making gifts of food in this world, is sure to acquire an excellent place hereafter. He who makes gifts of sweetmeats and all food that is sweet, gains a residence in heaven where he is honored of all the deities and other denizens.

25. Food forms the life-breaths of men. Everything rests upon food. He who makes gifts of food gets many animals, many children, profuse riches (in other shape), and all articles of comfort and luxury in profusion.

26. The giver of food is said to be the giver of life. Indeed, he is said to be the giver of everything. Hence, O king, such a man acquires both strength and personal grace in this world.

27. If food be given duly to a Brahmana come to one's house as a guest, the giver acquires great happiness, and is adored by the very celestials.

28. The Brahmana, O Yudhishthira, is a great Being. He is also a fertile field. Whatever seed is sown on that field yields an abundant crop of merit.

29. A gift of food readily yields the happiness of both the giver and the receiver. All other gifts produce unseen fruits.

30. From food originate creatures. From food springs happiness and joy, O Bharata. Know that virtue and worldly profit both spring from food. The cure of disease or health also comes from food.

31. In a former *Yon*, the Lord of all creatures said that food is ambrosia or the source of immortality. Food is Earth, Food is Heaven, Food is the Sky. Everything rests on Food.

32. In the absence of food, the five elements that form the body cease to exist in a state of union. From want of food the strength of even the strongest man is seen to fail.

33. Invitation and marriages and sacrifices all cease for want of food. The very Vedas disappear when there is no food.

34. All the mobile and immobile creatures of the universe depend on food. Virtue and worldly profit, in the three worlds, depend on food. Hence the wise should make gifts of food.

35. The strength, energy, fame and achievements of the man who makes gifts of food, always multiply themselves in the three worlds, O king.

36. The deity of wind, placed above the clouds (the water drawn by the Sun). The water thus taken to the clouds is caused by *Shukra* to be poured upon the Earth, O Bharata.

37. The Sun, by means of his rays, draws up the moisture of the Earth. The god of wind causes the moisture to fall down from the Sun,

38. When the water comes down from the clouds upon the Earth, the goddess Earth becomes moist, O Bharata.

39. Then do people sow various kinds of crops upon whose uniform the universe of creatures depends. It is from the food thus produced that the flesh, fat, bones and vital seed of all beings originate.

40. From the vital seed thus made, O king, spring various kinds of living creatures. Agni and Soma, living within the body, create and maintain the vital seed.

41. Thus from food, the Sun and the god of wind and the vital seed spring and act. All these are said to form one element or quantity, and it is from these that all creatures originate.

42. That man who gives unto one who comes to his house and begs it, is said, O chief of the Bharatas, to contribute both life and energy to living creatures.

Bhishma said :—

43. Thus addressed by Narada, O king, I have always made gifts of food. Do you also, therefore, freed from malice and with a cheerful heart, make gifts of food.

44. By making gifts of food, O king, worthy Brahmanas with due rites, you may be sure, O powerful one, of attaining to Heaven.

45. Hear me, O king, as I tell you what the regions are reserved for those who make gifts of food. The mansions of these great persons shine with resplendence in the regions of Heaven.

46. Bright as the stars in the sky, and supported upon many columns, white as the disc of the moon, and adorned with many tinkling bells, and rosy like the newly risen sun, these palaces are either fixed or movable.

47. These mansions are filled with hundreds and hundreds of things and animals that live on food and as many things and animals living in water. Some of them are effulgent like lapis lazuli and some are resplendent like the sun. Some of them are made of silver and some of gold.

48. Within these mansions are many trees capable of satisfying every desire of the inmates. Many tanks and ponds and halls and wells and lakes are all there.

49. Thousands of vehicles with horses and other animals harnessed thereto and with wheels whose caliter is always loud, are all there. Mountains of food and all enjoyable articles and heaps of cloths and ornaments are also there.

50. Numerous rivers that run milk, and hills of rice and other edibles, are also there. Indeed, many palatial residences looking like white clouds, with many beds of golden splendour, are in these regions.

51. All these are won by those men who make gifts of food in this world. Do you, therefore, become a giver of food. Indeed, these are the regions reserved for those great and righteous persons who make gifts of food in this world. For these reasons, men should always make gifts of food in this world.

CHAPTER LXIV.

(ANUSHASANIKA PARVA).—

Continued.

Yudhishtira said :—

1. I have heard your discourse about the ordinances for the gift of food. Do you describe to me now about the conjunction of the planets and the stars in relation to the subject of making gifts.

Bhishma said :—

2. Regarding it is recited this ancient discourse between Devaki and Narada, that foremost of Rishis.

3. Once on a time when Narada of god-like features and lineage every day arrived at Dwarka, Devaki asked him this question.

4. The celestial Rishi Narada replied to her question in the following words. Do you hear as I recite them.

Narada said :—

5. By pleasing, O blessed lady, worship Brahmanas with pudding mixed with ghee, under the constellation Krittika, one acquires regions of great happiness.

6. Under the constellation Rohini, one should, for freeing himself from the debt he owes to the Brahmanas, make gifts to them of many handfuls of venison along with rice and clarified butter and milk, and other kinds of edibles and drinks.

7. One giving away a cow with a calf under the constellation called Srandhivata (or Mrigashirsha), proceeds from this human region to a region in Heaven of great felicity.

8. One undergoing a fast and giving away Krishna mixed with sesame, gets over all difficulties in the next world, including those mountains with rocks sharp as razors.

9. By making gifts, O beautiful lady, of cakes and other food under the constellation Punarvasu, one gets personal beauty and great fame and takes birth in his next life in a family in which there is profuse food.

10. Making a gift of wrought or unwrought gold, under the constellation Pushya, one shines like the Moon himself in regions of surrounding darkness.

11. He who makes a gift, under the constellation Ashlesha, of silver or a bull, becomes freed from every fear and acquires riches and prosperity.

12. By making a gift, under the constellation Megha, of earthen dishes filled with sesame, one gets children and animals in this world and acquires happiness in the next.

13. By making gifts, while fasting, to Brahmanas, under the constellation called Purva-Phalguni, of food mixed with Phanita, the reward is great prosperity both here and hereafter.

14. By making a gift, under the constellation called Uttara-Phalguni, of clarified butter and milk with rice called Shashthi, one wins great honours in Heaven.

15. Whatever gifts are made by men under the constellation of Uttara-Phalguni yield great merit, which, again, becomes unending. This is very certain.

16. Observing a fast, the person who makes, under the constellation Hasta, a gift of a cow with four elephants, acquires regions of great happiness that are capable of granting the fruition of every wish.

17. By making a gift, under the constellation Chitra, of a bull and of good perfumes, one sports in bliss in regions of Apparas like the dolphins sporting in the garden of Nandana.

18. By making gifts of riches under the constellation Swati, one acquires such excellent regions as one desires and wins, besides great fame.

19—20. By making gifts, under the constellation Visakha, of a bull, and a cow giving profuse milk, a cart full of paddy, with a Prasanga for covering the same, and also clothes for wear, a person pleases the departed manes and the deities and acquires external merit in the other world. Such a person never meets with any calamity and certainly reaches Heaven.

21. By making gifts the Brahmanas of whatever articles they want, one acquires such means of subsistence as he wishes, and becomes rescued from Hell and every calamity that befalls sinners after death.

This is the certain conclusion of the Scriptures.

22. By making gifts, under the constellation Amaradha, of embroidered cloth and other dresses and of food, observing a fast all the while, one becomes honored in Heaven for a hundred cycles.

23. By making a gift under the constellation Jyeshtha, of the petherb called Kalastaka with the roots, one acquires great prosperity as also such an end as is desirable.

24. By making to Brahmins a gift under the constellation Mula, of fruits and roots, with a controlled soul, one pleases the departed manes and attains to a desirable end.

25-26. By making, under the constellation Tvashtani, a gift, to a Brahmana knowing the Vedas and of good family and conduct, of cups filled with curds, while observing a fast, one is born in his next life in a family having abundant kine. One secures the fruition of every desire, by making gifts, under the constellation Uttara, of jugs full of barley-water, with clarified butter and juice of sugar-cane in abundance.

27. By making a gift, under the conjunction called Abhijit, of milk with honey and ghee unto men of wisdom, a righteous person attains to Heaven and becomes an object of adoration and honor there.

28. By making, under the conjunction Shraavana, a gift of blankets or other cloth of thick texture, one passes freely through every region of happiness, riding on a white car of pure repleteness.

29. By making with a controlled soul under the constellation Dhanishtha, a gift of a car with bulls yoked thereto, or masses of cloths and ricles, one at once acquires Heaven in his next life.

30. By making gifts, under the constellation Shatabhisha, of perfumes with Aquilaria Agallocha and sandal wood, one acquires in the next world the companionship of Apasaras as also eternal perfumes of various sorts.

31. By making gifts, under the constellation Purva-Bhadrapada, of Rajamasha, one acquires great happiness in next life and comes by a profuse supply of every kind of food and fruits.

32. One who makes, under the constellation Uttara, a gift of mutton, pleases the departed manes by such an act and acquires unending merit in the next world.

33. If one makes a gift, under the constellation Revati, of a cow with a vessel of

white copper for milking her, the cow so given away approaches him in the next world, ready to grant the fruition of every desire.

34. By making a gift, under the constellation Ashwini, of a car with horses yoked thereto, one is born in his next life in a family possessing abundant elephants and horses and cars and becomes gifted with great energy.

35. By making, under the constellation Bharani, a gift to the Brahmanas of kine and sesame, one attains in his next life great fame and abundant kine.

Bhisma said :—

36. Thus did Narada describe to Devaki the subject of what gifts should be made under what constellations. Devaki herself, having heard this account related in her turn to her daughters-in-law.

CHAPTER LXV.

(ANUSHASANIKA PARVA).—

Continued.

Bhisma said :—

1. The illustrious Atre, the son of the Grandfather Brahman, said,—They who make gifts of gold are said to make gifts of every thing in the world.

2. King Harishchandra said that the gift of gold washes off sins, leads to long life, and yields inexhaustible merit to the departed manes.

3. Manu has said that a gift of drink is the best of all gifts; therefore should a man cause wells and tanks and lakes to be excavated.

4. A well full of water and from which various creatures draw water, is said to take off half the sinful deeds of the persons who have excavated it.

5. The entire family of a person is rescued from hell and sin in whose well or tank or lake kine and Brahmanas and pious people constantly satisfy their thirst.

6. That man gets over every sort of calamity from whose well or tank every one draws water without restraint during the summer season.

7. Clarified butter is said to please the illustrious Vrihaspati, Pushan, Bhaga, the twin Ashwins, and the god of fire.

8. Clarified butter is possessed of high medicinal virtues. It is a high requisite of Sacrifice. It is the best of all liquids.

The merit a gift of clarified butter yields is very superior.

9. That man who wishes for the reward of happiness in the next world, who wishes for fame and prosperity, should, with a purified heart and having purified himself, make gifts of clarified butter to the Brahmanas.

10. The twin Ashwins, pleased, confer personal beauty upon that man who makes gifts of clarified butter to the Brahmanas in the month of Ashwin.

11. Rakshasas never invade the house of that man who makes gifts to the Brahmanas of pudding mixed with clarified butter.

12. That man never dies of thirst who makes gifts to the Brahmanas of jars filled with water. Such a person gets every necessary of life in profusion, and has never to suffer from any calamity or distress.

13. That man, who with great devotion and controlled senses makes gifts to the foremost of Brahmanas, is said to take a sixth part of the merits acquired by the Brahmanas by their penances.

14-15. That man who makes presents, to Brahmanas having the means of life, of fire-wood for purposes of cooking as also for enabling them to drive cold, finds all his purposes and all his acts successful. Such a one is seen to shine over all his enemies.

16. The illustrious god of fire becomes pleased with such a man. As another reward, he never becomes divested of cattle, and he is sure to win victory in battle.

17. The man who makes a gift of an umbrella gets children and great prosperity. Such a person never suffers from any eye-diseases. The merits also that originate from the performance of a sacrifice become his.

18. That man who makes a gift of an umbrella in the season of summer or rains, has never to suffer from any heart-burning on any account.

19-20. Such a man quickly succeeds in freeing himself from every difficulty and obstacle. The highly blessed and illustrious Rishi Shandilya has said that of all gifts, the gift of a car, O king, is the greatest.

CHAPTER LXVI.

(ANUSHASANIKA PARVA).—

Continued.

Yudhishtira said :—

1. I wish to hear, O grandfather what the merits are of that person who makes the gift of a pair of sandals to a Brahmana whose feet are burning or being scorched by hot sands while walking.

Bhisma said :—

2. The man who gives to the Brahmanas sandals for the protection of their feet, succeeds in crushing all thorns and gets over every sort of difficulty.

3-4. Such a man, O Yudhishtira, stands over the heads of all his enemies, cars of pure splendour, with mules yoked thereto and made of gold and silver, O monarch, approach him. He who makes a gift of sandals is said to acquire the merit of making the gift of a car with well-broken horses yoked thereto.

Yudhishtira said :—

5. Tell me fully once more, O grandfather, of the merits of gifts of sesame and land, and of kine and food.

Bhisma said :—

6. Hear, O son of Kunti, what the merits are of the gift sesame. Hearing me, do you then, O best of the Kurus, make gifts of sesame according to the rites.

7. Sesame seeds were created by the Self-create Brahman as the best food for the departed manes. Hence, gifts of sesame seeds always please the departed manes greatly.

8. The man who makes gifts of sesame seeds in the month of Magha, to the Brahmanas, has never to see Hell which is full of all dreadful creatures.

9. He who worship the departed manes with offerings of sesame seeds is considered as worshipping the deities in all the sacrifices. One should never make a Shraddha with offerings of sesame seeds without entertaining some purpose.

10. Sesame seeds sprang from the limbs of the great Rishi Kashyapa. Hence, in the matter of gifts, they have come to be considered as possessed of great efficacy.

11. Sesame seeds confer both prosperity and personal beauty deems the giver of all his aims. It is for this reason that the gift of sesame seeds is superior to the gift of every other article.

12. The highly intelligent Apastamba, Shankha and Likhita, and the great Rishi Gautama, have all gone to the celestial region by having made gifts of sesame seeds.

13. Those Brahmanas who make Homa with offerings of sesame, abstain from sexual intercourse, and are observant of the religion of Acts, are considered as equal to yacine Havi.

14. The gift of sesame seeds is superior to all gifts. Amongst all gifts, the gift of sesame is considered as yielding unending merit.

15. Formerly when Havi (clarified butter) on one occasion could not be procured, the Rishi Kushika, O scorcher of enemies made offerings of sesame seeds to his three sacrificial fires and succeeded in acquiring an excellent end.

16. I have thus said to you, O chief of the Kurus, what the regulations are about the excellent gift of sesame seeds. It is on account of these regulations that the gift of sesame seeds has come to be considered as fraught with very superior merit.

17. After this, listen to what I would say. Once on a time the gods, desirous of making a Sacrifice, went, O King, to the presence of the Self-create Brahman.

18. Having met Brahman, desirous as they were of celebrating a sacrifice on the Earth, they begged him for a piece of sacred earth, saying,—We want it for our sacrifice.

The deities said :—

19. O illustrious one, you are the lord of all the Earth as also of all the gods! With your permission, O highly blessed one, we wish to perform a sacrifice.

20. The person who has not got by lawful means the earth whereon to make the sacrificial altar, acquires not the merit of the sacrifice he performs.

21. You are the Lord of all the universe consisting of its mobile and immobile objects. Therefore, you should grant us a piece of earth for the sacrifice we wish to make.

Brahman said :—

22. Ye foremost of gods, I shall give you a piece of earth whereon, ye sons of Kashyapa, you shall celebrate your intended sacrifice.

The gods said :—

23. Our wishes, O holy one, have become successful. We shall celebrate our sacrifice even here with large gifts. Let,

however, the ascetics always worship this piece of Earth.

24. Then there came to that place Agastya, Kanva, Shrigu, Attri, and Vishvakapi, Asita and Devala.

25. The great deities then, O you of unending glory, celebrated their sacrifice. Those foremost of gods finished it in due time.

26. Having completed that sacrifice of theirs on the breast of that foremost of mountains, viz., Himavat, the celestials attached to the gift of earth a sixth part of the merit originating from their sacrifice.

27. The man who makes a gift of even a span of earth with reverence and faith, has never to suffer from any difficulty and has never to meet with any calamity.

28. By making a gift of a house that prevents cold, wind, and sun, and that stands upon a piece of clean land, the giver attains to the region of the celestials and does not fall down even when his merit becomes exhausted.

29. By making a gift of a house to live in, the giver, endued with wisdom, lives, O King, happily in the company of Shakra. Such a person receives great honors in the celestial region.

30. That person in whose house a Brahman of controlled senses, well-versed in the Vedas, and belonging by birth to a family of preceptors, lives in contentment, succeeds in attaining to and enjoying a region of great happiness.

31. Likewise, O best of the Bharatas, by giving away a shed for the shelter of kine that can prevent cold and rain and that is substantial in structure, the giver receives seven generations of his race.

32. By giving away a piece of earth fit for cultivation, the giver acquires great prosperity. By giving a piece of earth containing mineral riches, the giver advances his family.

33. One should never give away earth that is barren or that is burnt; nor should one give away any earth that is near a crematorium, or that has been possessed and enjoyed by a sinful person before such gift.

34. When a man performs a Shraddha in honor of the departed manes on earth belonging to another person, the departed manes render both the gift of that earth and the Shraddha itself fruitless.

35. Hence, a wise man should buy even a small piece of earth and make a gift of it. The funeral cake that is offered to

the's restorers on earth that has been duly purchased, becomes endless.

36. Forests, mountains, rivers, and Tirthas, are considered as having no owners. No earth need be bought here for performing Shraddhas.

37. This has been said, O king, on the subject of the merits of making gifts of earth. After this, O sleekest one, I shall describe to you the subject of the gift of kine.

38. Kine are considered as superior to all the animals. And therefore, the divine Mahadeva practised penances in their company.

39. Kine, O Bharata, live in the region of Brahman, in the company of Sama. Forming, as it does, the highest end, the twice-born Rishis, crowned with success, try to attain to that very region.

40. Kine benefit human beings with milk, clarified butter, curd, dung, skin, bones, horns, and hair, O Bharata.

41. Kine do not feel cold or heat. They always work. Even the rainy season cannot afflict them at all.

42. And since kine attain to the highest end, in the company of Brahmanas, therefore do the wise say that kine and Brahmanas are equal.

43. Formerly king Rastideva celebrated a grand sacrifice in which an immense number of kine were offered up and killed. From the juice that was secreted by the skins of the slain animals, a river was formed that passed by the name of Charamavali.

44-45. Kine no longer are animals fit for sacrifice. They now are animals fit for gift. That king who presents kine to foremost of Brahmanas, O king, is sure to get over every danger even if he falls into it. The man who presents a thousand kine has not to go to hell.

46. Such a person, O king, wins victory everywhere. The very king of the celestials had said that the milk of kine is nectar.

47. Therefore, one who presents a cow is considered as making a gift of nectar. Persons, well-read in the Vedas, have declared that the clarified butter, manufactured from cow's milk, is the very best of all libations poured upon the sacrificial fire.

48-49. Therefore, the man, who presents a cow, is considered as making a gift of a libation for sacrifice. A bull is the embodiment of Heaven. He who makes the gift of a bull to a qualified Brahmana, receives great honors in the celestial

region. King, O chief of Bharata's race, are said to be the vital airs of living creatures.

50. Therefore, the man, who makes the gift of a cow, is said to make the gift of vital airs. Persons, conversant with the Vedas, have said that kine are the great refuge of living creatures.

51. The man, who makes the gift of a cow, is considered as making the gift of what is the high refuge of all creatures. The cow should never be given away for slaughter; nor should the cow be given to a tiller of the soil; nor should the cow be given away to an idiot. The cow should not also, O chief of the Bharatas, be given to one whose occupation is the keep of kine.

52. The wise have said that the person, who gives away the cow to any of such sinful persons, has to sink in eternal hell.

53. One should never give to a Brahmana a cow that is lean, or that produces dead calves, or that is barren, or that is diseased, or that is defective of limb, or that is worn out with toil.

54. The man, who gives away ten thousand kine, attains to Heaven and sports in bliss in the company of Indra. The man, who makes gift of kine by hundred thousands, wins many regions of eternal happiness.

55. Thus have I recited to you the merits of the gift of kine and of sesame, as also of the gift of earth. Listen now to me as I describe to you the gift of food, O Bharata.

56. The gift of food, O son of Kunti, is considered as a very superior gift. Formerly king Ramadewa ascended to the celestial region by having made gifts of food.

57. That king, who makes a gift of food to one who is toil-worn and hungry, acquires the region of supreme happiness belonging to the Self-create.

58. Men cannot, by gifts of gold and dresses and of other things, win that happiness which givers of food succeed in winning, O you of great power.

59. Food is, indeed, the first article. Food is considered as the highest prosperity. It is from food that life originates as also energy and prowess and strength.

60. He, who always makes gifts of food, with attention, to the righteous, never suffers any distress. This has been said by Parashara.

61. Having adored the deities duly, food should be first dedicated to them. It

has been said, O king, that the kind of food that is taken by particular men is taken also by the gods those men worship.

62. That man, who makes gifts of food in the high hall of the monarch of Kartika, succeeds in getting over every difficulty here and acquires endless happiness hereafter.

63. That man, who makes a gift of food to a hungry guest arrived at his house, acquires all those regions, O chief of Bharata's race, that are reserved for persons acquainted with Brahman.

64. The man, who makes gifts of food, is sure to get over every difficulty and distress. Such a person gets over every sin and purges himself of every evil act.

65. I have thus described to you the merits of making gifts of food, of sesame, of oil, and of kine.

CHAPTER LXVII.

(ANUSHASANIKA PARVA).—

Continued.

Yudhishtira said:—

1. I have heard, O sire, of the merits of the different kinds of gift which you have described to me. I understand, O Bharata, that the gift of food is especially praiseworthy and superior.

2. What, however, are the great merits of making gifts of drink. I wish to hear of this in full, O grandfather.

Bhishma said:—

3. I shall, O chief of Bharata's race, relate to you this subject. Listen to me, O you of unshuffled prowess, as I speak to you.

4-5. I shall, O sinless one, describe to you gifts beginning with that of drink. The merit that a man wins by making gifts of food and of drink is such that the like of it, I think, is incapable of being acquired by any other gift. There is no gift, superior to that of either food or drink. It is from food that all living creatures are able to exist.

6. Therefore, food is considered as a very superior object in all the worlds. From food the strength and energy of living creatures continually increase.

7. Hence, the master of all creatures has himself said that the gift of food is a very superior gift. You have heard, O son of Kunti, what the auspicious words are of Spiriti herself.

8. You know why those words were said, what those words were, and how they were said in course of the sacred Mantras, O you of great intelligence. A man, by making a gift of food, really makes a gift of life itself.

9. There is no gift in this world which is superior to the gift of life. You are not unacquainted with this saying of Lomasha, O you of mighty arms.

10. The end that was obtained to formerly by king Shiri on account of his having granted life to the pigeon is acquired by him, O king, who makes a gift of food to a Brahmana.

11. Hence, we have heard that they who give life attain to very superior regions of happiness in after life. Food, O best of the Kurus, may or may not be superior to drink.

12. Nothing can exist without the help of what comes from water. The very land of all the planets, viz., the illustrious Soma, has originated from water.

13. Ambrosia and Suddha and Svantha and milk, as also every sort of food, the deciduous herbs, O king, and creepers originate from water.

14. From these, O king, the vital air of all living creatures flows. The deities have nectar for their food. The M^{th} gas have Suddha.

15. The departed manes have Svantha for theirs. The animals have herbs and plants for their food. The vics have said that rice, &c., form the food of human beings.

16. All these, O king, originate from water. Hence, there is nothing superior to the gift of water or drink.

17. If a person wishes to get prosperity for himself, he should always make gifts of drink. The gift of water is considered as very laudable. It brings on great fame and bestows long life on the giver.

18. The giver of water, O son of Kunti, always stands over the heads of his enemies. Such a person obtains the fruition of all his desires and acquires everlasting fame.

19. The giver, O king, becomes purged of every sin and obtains unending happiness hereafter as he proceeds to the celestial region. O you of great splendour, Manu himself has said that such a person acquires regions of endless bliss in the other world.

CHAPTER LXVIII.

(ANUSHASANĪKĀ PARVA).—

*Continued.***Yudhishthira said :—**

1. Do you describe to me once again, O grandfather, the merits of the gifts of sesame and of lamps for lighting darkness, as also of food and clothes.

Brahma said :—

2. Regarding it, O Yudhishthira, is recited the discourse that took place formerly between a Brahmana and Yama.

3. In the region lying between the rivers Ganga and Yamuna, at the foot of the hills called Yamuna, there was a large town peopled by Brahmanas.

4. The town was known by the name of Purandhara and was very charming, O king. A large number of learned Brahmanas lived in it.

5—6. One day, Yama, the king of the dead, commanded a messenger of his, who was clad in black, having blood-red eyes and hair standing erect, and possessed of feet, eyes, and nose all of which resembled those of a crane, saying,—Go you to the town inhabited by Brahmanas and bring here the person known by the name of Sharmān and born in the race of Agastya.

7. He is intent on mental tranquillity and gifted with learning. He teaches the Vedas and his practices are well-known. Do not bring me another person belonging to the same race and living in the same neighbourhood.

8. This other man I want is equal to him in virtues, study, and birth. As for children and conduct, this other resembles the intelligent Sharmān.

9. Do you bring the individual I want. He should be adored with respect.—The messenger, going there, did the very reverse of what he had been ordered to do.

10. Attacking that person, he brought him who had been forbidden by Yama to be brought. Endued with great energy, Yama rose up on seeing the Brahmana and adored him duly.

11—12. The king of the dead then ordered his messenger, saying,—Let this one be taken back, and let the other one be brought to me.—When the great judge of the dead said these words, that Brahmana addressed him and said,—I have finished my study of the Vedas and am no longer attached to the world. Whatever period may yet remain of my life, I wish to pass, living here, O you of unfading glory.

Yama said :—

13. I cannot determine the exact period, ordained by Time, of one's life, and hence, urged by Time, I cannot allow one to live here. I take note of the acts of virtue (or otherwise) that one does in the world.

14. Do you, O learned Brahmana of great splendour, return forthwith to your home. Tell me what else it is 'your mind and what I can do for you, O you of unfading glory.

Brahmana said :—

15. Do you tell me what those acts are by doing which one may acquire great merit. O best of all beings, you are the foremost of authorities in the three worlds.

Yama said :—

16. Do you hear, O twice-born Rishi, the excellent ordinances about gifts. The gift of sesame seeds is a very superior gift. It yields everlasting merit.

17. O foremost of twice-born ones, one should make gifts of as much sesame as one can. By making gifts of sesame every day, one is sure to acquire the fruition of his desires.

18. The gift of sesame at Shraddhas is highly auspicious. The gift of sesame is a very superior gift. Do you make gifts of sesame to the Brahmanas according to the rites laid down in the scriptures.

19. One should, on the day of the full moon of the month of Vaisākha, make gifts of sesame to the Brahmanas. They should also be made to eat and to touch sesame on every occasion that one can afford.

20. They, who are desirous of seeing their well-being, should, with their whole minds do this in their houses. Perceiveth, men should likewise make gifts of water and set up resting places for the distribution of drinking water.

21. One should make tanks and lakes and wells to be excavated. Such acts are rare in the world, O best of twice-born persons.

22. Do you always make gifts of water. This act is full of great merit. O best of twice-born persons, for making such gifts you should put up resting places along the roads for the distribution of water.

23. After one has eaten, the gift to one should especially be made of water for drink.

Bhishma said:—

24. After Yama had said these words to him, the messenger who had borne him from his house conveyed him back to it. The Brahmana, on his return, obeyed the instructions he had received.

25. Having thus conveyed him back to his abode, the messenger of Yama fetched Sharmin who had really been sought by Yama. Taking Sharmin to him, he informed his master.

26. Endued with great energy, the judge of the dead adored that pious Brahmana, and having conversed with him for some time dismissed him for being taken back to his house.

27. To him also Yama gave the same instructions. Sharmin too, returning to the world of men, did all that Yama had said.

28. Like the gift of water, Yama, from desire of doing good to the departed manes, applauds the gift of lamps to light dark places, for it is considered as benefiting the departed manes.

29. Hence, O best of the Bharatas, one should always give lamps for lighting dark places. The giving of lamps increases the power of vision, of the deities, the Pitris, and one's own self.

30. It has been said, O king, that the gift of gems is a very great gift. The Brahmana, who having accepted a gift of gems, sells the same for celebrating a sacrifice, commits no sin.

31. The Brahmana, who having accepted a gift of gems, makes a gift of them to Brahmanas, wins endless merit himself and confers endless merit upon him from whom he had originally received them.

32. Knowing every duty, Manu himself has said that he who, observant of proper control makes a gift of gems to a Brahmana observant of proper restraints, wins inexhaustible merit himself and confers inexhaustible merit upon the recipient.

33. The man, who is content with his own married wife and who makes a gift of dresses, acquires an excellent complexion and excellent dresses for himself.

34. I have told you, O foremost of men, what the merits are of gifts of kine, of gold and of sesame, according to various precepts of the Vedas and the scriptures.

35. One should marry and procreate offspring upon one's married wives. Of all acquisitions, O son of Kuru's race, that of sons is considered the foremost.

CHAPTER LXIX.

(ANUSHASANIKA PARVA).—

Continued.

Yudhishtira said:—

1. Do you, O foremost one of Kuru's family, describe to me once again the excellent ordinances about gifts, with especial reference, O you of great wisdom, to the gift of earth.

2. A Kshatriya should make gifts of earth to a pious Brahmana; such a Brahmana should accept the gift with due rites. None else, however, save a Kshatriya can make gifts of Earth.

3. You should now tell me what these objects are that persons of all classes can freely give if actuated by the desire of acquiring merit. You should also tell me what has been said in the Vedas on this subject.

Bhishma said:—

4. There are three gifts that pass by the same name and that yield equal merits. Indeed, these three confer the fruition of every desire. The three objects whose gifts are of such a character are kine, earth, and knowledge.

5. That person, who tells his disciple words of good meaning drawn from the Vedas, acquires merit equal to that which is acquired by making gifts of earth and kine.

6. Likewise are kine praised; There is no object of gift higher than they. Kine are supposed to confer merit forthwith. They are also, O Yudhishtira, such that a gift of them cannot but yield great merit.

7. Kine are the mothers of all creatures. They grant every sort of happiness. The person, who seeks his own prosperity, should always make gifts of kine.

8. No one should kick at kine or pass through the midst of kine. Kine are goddesses and homes of auspiciousness. Therefore they always deserve worship.

9. Formerly, the deities, while tilling the earth wherein they celebrated a sacrifice, used the goad for striking the bullocks yoked to the plough. Hence, in cultivating earth for such a purpose, one may, without incurring censure or sin, apply the goad to bullocks. In other acts, however, bullocks should never be struck with the goad or the whip.

10. When kine are grazing or lying down, no one should tease them in any way. When thirsty and they do not get water, kine, by merely looking at such a

person, can destroy him with all his relatives and friends.

11. What creatures can be more sacred than kine when with the very dung of kine altars, whereon Śraद्धas are performed in honor of the departed masses, or those whereon the deities are adored, are cleansed and sanctified?

12. That man who, before eating himself, gives every day, for a year, only a handful of grain to a cow belonging to another, is considered as procuring a vow or abstinence which bestows the fruition of every desire.

13. Such a person acquires children and fame and wealth and prosperity, and removes all evils and bad dreams.

Yudhishtira said:—

14. What should be the merits of those kine that deserve to be given away? What are those kine that should be looked over in the matter of gifts? What should be the characters of those persons to whom should kine be given? Who, again, are those to whom kine should not be given?

Bhishma said:—

15. 'A cow should never be given to one who is not pious in conduct, or one that is sinful, or one that is covetous, or one who is a liar, or one who does not make offerings to the departed masses and celestials.

16. A person, by making a gift of ten kine to a Brahman learned in the Vedas, poor in earthly riches, possessed of many children, and owning a domestic fire, attains numerous regions of great happiness.

17. When a man performs any meritorious act, assisted by what he has got in gift from another, he acquires a portion of that merit.

18. He who prosecutes a person, he who rescues a person, and he who assigns the means of livelihood to a person, are considered as the three fathers.

19. Services dutifully done to the preceptor, destroys sin. Pride destroys even great fame. The possession of three children removes the reproach of childlessness, and the possession of ten kine removes the reproach of poverty.

20—21. To one who is devoted to the Vedānta, who is gifted with great learning, who has been filled with wisdom, who has a complete mastery over his senses, who observes the restraints laid down in the scriptures, who has withdrawn himself from all worldly attachments, to him who says agreeable words to all creatures, to him who would never do an evil act even when actuated by hunger, to one who is mild or

possessed of a peaceful disposition, to one that is hospitable to all guests,—to such a Brahman, should a man, possessed of similar conduct and having children and wives, assign the means of livelihood.

22. The merit of the gift of kine to a worthy person is exactly equal to the sin of robbing a Brahman of what belongs to him. Under all circumstances anything belonging to a Brahman should be avoided and his wives kept at a distance.

CHAPTER LXX.

(ANUSHASANA PARVA).—

Continued.

Bhishma said:—

1. Regarding it, O perpetrator of Kuru race, is related by the righteous the narrative of the great calamity that befell king Nriga on account of his taking what had belonged to a Brahman.

2. Sometime before, certain youths of Yudha's race, while searching for water, came to a large well covered with grass and creepers.

3. Desirous of drawing water from it, they worked hard for removing the creepers that covered its mouth. After the mouth had been cleared, they saw within the well a very large lizard living within it. The youths made strong and repeated efforts for removing the lizard from that plight.

4. Resembling a very hill in size, the lizard was thought to be fired by coals and leathern tongs. Not succeeding in their attempts, the youths then went to Janardana.

5. Addressing him they said.—Covering the entire space of a well, there is a very large lizard to be seen. Despite our best efforts we have not succeeded in rescuing it from that plight. This was what they said to Krishna.

6. Vasudeva then went there and took out the lizard and questioned it as to who it was. The lizard said that it was the son of king Nriga who had flourished in days of yore and who had celebrated many sacrifices.

7. To the lizard that said these words, **Madhava spoke:—**

You had done many pious deeds. You committed no sin. Why then, O king, have you come by such a disastrous end? Do you explain what is this and why has it been caused?

9. We have heard that you did repeatedly make gifts to the Brahmanas of considerable kine. Why, therefore, have you come by this end.

10. Nriga then replied to Krishna, saying,—On one occasion a cow belonging to a Brahmana who regularly tended his domestic fire, escaping from the owner's house while he was absent from home, entered my flock.

11. The keepers of my cattle included that cow in their list of a thousand. In time that cow was given away by me to a Brahmana, wishing for happiness in heaven.

12. The true owner, returning home, sought for his lost cow and at last found it in the house of another. Finding her, the owner said,—This cow is mine.—

13. The other person contested his claim, till both, growing wroth came to me. Addressing me, one of them said,—You gave this cow.—The other one said,—You have robbed me of this cow because she is mine.

14. I then begged the Brahmana to whom I had given that cow, to return the gift in exchange for hundreds and hundreds of other kine. Without yielding to my earnest solicitations, he addressed me saying,—The cow I have got is well suited to time and place. She gives profuse milk, besides being very quiet and very fond of us. The milk she gives is very sweet. She is lauded in my house.

15. She is nourishing, besides, a weak child of mine that has just been born. I cannot, therefore, part with her.—Having said these words, the Brahmana went away.

16. I then begged the other Brahmana offering him an exchange, and saying,—Do you take a hundred thousand kine for this one cow.

17. The Brahmana, however, replied to me saying,—I do not accept gifts from Kshatriyas. I am able to support myself without aid. Do you then, forthwith, give me that very cow which was mine. Thus, O slayer of Madhu, did that Brahmana speak to me.

18. I then offered to make gifts to him of gold and silver and horses and cars. That foremost of Brahmanas refused to accept any of these gifts and departed.

19. Meanwhile, urged by Time's irresistible power, I had to depart from this world. Going to the region of the departed, manes I was taken before Yama the king of the dead.

20. Addressing me duly, Yama addressed me saying,—The end cannot be determined, O king, of your righteous deeds.

21. There is, however, a little sin which was unintentionally committed by you. Do you suffer the punishment for that sin now or afterwards as you like.

22. You had sworn that you would protect (all persons in the enjoyment of their own.) This oath of yours was not rigidly kept by you. You took also what belonged to a Brahmana. This has been the twofold sin you have perpetrated.

23. I answered, saying,—I shall first suffer the distress of punishment, and when that is over, I shall enjoy the happiness that is in store for me, O lord.—After I had said these words to the king of the dead, I dropped down on the Earth.

24. Though fallen down I still could hear the words that Yama said to me very loudly. Those words were,—Janardana the son of Vasudeva, will save you.

25. Upon the completion of a full thousand years, when your sin will be dissipated you shall then attain to many regions of unending happiness that have been acquired by you through your own pious deeds.

26. Falling down I found myself, with head downwards, within this well, changed into a creature of the intermediate order. Memory, however, did not leave me.

27. By you I have been saved to-day. What else can it testify than the power of your penances? Let me have your permission, O Krishna. I wish to ascend to the celestial region.

28. Permitted then by Krishna, king Nriga bowed his head to him and then mounted a celestial car and went to Heaven.

29. After Nriga had thus proceeded to the celestial region, O best of the Bharatas, Vasudeva recited this Versa, O delighter of the Kuru.

30. No one should knowingly misappropriate anything belonging to a Brahmana. The property of a Brahmana, if taken, destroys the taker even as the Brahmana's cow destroyed king Nriga!

31. I tell you, again, O Partha, that a meeting with the good never proves futile. See, king Nriga was rescued from Hell through a meeting of his with one that is good.

32. As a gift yields merit, so an act of spoliation brings on to demerit. Hence also, O Yudhishthira, one should avoid doing any injury to kins.

CHAPTER LXI.

(ANUSHASANIKA PARVA).—

Continued.

Yodhishtira said :—

1. O sisters, one, do you describe to me more fully the merits of making gifts of kine. O you of mighty arms, I am never satiated with your words.

Bhisma said :—

2. Regarding it is cited the old discourse between the Rishi Uddalaki and Nachiketa.

3. Once on a time the Rishi Uddalaki, gifted with great intelligence, approaching his son Nachiketa, said to him,—Do you wait upon and serve me.—

4-5. Upon the completion of the vow he had observed, the great Rishi once more said to his son,—Engaged in performing my ablutions and deeply busy with my Vedic study, I have forgotten to bring with me the fire-wood, the Kusha blades, the flowers, the water-jar, and the potteries I had collected. Bring me those things from the river-bank.

6. The son went there, but found all the articles washed away by the current. Returning to his father, he said :—“I do not see the things.”

7. Stricken as he then was by hunger, thirst, and fatigue, the Rishi Uddalaki of great ascetic merit, in a sudden anger cursed his son, saying,—meet with Yama to-day.

8. Thus struck by his father with the thunder of his speech, the son, with joined hands, said,—“Be pleased with me.—Soon, however, he dropped down on the earth dead.

9. Seeing Nachiketa prostrated upon the earth, his father became senseless with grief. He, too, exclaiming,—Alas, what have I done!—dropped down on the earth.

10. Filled with grief as he bewailed for his son, the rest of that day passed away and night came.

11. Then Nachiketa, O son of Kuru's race, drenched by the tears of his father, showed signs of returning life as he lay on a mat of Kusha grass. His regaining of life under the touch of his father resembled the sprouting forth of seeds when drenched with good showers.

12. The son, just restored to life, was still weak. His body was smeared with scents and he looked like one just awaking from a deep sleep. The Rishi asked him, saying,—

13. Have you, O son, acquired auspicious regions by your own deeds? By good luck, you have been restored to me. Your body does not seem to be human.

14. Thus asked by his great father, Nachiketa who had seen every thing with his own eyes, answered thus in the midst of the Rishi.—

15. In obedience to your command I proceeded to the vast regions of Yama which is pervaded of a charming effulgence. There I saw a palatial mansion which extended for thousands of Yojanas and emitted a golden splendor on every part.

16. As soon as Yama saw me approaching with face towards him, he ordered his attendants, saying,—Give him a good seat.—I ended the long of the dead, for your sake, adorned me with the Arghya and other ingredients.

17. Thus addressed by Yama and seated in the midst of his counsellors, I then asked him boldly,—I have come to your house, O judge of the dead. Do you assign me those regions which I deserve for my acts.

18. Yama then answered me, saying,—You are not dead, O amiable one. Gifted with penances, your father said to thee—Meet with Yama.—The energy of your father is like that of a burning fire. I could not possibly falsify that speech of his.

19. You have seen me. Do you go hence, O child. The author of your body is bewailing for you. You are my dear guest. What wish of yours shall I fulfill? Select the fruition of whatever desire you may have.

20. Thus addressed by him, I replied to the king of the dead, saying,—I have arrived within your territory from which no traveller ever returns. If I am worthy of your attention, I wish, O king of the dead, to see those regions of great prosperity and happiness that have been reserved for doers of virtuous deeds.

21. Thus addressed by me, Yama made me mount a vehicle effulgent as the Sun and to which were yoked many excellent horses. Taking me on that car, he showed me, O foremost of twice-born ones, all those charming regions that are reserved for the pious.

22. I saw in those regions many effulgent palaces intended for great persons. Those mansions are of various forms and are adorned with every kind of gems.

23. Bright as the lunar disc, they are ornamented with rows of tinkling bells.

Hundreds among them are many-starred. Within them are charming groves and gardens and transparent pools of water.

24. Effulgent like *lapis lazuli* and the Sun, and made of silver and gold, their color resembles that of the morning Sun. Some of them are fixed and some movable.

25. Within them are many hills of foods and enjoyable articles, and dresses and beds in abundance. Within them are many trees capable of granting the fruition of every desire.

26. There are also many rivers and roads and spacious hills and lakes and large tanks. Thousands of cars with rattling wheels may be seen there, having excellent horses yoked to them.

27. Many rivers of milk, many hills of clarified butter and large pieces of transparent water are there. Indeed, I saw many such regions, never seen by me before, of happiness and joy, approved by the king of the dead.

28. Seeing all these objects, I addressed the ancient and powerful judge of the dead, saying,—For whose use and enjoyment have these rivers with eternal currents of milk and clarified butter been ordained?

Yama said:—

29. These rivers of milk and clarified butter are for the enjoyment of those pious persons who make gifts in the world of men. Other eternal worlds there are which are filled with such palaces free from every sort of sorrow. These are reserved for those persons who make gift of kine.

30. The more gift of kine is not laudable. There are considerations of fitness or otherwise about the person to whom kine should be given, the time for making these gifts, the kind of kine and the rites that should be observed in making the gifts. Gifts of kine should be made after knowing the qualifications of both Brahmanas and the kine themselves. Kine should not be given to one in whose house they are likely to suffer from fire or the sun.

31. That Brahmana, who is endued with Vedic learning, who is of austere penances, and who celebrates sacrifices, is considered as worthy of receiving kine in gift. Those kine which have been saved from distressful situations, or which have been given by poor householders from want of sufficient means to feed and cherish them, are, for these reasons, counted as of great value.

32. Abstaining from all food and subsisting upon water alone for three nights and sleeping the while on the naked earth, one should, having properly led the kine

intended to be given away, give them to Brahmanas after having pleased them also (with other gifts).

33. The kine, given away, should be accompanied by their calves. They should, again, be such as to bring forth good calves at the proper seasons. They should be accompanied with other articles. Having completed the gift, the giver should live for three days on only milk and abstaining from food of every other kind.

34. He, who gives a good cow that brings forth good calves at proper time, and that does not fly away from the owner's house, and accompanies such gifts with a vessel of white brass for milking her, enjoys the divine happiness for as many years as are measured by the number of hairs on the animal's body. He who gives a bull to a Brahmana, that is well-broken and capable of carrying loads, strong and young in years, disinclined to do any mischief, large-sized and powerful, enjoys these regions, approved of the righteous, that are reserved for givers of kine.

35—36. He is considered as a proper person for receiving a cow in gift who is known to be mild towards kine, who takes kine for his refuge, who is grateful, and who has no means of livelihood assigned to him. When an old man becomes ill, or when a famine takes place or when a Brahmana intends to celebrate a sacrifice, or when one wishes to till for agriculture, or when one gets a son through the efficacy of a Homa performed for the purpose, or for the use of one's preceptor, or for the sustenance of a child, one should give away a loved cow. These are the considerations that are spoken highly of about place and time. The kine worthy of being given away are those that give profuse milk, or those which are well-known, or those that have been purchased for a price, or those that have been acquired as hennarix for learning, or those that have been obtained in a *dhanda* by offering other living creatures, or those that have been got by prowess of arms, or those that have been got as marriage-dower.

Nachiketa said:—

37. Hearing these words of Vaisvasata, the Regent of the dead, I once more addressed him, saying,—What are those objects by giving which, when kine cannot be had, givers may yet go to regions reserved for men making gifts of kine.

38. Answered by me, the wise Yama answered, explaining further what the *dhanda* in which one wins by making gifts of kine. He said,—In the absence of kine, a person by making gifts of the substitute of kine, acquires the merit of making gifts of kine.

39. If in the absence of kine, one makes a gift of a cow made of clarified butter, observing of a vow the while, one gets for one's use these rivers of clarified butter all of which approach one like an affectionate mother approaching her loved child.

40. If, in the absence of even a cow, made of clarified butter, one makes a gift of a cow made of sesame seeds, observing a vow the while, one succeeds with the help of that cow to get over all calamities in this world and to enjoy great happiness hereafter from these rivers of milk that you see.

41. If a cow made of sesame seeds, is not available, one makes a gift of a cow made of water, he succeeds in coming to these happy regions and enjoying this river of cool and transparent water, that can grant the fruition of every desire.

42. The king of the dead explained to me all this while I was his guest, and, O you of unending glory, great was the joy that I felt on seeing all the wonders he showed me.

43. I shall now tell you what would certainly be agreeable to you. I have now got a great sacrifice whose performance does not require much riches. That sacrifice may be said to originate from me, O sire. Others will obtain it also. It is not quite of a piece with the ordinances of the Vedas.

44. The curse that you had imprecated on me was no curse but was in truth a blessing, since it enabled me to see the great king of the dead. There I have seen what the rewards are of gifts. I shall henceforth, O you of great soul, prescribe the duty of gift without any doubt about its rewards.

45. And, O great Rishi, the righteous Yama, filled with joy, repeatedly told me.— One who, by making repeated gifts, has succeeded in acquiring purity of mind should then make gifts of kine in particular.

46. This subject is fraught with sanctity. Do you never disregard the duties of gifts. Gifts, again, should be made to worthy persons, when time and place are suitable. Do you, therefore, always make gifts of kine. Never entertain any doubt about it.

47. Devoted to the path of gifts; to marry many great persons used to make gifts of kine. Bearing to practice austere penances, they made gifts according to their power.

48. In time they shook off all sentiments of pride and vanity, and purified their souls. Engaged in performing Shraddhas in honor of the departed manes and in all religious

acts of righteousness, they, used to make, according to their power, gifts of kine, and as the reward of these acts they have attained to the celestial region and are shining in effulgence for such virtues.

49. One should, on the eighth day of the moon that is known by the name of Karmashtami, make gifts of kine, properly got, to the Brahmanas, after determining the fitness of the recipients. After making the gift, one should then live for ten days together upon only the milk of kine, their dung and their urine.

50. The merit that one acquires by making a gift of a bull is equal to that of the divine cow. By making a gift of a couple of kine one gains, as the reward thereof, a mastery of the Vedas. By making a gift of cars and vehicles with kine yoked thereto, one wins the merit of baths in sacred waters. By making a gift of a cow of the Kapila kind, one becomes purged of all his sins.

51. Indeed, by giving many even a single cow of the Kapila kind that has been acquired by fair means, one becomes purged of all his sins. There is nothing higher than the milk which is given by kine. The gift of a cow is truly considered as a very superior gift.

52. Kine, by giving milk, rescue all the worlds from calamity. It is kine, again, that produce the food upon which creatures live. One who, knowing the extent of the service that kine do, does not entertain in his heart love for kine, is a sinner who is sure to sink in Hell.

53. If one gives a thousand or a hundred or ten or five kine, indeed, if one gives to a pious Brahmana even a single cow which brings forth good calves at proper seasons, he is sure to see that cow approach him in Heaven in the form of a river of sacred water capable of granting the fruition of every desire.

54. About prosperity and the growth that kine confer, in the matter also, of the protection that kine grant to all creatures of the Earth, kine are equal to the very rays of the Sun that fall on the Earth. The word that signifies the cow means also the rays of the Sun. The giver of a cow begets a very large progeny inhabiting a large part of the Earth. Hence, he who gives a cow shines like a second Sun in effulgence.

55. The disciple should, in the matter of making gifts of kine, select his preceptor. Such a disciple is sure to go to Heaven eventually. The selection of a preceptor is considered as a high duty by persons knowing the ordinances. This is, indeed, the

initial ordinance. All other ordinances depend upon it.

56. Selecting, after examination, a fit person among the Brahmanas, one should make to him the gift of a cow that has been acquired by fair means, and having made the gift make him accept it. The deities and men and ourselves also, in wishing good to others, say,—Let the merits of gifts be yours on account of your virtue!

57. Thus did the judge of the dead speak to me, O twice-born Rishi. I then bowed my head to the righteous Yama. Getting his permission I left his kingdom and have now come to the sole of your feet.

CHAPTER LXXII.

(ANUSHASANIKA PARVA).—

Continued.

Yudhishtira said:—

1. You have, O grandfather, describe to me the topic of gifts of kine in speaking of the Rishi Nachiketa. You have also related O powerful one, the efficacy and pre-eminence of that act.

2. You have also told me, O grandfather, of great intelligence, the exceedingly painful character of the misfortune that befall the great king Nriga on account of a single transgression of him.

3. He had to live for a long time at Dwarcavati (in the form of a mighty lizard) and how Krishna became the instrument of his rescue from that miserable condition.

4. I have, however, one doubt. About the regions of kine. I wish to hear particularly about those regions which are reserved for the residence of persons who make gifts of kine.

Bhishma said:—

5. Regarding it is cited the old discourse between him who sprang from the primeval lotus and him who performed a hundred sacrifices.

Shakra said:—

6. I see, O grandfather, that those who live in the region of kine transcend by their exaltedness the prosperity of the celestial dwellers and pass these by. This has created a doubt in my mind.

7. Of what kind, O holy one, are the regions of kine? Tell me all about them, O sinless one. Indeed, what is the nature

of those regions that are inhabited by givers of kine? I wish to know this.

8. Of what kind are those regions? What fruits do they yield? What is the highest object there which the inhabitants thereof succeed in acquiring? What are its virtues. How also do men, shorn of anxiety, succeed in going to those regions?

9. For what period does the giver of a cow enjoy the fruits of his gift? How many persons make gifts of many kine and how may they make gifts of a few kine?

10. What are the merits of the gifts of many kine and what those of the gifts of a few only. How also do persons become givers of kine without really giving any kine? Do you tell me all this.

11. How does one making gifts of even many kine, O powerful lord, become the equal of one who has made gifts of only a few kine? How also does one who has made gifts of only a few kine equal one who has made gifts of many kine?

12. What kind of present is considered as distinguished for pre-eminence in the matter of gifts of kine? You should, O holy one, describe to me all this according to truth.

CHAPTER LXXIII.

(ANUSHASANIKA PARVA).—

Continued.

The grandfather said:—

1. The questions you have put to me about kine, beginning with their gift, are such that there is none else in the three worlds, O you of a hundred sacrifices, who could put them.

2. There are many kinds of regions, O Shakra, which are invisible to even you. Those regions are seen by me, O Indra, as also by those women who are chaste and who have been devoted to only one husband.

3. Rishis observe excellent vows, by means of their deeds of virtue and piety and Brahmanas of righteous souls, succeed in going there in even their human bodies.

4. Men who perform excellent vows see those regions which resemble the bright creations of dreams helped by their purified minds and by that (transitory) liberation which succeeds the loss of one's consciousness of body.

5. O you, of a thousand eyes, hear me now. I tell you what the attributes are of those regions. There the very course of Time is stopped. Degeneracy is not there, nor fire which is omnipresent in the universe. There is slightest transgression does not take place, nor disease, nor weakness of any sort.

6. The kine which live there, O Vasava, acquire the fruition of every desire which they cherish in their hearts. I have direct experience of what I say to you.

7. Capable of going everywhere at will and actually going from place to place with ease, they enjoy the fruition of desire after desire as it arises in their minds. Lakes, tanks, rivers, forests of diverse kinds, mountains, hills and all kinds of delightful objects,—are to be seen there. There is no region of happiness that is superior to any of these of which I speak.

8. All those foremost of men, O Shakra, who are forgiving to all creatures, who endure everything, who are full of love for all things, who render dutiful obedience to their preceptors, and who are freed from pride and vanity, go to those regions of supreme happiness.

9-11. He who abstains from every kind of flesh, who is possessed of a pure heart, who is gifted with righteousness, who worships his parents with respect, who is endued with truthfulness of speech and conduct, who attends with obedience upon the Brahmanas, who is faultless in conduct, who never behaves with anger towards kine and towards the Brahmanas, who performs every duty, who serves his preceptors with reverence, who is devoted for his whole life to truth and to gifts, and who is always forgiving towards all transgressions against himself, who is mild and self-controlled, who is full of respect for the celestials, who is hospitable to all guests, who is gifted with mercy,—indeed, he who is adorned with these attributes,—succeeds in attaining to the eternal region of kine.

12-14. He who is sullied with adultery, soon meets such a region; nor he who is a destroyer of his preceptor; nor he who speaks falsely or indulges in idle boasts; nor he who always disputes with others; nor he who acts with hostility towards the Brahmanas. Indeed, that wicked man who is sullied with such faults cannot even see these regions of happiness; nor he who injures his friends; nor he who is glib-tongued; nor he who is ungrateful; nor he who is a cheat; nor he who is crooked in conduct; nor he who is a disregarder of religion; nor he who is a slayer of Brahmanas. Such men cannot see in even imagination

the region of kine that is the abode of only the pious.

15. I have told you every thing particularly about the regions of kine, O king of the celestials. Hear now, O you of a hundred sacrifices, the merit of persons who are engaged in making gifts of kine.

16. He who makes gifts of kine, after purchasing them with money obtained by inheritance or acquired by fair means, attains, as the fruit of such an act, to many regions of endless happiness.

17. He who makes a gift of a cow, having acquired it with money, won at dice, enjoys happiness, O Shakra, for ten thousand celestial years.

18. He who acquires a cow as his share of ancestral riches is said to acquire her legitimately. Such a cow may be given away. They who make gifts of kine so acquired, obtain innumerable endless regions of eternal happiness.

19. That person who having acquired a cow in gift makes a gift of her with a pure heart, succeeds, forsooth, O lord of Sachi, in obtaining eternal regions of beatitude.

20. That person who with controlled senses speaks the truth from his birth and who endures everything at the hands of his preceptor and of the Brahmanas, and who practices forgiveness, gains an end that is equal to that of kine.

21. Improper words, O lord of Sachi, should never be addressed to a Brahmana. One, again, should not, in even his mind, do an injury to a cow. One should, in his conduct, imitate the cow, and show mercy towards the cow.

22. Now, O Shakra, of the fruits which truthful persons enjoy. If such a person gives away a single cow, that one cow becomes a thousand-fold.

23. If a Kshatriya endued with such qualifications, makes a gift of a single cow, his merit equals that of a Brahmana's. That single cow, listen, O Shakra, which such a Kshatriya gives away produces as much merit as the single cow that a Brahmana gives away does under similar circumstances. This is the import of the scriptures.

24. If a Vaishya, endued with similar accomplishments, were to make a gift of a single cow, that cow would equal five hundred kine. If a Shudra endued with humility were to make a gift of a cow, such cow would be equal to a hundred and twenty-five kine.

25. Given to penances and truth, varied in scriptures through dutiful services done to

his preceptor, gifted with forgiving nature, engaged in the adoration of the deities, possessed of a tranquil soul, pure, enlightened, observant of all duties, and freed from every sort of egotism, that man who makes a gift of a cow to a Brahmana, forthwith, acquires great merit through that act of his, viz., the gift, according to proper rites, of a cow giving profuse milk. Hence, one, with singleness of devotion, observant of truth, and engaged in humbly serving his preceptor, should always make gifts of kine.

27. Hear, O Shakra, what the merit is of that person who, duly studying the Vedas, shows respect for kine, who always becomes glad on seeing kine, and who since his birth always bows his head to kine.

28. The merit which one wins by celebrating the Rajasuya sacrifice, the merit that one acquires by making gifts of heaps of gold, that high merit is acquired by a person who shows such respect for kine. Virtuous Rishis and great persons crowned with success have said so.

29. Given to truth, possessed of a tranquil soul, free from cupidity, always truthful in speech, and behaving with respect towards kine with the steadiness of a vow, the man who, for a whole year, before himself taking any food, regularly presents some food to kine, acquires the merit, by such an act, of the gift of a thousand kine.

30. That man who takes only one meal a day and who gives away the entire quantity of his other meal to kine,—that man, who thus respects kine with the steadiness of a vow and shows such mercy towards them,—enjoys for ten years unlimited happiness.

31. That man who takes himself only one meal a day and with the other meal saved for some time purchases a cow and makes a gift of it, acquires, through that gift, O you of a hundred sacrifices, the eternal merit of the gift of as many kine as there are hairs on the body of that single cow so given away.

32. These are sayings about the merits that Brahmanas acquire by making gifts of kine. Listen now to the merits that Kshatriyas may acquire. It has been said that a Kshatriya, by purchasing a cow in this manner and making a gift of it to a Brahmana, acquires great happiness for five years. A Vaishya, by such conduct, wins only half the merit of a Kshatriya, and a Shudra, by such conduct, wins half the merit that a Vaishya does.

33. That man who sells himself and with the proceeds thereof purchases kine

and gives them away to Brahmanas, enjoys happiness in Heaven for as long a period as kine are seen on Earth.

34—35. It has been said, O highly blessed one, that a region of eternal happiness exists in every hair of such kine as are purchased with the proceeds obtained by selling oneself. That man who having acquired kine by battle makes gifts of them, acquires as much merit as he who makes gifts of kine after having bought the same with the proceeds of selling oneself. That man who, in the absence of kine, makes a gift of a cow made of sesame seeds, controlling his senses the while, is saved by such a cow from every sort of calamity or distress. Such a man sports in great happiness.

36. The mere gift of kine is not fraught with merit. The considerations of worthy recipients, of time, of the kind of kine, and of the ritual to be observed, should be seen. One should determine the proper time for making a gift of kine. One should also determine the distinctive qualifications of both Brahmanas and of kine themselves. Kine should not be given to one in whose house they are likely to suffer from fire or the sun.

37. One who is rich in Vedic learning, who is of pure birth, who is gifted with a tranquil soul, who is given to the celebration of sacrifices, who fears the perpetration of sin, who is gifted with varied knowledge, who is compassionate towards kine, who is mild in conduct, who gives protection to all who seek it of him, and who has no means of livelihood assigned to him, is considered as a proper person for receiving a gift of kine.

38. To a Brahmana who has no means of livelihood, to him while he is want of food for purposes of agriculture, for a child born on account of Home, for the purposes of his preceptor, for the sustenance of a child born should a cow be given. Indeed, the gift should be made at a proper time and in a proper place.

39. Those kine, O Shakra, whose dispositions are well known, which have been won as honoraria for knowledge, or which have been bought in exchange for, other animals (such as goats, sheep, etc.), or which have been got by prowess of arms, or obtained as marriage-dower, or which have been acquired by being rescued from situations of danger, or which, their poor owners, being unable to maintain them, have been made over by careful keep, if one's house with the wish of retaining them, are, for such reasons, considered as proper objects of gift.

40. Those kine which are strong of body, which have good digestions, and which emit a sweet fragrance, are highly spoken of in the matter of gifts. As Gaṅga is the foremost of all rivers, so is a Kapila the foremost of all kine.

41. Abstaining from all food and subsisting only upon water for three nights, and sleeping for the same time upon the naked earth, one should make gifts of kine to Brahmins after having pleased them with other presents. Such kine, freed from every vice, should, at the same time, be accompanied by healthy calves. Having made the gift, the giver should live for the next three days successively on food consisting only of the products of the cow.

42. By giving away a good-natured cow, that quickly allows herself to be milked, that always brings forth living and healthy calves, and that does not fly away from the owner's house, the giver enjoys happiness in the next world for as many years as there are hairs on her body.

43. Likewise, by giving to a Brahmin a bull that is capable of carrying heavy loads, that is young and strong and quiet, that quietly bears the yoke of the plough, and that is possessed of such energy as is sufficient to undergo even great labour, one acquires such regions as are his who gives away ten kine.

44. That person who rescues kine and Brahmins in the forest, O Kaushika, is himself rescued from every sort of danger. Hear what his merit is.

45. The merit such a man wins is equal to the eternal merit of a horse-sacrifice. Such a person acquires whatever and he desires at the hour of death.

46. For such an act a man acquires many a region of happiness,—in fact, whatever happiness he seeks in his heart.

47. Indeed, such a man permitted by kine, lives honoured in every region of happiness. That man who follows kine every day in the forest with this intention, himself living the while on grass and cowdung and leaves of trees, his heart freed from desire of fruit, his senses controlled from every improper object, and his mind purified,—that man—O you, of a hundred sacrifices, lives happily freed from the control of desire in my region or in any other region of happiness that he wishes, in the company of the celestiala.

CHAPTER LXXIV.

(ANUSHASANIKA PARVA).—

Continued.

Indra said :—

1. I desire to know, O Grandfather, what the end is of his who consciously steals a cow or who sells one from motives of cupidity.

The Grandfather said :—

2. Hear of the consequences that befall those persons who steal a cow for killing her for food or selling her for money, or making a gift of her to a Brahmin.

3. He who, without being governed by the restraints of the Scriptures, sells a cow, or kills one, or eats the flesh of a cow, or they who, for the sake of money, allow a person to kill kine,—all these, viz., he that kills, he that eats, and he that allows the destruction,—rest in hell for as many years as there are hairs on the body of the cow so killed.

4. O you of great power, those sins and those kinds of faults that have been said to attach to one which obstructs a Brahmin's sacrifice, are said to attach to the sale and the theft of kine.

5. That man who having stolen a cow, makes a gift of her to a Brahmin, enjoys happiness in Heaven as the reward of the gift but suffers misery in Hell for the sin of theft for the same period.

6. Gold has been said to form the present, O you of great splendour, in gifts of kine. Indeed, gold has been said to be the best present in all sacrifices.

7. By making a gift of kine one is said to rescue his ancestors to seventh degree as also his descendants to the seventh degree. By giving away kine with the presents of gold, one rescues his ancestors and descendants of double the number.

8. The gift of gold is the best of gifts. Gold is, again, the best present. Gold is a great purifier, O Shakra, and is, indeed, the best of all purifying objects.

9. O you of a hundred sacrifices, gold has been said to be the purifier of the entire family of him who gives it away. I have, thus, O you of great splendour, told you in brief of Dakṣiṇa.

Bhishma said :—

10. This was said by the Grandfather to Indra, O chief of Bharata's race. Indra delivered it to Dasharatha, and Dasharatha in his turn to his son Rama.

12. Rama of Raghu's race gave it to his dear and illustrious brother Lakshmana. While living in the forest, Lakshmana imparted it to the Rishis.

13. It has then descended from generation to generation, for the Rishis of rigid vows held it amongst themselves as also the pious kings of the Earth.

14. My preceptor, O Yudhishtira, communicated it to me. That Brahmana who recites it every day in the conclaves of Brahmanas, in sacrifices, or at gifts of kine, or when two persons meet together, acquires hereafter many regions of unending happiness where he always lives with the celestials as his companions.

15. The holy Brahman, the supreme Lord, had said so.

CHAPTER LXXV.

(ANUSHASANIKA PARVA).—

Continued.

Yudhishtira said :—

1. I have been greatly assured, O you of power, by you thus discoursing to me of duties. I shall, however, express the doubts I have. Explain them to me, O grandfather.

2. What are the fruits, described in the scriptures, of the vows that men observe. Of what nature are the fruits, O you of great splendour, of observances of other kinds? What, again, are the fruits of one's Vedic studies.

3. What are the fruits of gifts, and what those of keeping the Vedas in memory? What are the fruits of teaching the Vedas? I wish to know all this.

4. What, O grandfather, are the merits of the non-acceptance of gifts in this world. What fruits does one enjoy who makes gifts of knowledge?

5. What merits do persons enjoy who perform the duties of their order, as also do herons who do not retreat from the battle-field. What are the fruits of the observance of purity and of the practice of Brahmacharya?

6. What are the merits of serving the parents. What also are the merits of serving preceptors and teachers, and what the merits of mercy and kindness?

7. I wish to know all this, O grandfather, in sooth and in particular, O you, who are conversant with all the scriptures. Great is my curiosity.

Bhisima said :—

8. He enjoys eternal regions of happiness, who, having properly commenced a Vrata (vow) completes its observance according to the scriptures.

9. The fruits of restraints, O king, are visible even in this world. These rewards that you have acquired are those of Niyamas and sacrifices.

10. The fruits of the Vedic studies are seen both in this world and the next. The person who is given to the study of the Vedas is seen to sport happily both in this world and in the region of Brahma.

11. Listen now to me, O king, as I tell you in detail what the fruits are of self-control. The self-controlled are happy everywhere. The self-controlled always enjoy that happiness which results from the abstinence or subjugation of desire.

12. The self-controlled can go everywhere at will. The self-controlled can destroy every enemy. Forsooth, the self-controlled succeed in getting everything they seek.

13. The self-controlled, O son of Pandu, obtain the fruition of every desire. The self-controlled and the forgiving share the happiness that men enjoy in Heaven through penances and prowess, (in arms), through gift, and through various sacrifices.

14. Self-control is more meritorious than gift. A giver, after making a gift to the Brahmanas, may yield to the influence of anger. A self-controlled man, however, never gives way to anger. Hence self-control is superior to gift. That man who makes gifts without yielding to anger, succeeds in acquiring eternal regions of happiness.

15. Anger destroys the merit of a gift. Hence self-control is superior to gift.

17. There are ten thousand invisible places, O monarch, in Heaven. Existing in all the regions of Heaven, these places belong to the Rishis. Persons, leaving this world, attain to them and become changed into deities.

18. O king, the great Rishis repair there, helped only by their self-control, and at the end of their efforts to attain to a region of superior-happiness. Hence, self-control is superior to gift.

19. The person who becomes a preceptor, and who duly adores the fire taking leave of all his miseries in this world, enjoys endless happiness, O king, in the region of Brahma.

20. That man who, having himself read the Vedas, imparts a knowledge thereof to righteous disciples, and who praises the acts of his own preceptor, acquires great honors in Heaven.

21. That Kshatriya who is given to the studies of the Vedas, to the celebration of sacrifices, to the making of gifts, and who rescues the lives of others in battle, similarly acquires great honors in Heaven.

22. The Vaisya who, observes the duties of his caste, makes gifts, reaps as the fruit of those gifts, a crowning reward. The Shudra who duly observes the duties of his order, acquires Heaven as the reward of such services.

23. Various kinds of heroes have been spoken of. Listen to me as I explain to you what the rewards are that they attain to. The rewards are fixed of a hero belonging to a heroic race.

24. There are heroes of sacrifice, heroes of self-control, heroes of truth, and others equally entitled to the name of hero. There are heroes of battle, and heroes of gift or liberality among men.

25. There are many persons who may be called the heroes of the Sankhya faith, there are many others that are called heroes of Yoga. There are others who are considered as heroes in the forest-life, of domesticity, and of renunciation.

26. Likewise, there are others who are called heroes of the intellect, and also heroes of forgiveness. There are other men who live in tranquillity and who are considered as heroes of virtue.

27. There are various other kinds of heroes who practise various other kinds of vows and observances. There are heroes given to the study of the Vedas, and heroes devoted to the teaching of the same.

28. There are, again, men who come to be regarded as heroes for the devotion with which they wait upon and serve their preceptors, as indeed, heroes in respect of the respect they show for their fathers. There are heroes in obedience to mothers, and heroes in the life of mendicancy they lead.

29. There are heroes in the matter of hospitality to guests, whether living as hermits or as house-holders. All these heroes attain to very superior regions of happiness which are, of course, acquired by them as the rewards of their own deeds.

30. Keeping all the Vedas in memory, or abstinences performed in all the sacred waters, may or may not be equal to telling the Truth every day in one's life.

31. A thousand Horse-sacrifices and Truth were once weighed in the balance. It was seen that Truth weighed heavier than a thousand Horse-sacrifices.

32. It is by Truth that the Sun is giving heat; it is by Truth that fire burns up; it is by Truth that the winds blow; indeed, everything rests upon Truth.

33. It is Truth that pleases the deities, the departed manes, and the Brahmanas. Truth has been said to be the highest duty. Therefore, no one should ever transgress Truth.

34. The Munis are all given to Truth. Their prowess depends upon Truth. They also swear by Truth. Hence Truth is pre-eminent. All truthful men, O chief of Bharata's race, succeed by their truthfulness in acquiring Heaven and springing there to happiness.

35. Self-control is the attainment of the reward that attaches to Truth. I have described it with my whole heart. The man of humble heart who is endued with self-control, forsooth, acquires great honors in Heaven.

36-37. Listen now to me, O king as I explain to you the merits of Brahmacharya. That man who practises the vow of Brahmacharya from his birth to the time of his death, know, O king, has nothing unattainable! Many millions of Rishis are living in the region of Brahma.

38-39. All of them, while here, were given to Truth, and self-control, and had their vital seed drawn up. The vow of Brahmacharya, O king, duly observed by a Brahmana, is sure to dissipate all his sins. The Brahmana is said to be a burning fire. In those Brahmanas that are given to penances, the duty of fire becomes visible.

40. If a Brahmacharin gives way to anger on account of any slight, the chief of the deities himself trembles in fear. This is the visible fruit of the vow of Brahmacharya that is observed by the Rishi.

41-42. Listen to me, O Yudhishthira, what the merit is of the worship of the father and the mother. He who dutifully serves his father without ever leaving him in anything, or similarly serves his mother or (elder) brother or other senior or preceptor, it should be known, O king, acquires a residence in Heaven. The man of purified soul, on account of such service done to his seniors, has never to even see Hell.

CHAPTER LXXVI.

[ANUSHASANIKA PARVA].—

*Continued.***Yudhishtira said :—**

i. I wish, O king, to hear you discourse in detail upon those high ordinances which regulate gifts of kine, for it is by making gifts (of kine) according to these ordinances that one acquires innumerable regions of eternal happiness.

Bhishma said :—

2. There is no gift, O king, that is higher in point of merit than the gift of kine. A cow, lawfully acquired, if given away, immediately rescues the entire family of the giver.

3. That ritual which sprang for the benefit of the 'pious, was subsequently declared for the sake of all creatures. That ritual has come down from primeval time. It existed even before it was declared. Indeed, O king, listen to me as I recite to you that ritual which affects the gift of kine.

4. Formerly, when a number of kine was brought (before him), king Mandhatri, filled with doubt about the ritual he should observe, properly questioned Vrihaspati for an explanation of that doubt.

Vrihaspati said :—

5. Daily observing respirants all the while, the giver of kine should, on the previous day, properly honor the Brahmanas and appoint the time of gift. As for the kine to be given away, they should be of the class called Rohini.

6. The kine also should be addressed with the words—*Samange mad Vahute*—entering the fold where the kine are kept, the following Slokas should be uttered :—

7. The cow is my mother. The bull is my father. (Give me) Heaven and Earthly prosperity. The cow is my refuge.—Entering the fold and acting thus, the giver should pass the night there. He should again utter the formula when actually giving away the kine.

8. The giver, thus living with the kine in the fold without doing anything to control their freedom, and lying down on the naked earth, becomes readily cleansed of all his sins on account of his bringing himself down to a condition of perfect similitude with the kine.

9. When the Sun rises in the morning, you should give away the cow, accompanied by her calf and a bull. As the reward of

such a deed, you will surely attain to the celestial region. You will also enjoy the blessings shown by the Mantras.

10. The Mantras contain these references to kine: Kine are gifted with strength and energetic exertion. Kine are also wise. They are the root of that immortality which sacrifice yields. They are the root of all energy. They are the steps by which earthly prosperity is gained. They are the eternal course of the universe. They multiply one's race.

11. Let the kine dissipate my sins. They have in them the nature of both the Sun and the Moon. Let them help me in the attainment of the celestial region. Let them come to me, as a mother takes to her children. May I enjoy all other blessings which have not been named in the Mantras I have uttered.

12. For alleviating or curing phobias and other wasting diseases, and for achieving freedom from the body, if a person takes the help of the five products of the cow, kine confer blessings upon the person like the river Saraswati.—Ye kine, ye are always conveyers of all sorts of merit. Pleased with me, do ye assign a desirable end for me.

13. I have to-day become what ye are. By giving you away, I really give myself away.—Ye do not belong to him who gives you away. Ye have now become mine. Possessed of the nature of both the Sun and the Moon, do ye cause both the giver and the receiver to shine with all kinds of prosperity.

14. The giver should duly utter the words found in the first part of the above Verse. The twice-born recipient, conversant with the ritual regulating the gift of kine, should, when receiving the kine in gift, utter the words found in the latter half of the above Verse.

15. The man who, instead of a cow, gives away the usual value thereof or cloth or gold, is considered as the giver of a cow. The giver, when giving away the usual value of a cow, should utter the words.—This cow with lace upturned is being given away. Do you accept here.—The man who gives away cloth should utter the words.—*Bhaviatyaya*—(this should be regarded as representing a cow). The man who gives away gold should utter the word.—*Vaishnavi* i.e., the gold is of the form and nature of a cow.

16. These are the words that should be uttered according to the kind of gift mentioned above. The reward that was reaped by making gifts of kine is residence in the celestial region for six and thirty thousand

years, eight thousand years, and twenty thousand years respectively.

17. These are the merits, respectively, of gifts of things as substitutes of kine. While, about him who gives an actual cow all the merits that attach to gifts of kine become his at only the eighth step of the recipient.

18. He who gives an actual cow becomes gifted with righteous conduct in this world. He who gives the value of a cow becomes freed from every sort of fear. He who gives a cow never suffers from sorrow. All the three, as also they who regularly perform their duties and other acts at early dawn, and he who is well conversant with the Mahabharata, it is well known attain to the regions of Vishnu and Soma.

19. Having given away a cow, the giver should, for three nights, adopt the vachine vow, and pass one night with kine. Beginning again from that function, numbering the eighth, named Karmya, he should pass three nights, living exclusively on milk and the urine and dung of the cow.

20. By giving away a bull, one acquires the merit of Brahmarshya. By giving away two kine, one acquires the mastery of the Vedas. That man who celebrates a sacrifice and makes gifts of kine according to the ritual laid down, attains to many regions. These, however, are not attained by the person who does not know that ritual.

21. That man who gives away even a single cow, which gives profuse milk, acquires the merit of giving away all desirable subjects on Earth collected together. What more should be said of the gift of many such kine as give Havya and Kavya in account of their full udders? The merit which belongs to the gift of superior cows is greater than that of the gift of kine.

22. One should not, by giving a knowledge of this ritual, benefit a person who is not his disciple or who does not observe vows or who is bereft of faith or who is possessed of a crooked understanding. Indeed this religion is a mystery, which many people do not know. One who knows it should not speak of it everywhere.

23. There are, in the world, many men who have no faith. There are among men many parasites who are ripian and who resemble Rakshasas. This religion, if given to them, would lead to evil. It would produce equal evil if given to such sinful men as are atheistic.

24. Listen to me, O king, as I recite, to you the names of these pious kings who have attained to regions of great happiness as the reward of those gifts of kine which

they made according to the instructions of Vrihaspati.

25. Uchistara, Vishvagadhuva, Naiga, Bhagiratha, the celebrated Mandhatri the son of Yuvanaishva, king Muchakinda, Bhuridyumna, Naisadha, Somaka. Purandara, emperor Bharata to whose race belongs all the Bharatas, the heroic Rama the son of Dasharatha, and many other celebrated kings of great deeds, and also king Dripa of widely-known deeds, all, on account of their gifts of kine according to the ritual, ascended to Heaven. King Mandhatri, was always observant of sacrifices, gifts, penances royal duties, and gifts of kine.

26. Therefore, O son of Pritha, do you also keep in mind, these instructions of Vrihaspati which I have recited to you. Having obtained the kingdom of the Kurus, do you, with a cheerful heart, make gifts of good kine to foremost of Brahmanas.

Vaishampayana said:—

27. Thus addressed by Bhishma on the subject of properly making gifts of kine, king Yudhishtira did all that Bhishma desired. Indeed, king Yudhishtira bore in mind the whole of that religion which the preceptor of the gods imparted to the Royal Mandhatri.

28. Yudhishtira from that time began to always make gifts of kine and to maintain himself with grains of barley and cowdung as both his food and drink. The king also began to sleep from that day on the naked earth, and possessed of controlled soul and resembling a bull in conduct, he became the foremost of monarchs.

29. The Kuru king from that day became very attentive to kine and always adorned them, sowing their primes. From that day, the king gave up the practice of yoking kine to his cars. Whenever he had occasion to go, he proceeded on cars drawn by horses of good breed.

CHAPTER LXXVII.

(ANUSHASANA PARVA).—

Continued.

Vaishampayana said:—

1. King Yudhishtira gifted with humility, once again asked the royal son of Shuntana on the subject of gifts of kine in full.

The king said :—

2. O ye, O Bharata, once more describe to me in full the results of giving away kine. Indeed, O hero, I have not been satisfied with hearing your nectar-like words.

Vaishampayana said :—

3. Thus accosted by king Yudhishtira the just, Shrutana's son began to describe to him once again, in full, the merits of the gift of kine.

Bhishma said :—

4. By giving to a Brahmana a cow having a calf, gilded with dexterity and other virtues, young in years and covered round with a piece of cloth, one is purged of all his sins.

5. There are many regions which have no sun. One who makes the gift of a cow has not to go there.

6. That man, however, who gives to a Brahmana a cow that cannot drink or eat, that has her milk dried up, that has weakened senses and that is diseased and overcome with decrepitude, and that may, therefore, be compared to a tank whose water has been dried up,—indeed, the man who gives such a cow to a Brahmana and thereby inflicts only pain and disappointment upon him, has certainly to enter into dark Hell.

7. That cow which is wrathful and vicious, or diseased, or weak, or which has been brought without the price agreed upon having been paid, or which would only afflict the twice-born recipient with distress and disappointment, should never be given. The regions such a man may acquire would not give him any happiness or energy.

8. Only such kine as are strong, gilded with good behaviour, young in years, and possessed of odour, are highly spoken of by all. Indeed, as Ganga is the foremost of all rivers, so is a Kapila cow the foremost of all kine.

Yudhishtira said :—

9. Why, O grandfather, do the righteous highly speak of the gift of a Kapila cow when all good kine that are given away should be considered as equal? O you of great power, I wish to hear what the superiority is of a Kapila cow. You are indeed, competent to discourse to me on this subject.

Bhishma said :—

10. I have, O son, heard old men recite this history about the circumstances under which the Kapila cow was created. I shall recite that old history to you.

11. Formerly the Self-created Brahman commanded the Rishi Daksha, saying,—Do you create living creatures.—For dining good to creatures, Daksha, first of all created food.

12. As the deities live upon nectar, so all living creatures, O powerful one, live upon the food assigned by Daksha.

13. Among all objects mobile and immobile, the mobile are superior. Among mobile creatures, Brahmanas are superior. The sacrifices are all set upon them.

14. It is by sacrifice that Soma is given. Sacrifice has been fixed upon kine. The gods became pleased through sacrifices. The means of livelihood were created first, creatures came next.

15. As soon as creatures were born, they began to cry aloud for food. All of them then approached their creator who was to give them food, like children approaching their parents.

16. Approved of the desire of all his creatures, the holy lord of all creatures, viz., Daksha, for the sake of his creatures, himself drank a quantity of nectar.

17. He became pleased with the nectar, he drank and thereupon an eruption came out, spreading an excellent odour all around. That eruption, Daksha saw gave birth to a cow which he named Surabhi. This Surabhi was thus a daughter of his, though it came out of his mouth.

18. That cow called Surabhi gave birth to a number of daughters who became the mothers of the world. They were gold-hued, and were all Kapilas. They were the means of livelihood for all creatures.

19. As these kine, whose complexion resembled that of nectar, began to pour milk, the foeth of that milk arose and began to spread on all sides as when the waves of a running river dash against one another, sufficient froth is produced that spreads on all sides.

20. Some of that froth fell, from the mouths of the calves that were sucking, upon the head of Mahadeva who was then sitting on the Earth. The powerful Mahadeva thereupon, stricken with anger, looked at those kine.

21. With that third eye of his which adorns his forehead, he seemed to burn those kine as he eyed them. Like the Sun living masses of clouds with various colors, the energy that came out from the third eye of Mahadeva produced, O king, various complexions in those kine. Those amongst them, however, which succeeded in escaping from the looks of Mahadeva by entering the region of Soma, remained of

the same color with which they were born, for no change was produced in their color. Seeing that Mahadeva had become highly wroth, Dakṣha, the lord of all creatures, addressed him, saying,—You have, O great deity, been drenched with nectar. The milk or the froth that escapes from the mouths of calves sucking their dams is never considered as impure. The Moon, after drinking the nectar, pours it once more. It is not, therefore, regarded as impure.

25. Likewise, the milk that these kine give, being born of nectar, should not be considered as impure. The mind can never become impure. Fire can never become impure. Gold can never become impure. The Ocean can never become impure.

26. The Nectar, even when drunk by the gods, can never become impure. Likewise, the milk of a cow, even when her udders are sucked by her calf, can never become impure. These kine will support all these worlds with the milk they will give and the clarified butter that will be made from it.

27. All creatures wish to enjoy the sacred wealth, at one with nectar, that kine possess.—Having said these words, the lord of creatures, Dakṣha, made a present to Mahadeva of a bull with certain kine.

28. Dakṣha pleased Rudra, O Bharata, at that present. Mahadeva, thus pleased, made it at bull his career. And it was after the form of that bull that Mahadeva adopted the emblem on the standard floating on his battle-car. Therefore it is that Rudra came to be known as the bull-bannered deity.

29. It was on that occasion also that the celestials, in a body, made Mahadeva the lord of animals. Indeed, the great Rudra became the Master of kine and is named as the bull-embodied deity.

30. Hence, O king, the gift of kine is considered as primarily desirable of Kapila kine which are endued with great energy and possessed of unchanged colour.

31. Thus are kine the foremost of all creatures in the world. It is from them that the food of all the worlds has emanated. They have Rudra for their lord. They yield (nectar) in the form of milk. They are auspicious and sacred, and granters of every wish and givers of life. A person by making a gift of a cow is considered as making a gift of every article that is to be enjoyed by men.

32. That man who, wishing to acquire prosperity, reads with a pure heart and body, these Verses on the origin of kine, be-

comes purged of all his sins and acquires prosperity and children and wealth and animals.

33. He who makes a gift of a cow, O king, always succeeds in winning the merits of gifts of Havya and Kavya, of the offer of oblations of water to the departed Manes, of religious acts whose performance brings peace and happiness, of the gift of vehicles and cloths, and of cherishing of children and the old.

Vaishampayana said :—

34. Hearing these words of his grandfather, Pritha's son, viz., the royal Yudhishtira of Ajamida's race, uniting with his brothers, began to make gifts of both bulls and kine of different colors to foremost of Brahmanas.

35. Indeed, for getting regions of felicity in the next, and acquiring great fame, king Yudhishtira celebrated many sacrifices and, as sacrificial presents, gave away hundreds of thousands of kine to such Brahmanas.

CHAPTER LXXXVIII.

(ANUSHASANIKĀ PARVA).—

Continued.

Bhishma said :—

1—2. Formerly, king Saudasa born of Mahakur's race, that foremost of eloquent men, on one occasion approached his family priest, viz., Vashishtha, that foremost of Rishis, endowed with sweet success, capable of passing through every region, the receptacle of Brahma, and gifted with eternal life, and put to him the following question.

Saudasa said :—

3. O holy one, O sinless one, what is that in the three worlds which is sacred and by reciting which at all times a man may win high merit?

Bhishma said :—

4. Having first bowed to kine and purified himself, the learned Vashishtha described to king Saudasa who stood before him with head bent in reverence, the mystery about kine, a subject that is fraught with results highly beneficial to all persons.

Vashishtha said :—

5. Kine are always fragrant. The perfume of the Amyris agallochum comes out of their bodies. Kine are the great refuge

of all creatures. Kine form the great source of blessings to all.

6. Kine are the Past and the Future. Kine are the root of eternal growth. Kine are the root of Prosperity. Anything given to kine is never lost.

7. Kine form the highest food. They are the best Havi for the celestials. The Mantras called *Soaha* and *Vaahat* are forever established in kine.

8. Kine form the fruit of sacrifices. Sacrifices are established in kine. Kine are the Future and the Past, and the Sacrifices rest on them.

9. Morning and evening kine give to the Rishis, O foremost of men, Havi for use in *Homa*, O you of great efficiency.

10. They who make gifts of kine succeed in getting over all sins which they may have committed and all kinds of dangers into which they may fall, O you of great power.

11. The man possessing ten kine and making a gift of one cow, one possessing a hundred kine and making a gift of ten kine, and one possessing a thousand kine and making a gift of a hundred kine, all acquire the same measure of merit.

12. That man who, having hundred kine, does not establish a domestic fire for daily worship, that man who though possessed of a thousand kine does not celebrate sacrifices, and that man who though having riches acts as a miser, are all three considered as not worthy of any respect.

13. Those men who make gifts of *Kapila* kine with their calves and with vessels of white brass for milking them,—kine, which are not vicious and which, while grown away, are wrapped round with cloth,—conquer both this and the next world.

14—15. Such persons as make gift of a young bull, that has all its senses, strong, and that may be considered as the foremost one among hundreds of herds, that has large horns adorned with ornaments, to a Brahmana endowed with Vedic lore, succeed, O scorcher of foes, in acquiring great prosperity and riches each time they are born in the world.

16. One should never go to bed without reciting the names of kine. Nor should one rise from bed in the morning without similarly reciting the names of kine. Morning and evening one should bend one's head respectfully to kine. As the result of such deeds, one is sure to acquire great prosperity.

17. One should never feel any repugnance for the urine and the dung of the cow. One should never eat the meat of kine. As the result of this, one is sure to acquire great prosperity.

18. One should always recite the names of kine. One should never show any disregard for kine in any way. If evil dreams are seen, men should recite the names of kine.

19. One should always bathe, using cow-dung. One should sit on dried cowdung. One should never pass urine and excreta and other secretions on cowdung. One should never obstruct kine in any way.

20. One should eat, sitting on a cowhide purified by dipping it in water, and then look towards the west. Sitting with controlled speech, one should eat clarified butter using the bare earth as his dish. One reaps, on account of such deeds, that prosperity of which kine are the root.

21. One should pour libations on the fire, using clarified butter for propitiation. One should make Brahmanas utter blessings upon one by presents of clarified butter. One should make gifts of clarified butter. One should also eat clarified butter. As the reward of such deeds one is sure to acquire that prosperity which kine grant.

22. That man who inspires a cow's form made of sesame seeds by uttering the Vedic Mantras named *Gumati*, and then adorns that form with every sort of gems and makes a gift of it, has never to suffer any grief on account of all his deeds of omission and commission.

23. Let kine which give profuse milk and which have horns adorned with gold,—kine *vica*, that are *Sarabhis* or the daughters of *Sarabhis*,—approach me even as rivers approach the ocean.

24. I always look at kine. Let kine always look at me. Kine are ours. We are theirs. We are there where kine are.

25. Thus, at night or day, in weal or woe,—at times of even great fear,—should a man exclaim, By uttering such words, he is sure to become freed from every fear.

CHAPTER LXXIX.

(ANUSHASANIKA PARVA).—

Continued.

Vaishishtha said:—

1. The kine which had been created in a former age practised the hardest penances for a hundred thousand years with

the object of acquiring a position of great pre-eminence.

2. Indeed, O searcher of enemies, they said to themselves,—We shall, in this world, become the best of all kinds of presents in sacrifices, and we shall not be liable to be sullied with any fault.

3-4. By bathing in water mixed with our dung, people shall become purified. The celestials and men shall use our dung for the purpose of purifying all creatures mobile and immobile. They also who will give us away shall acquire those regions of happiness which will be ours.

5. Appearing to them at the termination of their austerities, the powerful Brahman gave them the boons they sought, saying,—your desire will be fulfilled. Do you rescue all the worlds.

6. Crowned with fruition of their desires, they all rose up,—those mothers of both the Past and the Future. Every morning, people should bow respectfully to him. As the result of this, they are sure to acquire prosperity.

7. At the termination of their penances, O king, kine became the refuge of the world. It is therefore that kine are said to be highly blessed, sacred, and the foremost of all things. It is therefore that kine are said to stay at the very head of all creatures.

8. By giving away a Kapila cow with a calf resembling herself, giving profuse milk, free from every vicious habit, and covered with a piece of cloth, the giver acquires great honors in the region of Brahma.

9. By giving away a red cow with a calf that resembles herself, giving milk, free from every vice, and covered with a piece of cloth, one acquires great honors in the region of the Sun.

10. By giving away a cow of variegated hue, with a calf similar to herself, giving milk, free from every vice, and covered with a piece of cloth, one acquires great honors in the region of Soma.

11. By giving away a white cow, with a calf similar to herself, giving milk, free from every vice, and covered with a piece of cloth, one acquires great honors in the region of Indra.

12. By giving away a cow of dark hue, with a calf similar to herself, giving milk, free from every vice, and covered with a piece of cloth, one acquires great honors in the region of Fire-God.

13. By giving away a smoke-colored cow, with a calf similar to herself, giving milk, free from every vice, and covered

with a piece of cloth, one acquires great honors in the region of Yama.

14. By giving away a trothy-coloured cow, with a calf and a vessel of white brass for milking her, and covered with a piece of cloth, one acquires the region of Varuna.

15. By giving away a dust-coloured cow, with a calf and a vessel of white brass for milking her, and covered with a piece of cloth, one acquires great honors in the region of the Wind-God.

16. By giving away a gold-hued cow, having eyes of a tawny color, with a calf and a vessel of white brass for milking her, and covered with a piece of cloth, one enjoys the happiness of the region of Kavera.

17. By giving away a cow of the hue of the smoke of straw, with calf and a vessel of white brass for milking her, and covered with a piece of cloth, one acquires great honors in the region of the departed Sânes.

18. By giving away a fat cow with the flesh of its throat hanging down and accompanied by her calf, one acquires easily the high region of the Vishvadevas.

19. By giving away a Gouri cow, with a calf similar to her, giving milk, free from every vice, and covered with a piece of cloth, one acquires the region of the Vanas.

20. By giving away a cow of the hue of a white blanket, with a calf and a vessel of white brass, and covered with a piece of cloth, one acquires the region of the Sâdhyas.

21. By giving away a bull with a huge hump and adorned with every jewel, the giver, O king, acquires the region of the Maruts.

22. By giving away a blue-coloured bull, that is full-grown in years and adorned with every ornament, the giver acquires the regions of the celestial musicians and nymphs.

23. By giving away a cow with the flesh of her throat hanging down, and adorned with every ornament, the giver, shorn of grief, acquires the region of Prajapati himself.

24. That man, O king, who habitually makes gifts of kine, proceeds, passing through the clouds, on a sunny car to the celestial region and shines there in splendour.

25. That man who habitually makes gifts of kine is considered as the foremost of his kind. When thus proceeding to celestial region, he is received by a thousand celestial damsels of beautiful hips and adorned with handsome dresses and ornaments.

ere girls serve him there and minister his delight.

16. He sleeps there in peace and is attended by the musical laughter of those wide-eyed maidens, the sweet notes of the Vinas, the soft strains of their lutes, and the sweet tinkle of their Nagaras.

17. The man who makes gifts of kine is in the celestial region and is honored as for as many years as there are hairs on the bodies of the kine he gives away. Ling' off from the celestial region (upon termination of his merit), such a man born as a man and, in fact, in a superior way among men.

CHAPTER LXX.

(ANUSHASANIKA PARVA).—

Continued.

ashishtha said :—

1. Kine give clarified butter and milk. They are the sources of clarified butter and they have originated from clarified butter. They are rivers of clarified butter, and eddies of clarified butter. Let me ever be in my house.

2. Clarified butter is always in my heart. Clarified butter is even established in my vein. Clarified butter is in every limb of mine. Clarified butter lives in my mind.

3. Kine are always at my front. Kine are always at my rear. Kine are on every side of my body. I live in the midst of me.

4. Having purified oneself by touching water, one should, morning and evening, recite these Mantras every day. By this, one is sure to be purged of all the sins one may commit in course of the day.

5. They who make gifts of a thousand cows, leaving this world, proceed to the regions of the Gandharvas and the celestial nymphs where there are many palatial dwellings made of gold and where the celestial Ganga, called the current of Vasu, flows.

6. Givers of a thousand kine go there where run many rivers having milk for their water, cheese for their mire, and curds or their floating moss.

7. That man who gives hundreds of thousands of kine away according to the rules laid down in the scriptures, acquires great prosperity (here) and great honors in

8. Such a man causes both his paternal and maternal ancestors to the tenth degree acquire regions of great happiness, and sanctifies his whole race.

9. Kine are sacred. They are the foremost of all things in the world. They are indeed the refuge of the universe. They are the mothers of the very celestials. They are indeed incomparable. They should be dedicated in sacrifices.

10. When going on journeys, one should leave the kine to his left. Determining the proper time, they should be given away to worthy persons.

11. By giving away a Kapila cow, having large horns, accompanied by a calf and a vessel of white brass for milking her, and covered with a piece of cloth, one freed from fear, enters the palace of Yama that is so difficult to enter.

12. One should always recite this sacred Mantra, viz.,—Kine are of beautiful form. Kine are of various forms. They are of universal form. They are the mothers of the universe. O, let kine approach me.

13. There is no gift more sacred than that of kine. There is no gift that yields more blessed merit. There has been nothing equal to the cow, nor will there be anything that will equal her.

14. With her skin, her hair, her horns, the hair of her tail, her milk, and her fat,—with all these together,—the cow maintains sacrifice. What thing is there that is more useful than the cow?

15. Bending my head to her with respect, I worship the cow who is the mother of both the Past and Future, and by whom the entire universe of mobile and immobile creatures is sustained.

16. O best of men, I have thus recited to you only a portion of the great merits of kine. There is no gift in this world that is superior to that of kine. There is also no refuge in this world that is higher than kine.

Bhishma said :—

17. Considering these words of the Rishi Vasishtha as highly important, that great giver of land, king Sandasa, then made gifts of a very large number of kine to the Brahmanas, controlling his senses all the while, and as the result of those gifts, the king succeeded in acquiring many regions of happiness in the next world.

CHAPTER LXXXI.

(ANUSHASANA PARVA).—

Continued.

Yudhishtira said :—

1. Tell me, O grandfather, what is that which is the most sacred of all sacred things in the world, other than that which has been already mentioned, and which is the greatest of all perishing objects.

Bhishma said :—

2. Kine are the foremost of all objects. They are highly sacred and they save men. With their milk and with the Havi manufactured therefrom, kine sustain all creatures in the universe.

3. O best of the Bharatas, there is nothing that is more sacred than kine. The highest of all things in the three worlds, kine are themselves sacred and capable of purifying others.

4. Kine live in a region that is even greater than the region of the celestials. When given away, they save their givers. Wise men succeed in acquiring the celestial region by making gifts of kine.

5. Yuvanashwa's son Mandhatri, Vrijati, and Nohusha, used always to give away kine in thousands.

6. As the reward of those gifts, they have acquired such regions as are unattainable by the very celestials. There is, about it, O virtuous one, a discourse delivered of yore. I shall recite it to you.

7—8. Once on a time, having finished his morning rites, the intelligent Shuka approached with a controlled mind his father, that foremost of Rishis, viz., the Island-born Krishna, who knows the distinction between the superior and the inferior, and asking him, said,—What is that sacrifice which appears to you as the foremost of all sacrifices?

9. What is that act by doing which wise men succeed in acquiring the highest region? What is that sacred deed by which the celestials enjoy divine happiness?

10. What forms the character of sacrifice as sacrifice? What is that upon which sacrifice rests? What is that which is considered as the best by the deities? What is that sacrifice which is above the sacrifices of this world? Do you also tell me, O father, what is that which is the most sacred of all things.

11. Having heard these words of his son, O chief of Bharata's race, Vyasa, the foremost of all persons knowing duties, said as follows to him,

Vyasa said :—

12. Kine form the support of all creatures. Kine are the refuge of all creatures. Kine are the embodiment of virtue. Kine are sacred, and kine are purifiers of all.

13. Formerly kine were homeless as we have heard. For getting horns they adored the normal and powerful Brahman.

14. Seeing the kine paying their adorations to him and singing without loud, the powerful Brahman granted to each of them what each desired.

15. Thereafter their horns grew and each got what each wished. Of various colors, and gilded with horns, they began to shine beautifully, O son!

16. Favored by Brahman himself with horns, kine are auspicious and givers of Havya and Kavya. They are the embodiments of virtue. They are sacred and highly blessed. They have excellent form and qualities.

17—18. Kine form high and excellent energy. The gift of kine is highly spoken of. Those good men who, shorn of pride, make gifts of kine, are considered as doers of righteous deeds and as givers of all articles. Such men, O sinless one, acquire the highly sacred region of kine.

19. The trees there yield sweet fruits. Indeed, those trees are always bedecked with excellent flowers and fruits. These flowers, O best of twice-born persons, have celestial fragrance.

20. The entire soil of that region is formed of gems. The sands there are all gold. The climate there possesses the excellencies of every season. There is no mire, no dust. It is, indeed, highly sacred.

21. The rivers there shine in replete-ness for the red lotuses blossoming upon their bosoms, and for the jewels, gems and gold that are on their banks and which display the effulgence of the morning Sun.

22. There are many lakes also on whose breasts are many lotuses, mixed here and there with *Nymphaea stellata*, and having their petals made of costly gems, and their filaments gold-laced.

23. They are also bedecked with flowering forests of the Nerian adorned with thousands of beautiful creepers twining round them, as also with forests of Santa-makas bearing flowers.

24. There are rivers whose banks are variegated with many bright pearls and shining gems and gold.

25. Parts of these regions are covered with excellent trees that are decked with

jewels and gems of every sort. Some of them are made of gold and some of them are effulgent like fire.

36. There stand many mountains made of gold, and many hills made of jewels and gems. These shine in beauty on account of their tall summits made of all sorts of gems.

37. The trees that bedeck those regions always put forth flowers and fruits, and are always covered with dense foliage. The flowers always yield a celestial fragrance and the fruits are greatly sweet, O child of Bharata's race.

38. The righteous persons, O Yudhishthira, always sport there happily. Freed from grief and anger, they spend their time there, crowned with the fruition of every desire.

39. Pious and illustrious persons sport there happily, moving from place to place. O Bharata, on delightful and highly beautiful cars.

40. Bees of celestial nymphs always amuse there, with music and dance. Indeed, Yudhishthira, a person goes to such regions as the fruit of his making gifts of kine.

41-42. These regions which are owned by Pushan, and the Maruts of great power, are acquired by gifts of kine. In riches the royal Varuna is considered as pre-eminent. The giver of kine acquires riches like that of Varuna himself. One should, with the steadiness of a cow, daily recite those Mantras sung by Prajapati himself, or Yagandharah, Surupah, Vahurupah, Vishvarupah, and Matsara.

43. He who serves kine with respect and who follows them with humility, succeeds in getting many inestimable boons from kine who become pleased with him.

44. One should never, even in his heart, injure kine. One should, indeed, always confer happiness on them. One should always respect kine and adore them, by bending low his head.

45. He who does this, controlling his senses all the while and filled with cheerfulness, succeeds in acquiring that happiness which is enjoyed by kine. One should for three days drink the hot urine of the cow. For the next three days one should drink the hot milk of the cow.

46. Having thus drunk for three days hot milk, one should next drink hot clarified butter for three days. Having thus drunk hot clarified butter for three days, one should live for the next three days on air only.

47. That sacred thing by whose help the

celestials enjoy regions of happiness, that which is the most sacred of all sacred things, viz., clarified butter, should then be carried on the head.

48. With the help of clarified butter, one should pour libations on the sacred fire. By making gifts of clarified butter, one should make the Brahmanas ever benedictions on oneself. One should eat clarified butter and make gifts of clarified butter. As the reward of this conduct, one may then acquire that prosperity, which belongs to kine.

49. That *mini man*, for a month, lives upon the grain of barley picked up every day from cow-dung, becomes purged of sins as heinous as Brahmanicide.

50. After their defeat at the hands of the demones, the deities practiced this expiation. It was on account of this expiation that they succeeded in regaining their position as celestials. Indeed, it was through this that they regained their strength and became successful.

51. Kine are sacred. They are embodiments of virtue. They are high and most efficacious purifiers of all. By making gifts of kine to the Brahmanas one acquires the celestial regions.

52. Living in a pure state, in the midst of kine, one should mentally recite those sacred Mantras named Gomal, after taking pure water. By doing this, one becomes purified.

53-54. Brahmanas of righteous deeds who have been purified by knowledge, study of the Vedas, and observance of vows, should, only in the midst of sacred fires or kine or conclaves of Brahmanas, impart to their disciples a knowledge of the Gomal Mantras which are in every way like a sacrifice. One should observe a fast for three nights for receiving the boon termed by a knowledge of the meaning of the Gomal Mantras.

55. The man who wishes to get a son may obtain it by worshipping these Mantras. He who wishes to acquire riches may have his desire fulfilled by worshipping these Mantras. The girl desirous of having a good husband may have her wish fulfilled by the same means. In fact, one may acquire the fruition of every desire; he may cherish, by worshipping these sacred Mantras.

56. When kine are pleased with the service one renders them, they are, moreover, capable of granting the fruition of every desire. Even so, kine are highly blessed. They are the essential articles of sacrifices. They are granors of every wish. Know that there is nothing superior to kine.

Bhishma said :—

47. Thus addressed by his great father, Shree, gifted with great energy, began from that time to adore kine every day. Do ye also, O son, act thus.

CHAPTER LXXXII.

(ANUSHASANA PARVA).—

Continued.

Yudhishtira said :—

1. I have heard that the dung of the cow is gifted with prosperity. I wish to hear how this has been occasioned. I have doubts, O grand father which you should remove.

Bhishma said :—

2. Regarding it is cited the old story, O king, of the conversation between kine and goddess of prosperity, O best of the Bharatas.

3. Once on a time, assuming a very beautiful form, the goddess Shree entered a herd of kine. Seeing her beauty the kine became filled with wonder.

The kine said :—

4. Who are you, O goddess? Whence have you become natarial on Earth for beauty? O highly blessed goddess, we have been filled with wonder at your beauty.

5. We wish to know who you are. Who, indeed, are you? Where will you proceed? O you of very great beauty, do tell us in detail all we wish to know!—

Shree said :—

6. Blessed be ye, I am dear to all creatures. Indeed, I am known by the name of Shree. Forsaken by me, the demons have been lost for ever.

7. The celestials, viz., Indra, Virasat, Soma, Vishnu, Varuna, and Agni, having obtained me, are sporting happily and will do so for ever.

8. Indeed, the Rishis and the celestials, only when they are endued with me, become successful. Ye kine, think beings meet with destruction into whom I do not enter.

9. Virtue, Prosperity, and Pleasure, only when endued with me, become sources of happiness. Ye kine who are givers of happiness, know that I am gifted with such energy.

10. I wish to always live in every one of you. Going to your presence, I solicit you. Be all of you gifted with Shree.

The kine said :—

11. You are fickle and restless. You allow yourself to be enjoyed by many persons. We do not wish to have you! Blessed be you, go wherever you like.

12. As regards ourselves, all of us have good forms. What need have we with you? Go wherever thou like. You have already pleased us greatly.

Shree said :—

13. Is it proper with you, ye kine, that you do not welcome me? I am difficult of being satisfied. Why then do you not accept me?

14. It appears, ye creatures of excellent voice, that the popular proverb is true, viz., that it is certain that when one comes to another of his own accord and without being sought, he is not much respected.

15. The gods, the Danavas, the Gandharvas, the Pitras, the Ugras, the Rakshasas, and human beings succeed in getting me only after practising the severest austerities.

16. Ye who have such energy, do ye take me! Ye amiable ones, I am never dishonored by any one in the three worlds of mobile and immobile creatures.

The kine said :—

17. We do not disregard you, O goddess! We do not slight you! You are fickle and of a very restless heart. It is for this only that we take leave of you.

18. What need of much talk? Go wherever you like. All of us have excellent forms. What need have we with you, O sinless one?

Shree said :—

19. Ye givers of honors, censured by you then, I shall certainly be an object of disregard with all the world! Do ye show me grace.

20. Ye are all highly blessed. Ye are ever ready to grant protection to those who seek your protection. I have come to you soliciting your refuge. I have no fault. Do ye excuse me.

21. Know that I shall always be devoted to you! I wish to live in any part of your bodies, however repulsive it may be. Indeed, I wish to live even in your excrement.

22. Ye sinless ones, I do not see that ye have any part in your bodies that may be considered as repulsive, for ye are sacred, and purifying, and highly blessed! Do ye, however, grant my prayer. Do ye tell me in which part of your bodies shall I live.

Bhishma said :—

23. Thus addressed by Shree, the king, always auspicious and bent on showing kindness to all who are devoted to them, smiled with one another, and then addressing Shree, said to her, O king, these words.

The king said :—

24. O you of great fame, it is certainly desirable that we should honor you! Do you live in our urine and dung. Both these are sacred, O goddess.

Shree said :—

25. By good luck, ye have shown me much favour. Let it be even as you say! Blessed be you all, I have really been honored by you, ye givers of happiness.

Bhishma said :—

26. Having, O Bharata, made this covenant with kine, Shree, there and then, before those kine, disappeared.

27. I have thus told you, O son, the glory of the dung of kine. I shall once again describe to you the glory of kine. Do you listen to me.

CHAPTER LXXXIII.

(ANUSHASANIKA PARVA).—

Continued.

Bhishma said :—

1. They who make gifts of kine, and who live upon the remnants of things offered as libations on the sacred fire, are considered, O Yudhishthira, as always performing sacrifices of kine.

2. No sacrifice can be performed without the help of curds and clarified butter. The very character as sacrifice which sacrifices have, depends upon clarified butter. Hence clarified butter is considered as the very root of sacrifice.

3. Of all kinds of gifts, the gift of kine is spoken highest of. Kine are the foremost of all things. Themselves sacred, they are the best of purifiers.

4. People should cherish kine for getting prosperity and even peace. The milk, curds, and clarified butter that kine yield are capable of purifying one from every kind of sin.

5. Kine are said to represent the highest energy both in this world and the next. There is nothing that is more sacred or

purifying than kine, O chief of the Bharatas.

6. Regarding it is recited the ancient discourse between the Grandfather and chief of the celestials.

7. After the demons had been defeated and Shakra had become the lord of the three worlds, all creatures grew prosperous and became devoted to the true religion.

8—10. Then, on one occasion, the Rishis, the Gandharvas, the Kinnaras, the Uragas, the Rakshasas, the Deities, the Asuras, the winged creatures, and the Prajapatis, O you of Kuru's race, all assembled together and worshipped the Grandfather. There were Narada and Parvata and Vishwamitra and Haha-Haha, who sang celestial songs for worshipping that powerful lord of all creatures. The god of wind bore there the fragrance of celestial flowers.

11—13. The Seasons also, in their embodied forms, bore the fragrance of flowers peculiar to each, to that assemblage of celestials, that gathering of all creatures of the universe, where celestial maidens danced and sang in accompaniment with celestial music. In the midst of that assembly, Indra, saluting the Lord of all the celestials and bowing his head to him with respect, asked him, saying,—I wish, O Grandfather, to know why the region of kine is higher, O holy one, than the region of the celestials themselves who are the lords of all the worlds.

14. What authorities, what Brahmanacharya, O lord, did kine perform on account of which they are able to live happily in a region that is even above that of the celestials.

15. Thus addressed by Indra, Brahman said to the destroyer of Vata,—You have always, O destroyer of Vata, disregarded kine.

16. Hence, you are not acquainted with glorious pre-eminence of kine. Listen now to me, O powerful one, as I explain to you the great energy and glorious pre-eminence of kine, O king of the celestials.

17. Kine have been said to be the limbs of sacrifice. They represent sacrifice itself, O Vashata! Without them there can be no sacrifice.

18. With their milk and the Havi produced therefrom, they sustain all creatures.

19. Their male children are engaged in helping the cultivation and thereby produce various kinds of paddy and other seeds.

20. From their originate sacrifices and Havya and Kavya, and milk and curds and clarified butter. Hence, O chief of the celestials, kine are sacred. Stricken with hunger and thirst, they carry various burdens.

21. Kine support ascetics. They sustain all creatures by various acts. O Vasava, kine are guileless in their conduct on account of such conduct and of many well-performed acts, they are able to live always in regions that are even above ours.

22. I have thus explained to you to-day, O you of a hundred sacrifices, the reason, O Shakra, of kine living in a place that is high above that of the celestials.

23. Kine got many excellent forms, O Vasava, and are themselves givers of boons. They are called Surabhi. Of sacred deeds and gifted with many auspicious marks they are highly purifying.

24. Listen to me also, O destroyer of Vala, as I tell you in full the reason why kine,—the children of Surabhi,—have descended on the Earth, O best of the celestials.

25—26. Formerly, O son, when in the golden age the great Dharma became lords of the three worlds, Aditi performed the severest austerities and got Vishnu within her womb. Indeed, O chief of the celestials, she had stood upon one leg for many long years, desirous of having a son.

27—28. Seeing the great goddess Aditi thus practising the severest austerities, the daughter of Dakṣa, etc., the illustrious Surabhi, herself given to virtue, likewise practised very severe austerities upon the breast of the charming mountains of Kailasa that are resorted to by both the celestials and the Gandharvas.

29. Established on the highest Yoga, she also stood upon one leg for eleven thousand years.

30. The celestials with the Rishis and the great Nagas all became scorched with the severity of her penances. Going there with me, all of them began to worship that auspicious goddess.

31. I then addressed that goddess gifted with penances, and said,—O goddess, O you of faultless conduct, for what purpose do you practise such severe austerities.

32. O highly-blessed one, I am pleased with your penances, O beautiful one! Do you, O goddess, beg what boon you wish to have. I shall grant you whatever you may ask!—These were my words to her, O Parandara.

33—35. Thus addressed by me, Surabhi answered me, saying,—I have no need, O grandfather, of boons. O sinless one, that you have been pleased with me is a great boon to me. To the ill-triious Surabhi, O chief of the celestials, who said so to me, O lord of Sachī, I answered thus,—O goddess, I have been highly pleased with this your freedom from capidity and desire, and with these penances of yours, O you of beautiful face. I therefore, grant you the boon of immortality.

36. You will live in a region that is higher than the three worlds, through my favour. That region shall be known to all by the name of Goloka.

37. Your offspring, ever engaged in doing good deeds, will live in the world of men. In fact, O highly blessed one, your daughters will live there.

38—39. You will readily get all kinds of enjoyment, celestial and human, that you may think of. You will get whatever happiness exists in the celestial region, O blessed one! The regions, O you of a hundred eyes, that are Surabhi's are replete with means for the satisfaction of every desire. Neither Death, nor Decreption, nor fire, can overcome its inhabitants.

40. No ill-luck, O Vasava, exists there. Many charming forests and delightful ornaments and objects of luxury may be seen there.

41—42. There may be seen many beautiful cars, all excellently equipt and which move at the will of the rider, O Vasava. O you having eyes like lotus petals, it is only by erubescence, by penances, by Truth, by self control, by gifts, by various kinds of righteous deeds, by sejourning in sacred waters, in fact, by severe austerities and righteous deeds well-performed, that one can attain to Goloka.

43. You had asked me, O Shakra and I have answered you in full. O destroyer of Asuras, you should never disregard mine!

Brishma said:—

44. Hearing these words of the self-create Brahman, O Yudhishthira, Shakra of a thousand eyes began from that time to adore kine every day and to show them the greatest respect.

45—47. I have thus told you everything about the purifying character of kine, O you of great splendour. I have expounded to you the sacred and high pre-eminence and glory of kine, that is capable of purifying one from every sin, O chief of men,

That man who with senses withdrawn from every other object will recite this account to Brahmanas, on occasions when Havys and Kavys are offered, or at sacrifices, or on occasions of worshipping the departed, may succeed in conferring upon his ancestors an endless happiness fraught with the fruition of every desire.

48. The man who is devoted to kine succeeds in getting the fruition of every desire of his. Indeed, even those women who are devoted to kine succeed in securing the fulfilment of every desire of theirs.

49. He who wishes for sons obtains them. He who desires daughters obtains them. He who desires riches succeeds in acquiring wealth, and he who desires religious merit succeeds in winning it.

50. He who desires knowledge acquires it, and he who desires happiness succeeds in acquiring happiness. Indeed, O Bharata, there is nothing which one devoted to kine cannot obtain.

CHAPTER LXXXIV.

(ANUSHASANIKĀ PARVA).—

Continued.

Yudhishtira said :—

1. You have, O grandfather, expounded to me the highly meritorious gift of kine. In the case of kings performing their duties, that gift is most meritorious.

2. Sovereignty is always painful. It is incapable of being borne by persons of impure souls. Generally kings fail to acquire auspicious ends.

3. By always making, however, gifts of earth, they succeed in purifying themselves. You have, O prince of Kuru's race, described to me many duties.

4. You have described to me the gifts of kine formerly made by king Nira. The Rishi Nachiketa, in ancient times, had described the merits of this act.

5. The Vedas and the Upanishads also have laid down that in all sacrifices,—in fact, in all sorts of religious rites,—the sacrificial present should be earth or kine or gold.

6. The Śrūtis, however, declare that of all presents, gold is very superior and is, indeed, the best. I wish, O grandfather, to hear you describe truly this subject.

7. What is gold? How did it spring up? When did it come into existence? What is its essence? Who is its presiding

god? What are its fruits. Why is it considered as the foremost of all things?

8. Why do wise men applaud the gift of gold? Why is gold considered as the best of presents in all sacrifices?

9. Why also is gold considered as a purifier superior to earth itself and kine? Why, indeed, is it considered as superior of a sacrificial present? Do you, O grandfather, describe to me all this.

Bhishma said :—

10. Listen, O king, with rapt attention to me as I recite to you in detail the circumstances connected with the origin of gold as understood by me.

11. When my highly energetic father Shantanu died, I proceeded to Gangadwara for performing his Shraddha.

12. Arrived there I began the Shraddha of my father. My mother Janaki coming there, gave me great assistance.

13. Inviting many ascetics crowned with success and making them take their seats before me, I began the preliminary rites consisting of gifts of water and of other things.

14. Having with a concentrated mind performed all preliminary rites as laid down in the scriptures, I began to duly offer the obsequial cake.

15. I then saw, O king, that a beautiful arm, adorned with armlets and other ornaments, rose up, piercing the ground, through the blades of Kuska grass which I had spread.

16. Seeing that arm rise from the ground, I became stricken with wonder. Indeed, O chief of Bharata's race, I thought that my father had come himself for accepting the cake I was about to offer.

17—25. Reflecting then, by the light of the scriptures, I became convinced that the ordinance is in the Vedas that the cake should not be presented to the hand of him whose Shraddha is performed. My conviction was that the obsequial cake should never be presented in this world by a man to the visible hand of the man whose obsequial rites are performed. The departed Mimes do not come in their visible forms for taking the cake. On the other hand, the ordinance lays down that it should be presented on the blades of Kuska grass spread on the earth for the purpose. I then, disregarding that hand which was the mark of my father's presence, and recollecting the true ordinance of the scriptures regarding the mode of presenting the cake, offered the entire cake, O chief of the Bharatas, upon

—those blades of Kusha grass that were spread before me.

31. Know, O king, that what I did was perfectly consistent with the scriptural ordinance. After this, the arm of my father, O monarch, vanished in our very sight.

32—33. On that night as I slept, the departed Manes appeared to me in a dream. Pleased with me they said, O chief of Bharata's race, these words,—We have been pleased with you, for the mark you have shown to-day of your adherence to the ordinance. It has pleased us to see that you have not deviated from the injunctions of the scriptures. The scriptural ordinance, followed by you, has become more authoritative, O king.

34—35. By such conduct you have honored and maintained the authority of yourself, the scriptures, the Vedas, the Pitris and the Rishis, the Grandfather Brahman himself, and those elders, viz., the Prajapatis. Adherence to the scriptures has been upheld. You have to-day, O chief of the Bharatas, acted very properly.

36—38. You have made gifts of earth and kine. Do you make gifts of gold. The gift of gold is very purifying. O you that are well-versed with duties, know that by such acts both ourselves and our forefathers will all be purged of all our sins. Such gifts rescue both ancestors and descendants to the tenth degree of the person who makes them!—These were the words that my ancestors, appearing to me in a dream, said to me. I then awoke, O king, and became filled with wonder.

39. Indeed, O chief of Bharata's race, I determined upon making gifts of gold. Listen now, O king, to this old history.

39—41. It is highly praiseworthy and it gives longevity to a man who listens to it. It was first recited to Rama the son of Jamadagni. Formerly Jamadagni's son Rama, excited with great anger, rooted out the Kshatriyas from off the face of the Earth for twenty-one times. Having subjugated the entire Earth, the heroic Rama having eyes like lotus petals began to make preparations for celebrating a Horse-Sacrifice, O king, that is lauded by all Brahmanas and Kshatriyas and that is capable of granting the fruition of every desire.

42. That sacrifice purifies all creatures and increases the energy and splendour of those who succeed in celebrating it. Gifted with great energy, Rama, by the celebration of that sacrifice, became shrewd.

43. Having, however, celebrated that foremost of sacrifices, the great Rama

could not acquire perfect lightness of heart.

44—47. Going to Rishi's conversant with every branch of learning as also the celestials, Rama of Bhargu's race questioned them. Filled with repentance and mercy, he addressed them, saying,—O highly blessed ones, do ye declare that which purifies men engaged in terrific deeds!—Thus addressed by him, those great Rishis, fully read in the Vedas and the scriptures, answered him, saying,—O Rama, guided by the authority of the Vedas, do you honor all learned Brahmanas. Acting thus for sometime, do you once more ask the twice-born Rishi as to what should be done by you for purifying yourself.

48—49. Follow the advice which these highly wise persons would give! Going then to Vashistha and Agastya and Kashyapa, that delighter of the Bhargus, gilded with great energy, asked them the very question—Ye foremost of Brahmanas, even this is the wish that has originated in my heart. How, indeed, can I purify myself.

50. By what acts and rites may this be engendered? Or, if by gifts, what is that article by giving away which this wish of mine may be satisfied, O foremost of righteous persons, if you are bent upon doing me a favour, then do tell me, ye who have asceticism for wealth, what is that by which I may succeed in purifying myself!—

The Rishis said:—

51. O delighter of the Bhargus, the mortal that has committed sin becomes purified by making gifts of kine, of earth, and of riches. This is what we have heard.

52. There is another gift that is considered as a great purifier. Listen to us, O twice-born Rishi, as we discourse on it! That article is excellent and is wonderful to look at and is, besides, the offspring of Fire.

53. Formerly the god Agni-burnt all the world. We have heard that from his seed sprung gold of bright complexion. It passed by the name of the good-complexioned. By making gifts of gold you are sure to have your wish fulfilled.

54. Then the illustrious Vashistha is especial, of rigid vows, addressing him, said,—Hear, O Rama, how gold, which is effulgent like fire, first came into being.

55. That gold will confer merit on you. In matters of gifts, gold is highly spoken of. I shall also tell you what is gold, whence it has come, and how it has come to be endued with superior attributes.

45. Listen to me, O you of mighty arms, as I describe these subjects. Know this as certain that gold is of the essence of Fire and Moon.

47-48. The goat is Fire, the sheep is Varuna; the horse is the Sun; elephants are Nagas; buffaloes are Asuras; cocks and bears are Rakshasas; O delighter of the Bhrgus; earth is sacrifice, kine, water, and Soma. These are the declarations of the Smritis.

49. Churning the entire universe, a mass of energy was found. That energy is gold. Hence, O twice-born Rishi, compared to all these objects gold is surely superior. It is a valuable thing, high and excellent.

50. It is therefore that the celestial and Gandharvas and Uragas and Rakshasas and human beings and Pishachas hold it with care.

51. All these beings, O son of Bhrgu's race, shine in splendour, with the help of gold, after converting it into crowns and armlets and various ornaments.

52. It is also for this reason that gold is considered as the most purifying of all cleansing things such as earth and kine and all other kinds of riches, O king.

53. The gift of gold, O powerful king, is the highest gift. It is superior to the gift of earth, of kine, and of all other things.

54. O you who are effulgent like an immortal, gold is an eternal purifier. Do you make gifts of it to the foremost of Brahmanas as it is the foremost of purifying things.

55. Of all kinds of presents, gold is the best. They who make gifts of gold are said to be givers of all things.

56. Indeed, they who make gifts of gold are considered as givers of celestials. Agni is all the deities in one, and gold has Agni for its essence.

57. Hence it is that the person who makes gift of gold gives away all the celestials. Hence, O king, there is no gift higher than the gift of gold.

Vashishtha said :-

58. Hear once more, O twice-born Rishi, as I describe the superiority of gold, O foremost of all wielders of weapons.

59. I heard this formerly in the Parana, O son of Bhrgu's race. It represents the speech of Prajapati himself.

60-65. After the marriage was over of the illustrious and great Rudra armed with his trident, O son of Bhrgu's race, with

the goddess who became his consort, on the breast of that foremost of mountains, *viz.*, Himavat, the illustrious and great deity wished to unite himself with the goddess.

Thereupon all the celestials, stricken with anxiety, approached Rudra. Bending their heads with respect and pleasing Mahadeva and his boon-giving consort Uma, both of whom were seated together, they addressed Rudra, O perpetrator of Bhrgu's race, saying,--This union, O illustrious and sinless one, of you with the goddess, is a union of an ascetic with another. Indeed, it is the union, O lord, of one energetic person with another equally so. You, O illustrious one, are of irresistible energy. The goddess Uma also is gifted with energy that is equally irresistible.

64. The offspring that will result from a union like this, will, foremost, O illustrious deity, be gifted with very great might. Indeed, O powerful lord, that offspring will consume all things in the three worlds without leaving a residue.

65. Do you then, O lord of all the universe, O you having large eyes, grant to these celestials prostrated before you, a boon from desire of benefiting the three worlds.

66. Do you, O powerful one, restrain this great energy of yours which may become the seed of offspring.

67. Indeed, that energy is the essence of all forces in the three worlds. Ye two, by an act of congress, are sure to scorch the universe.

68-69. Your offspring will certainly be able to afflict the celestials. Neither the goddess Earth, nor the Sky, nor Heaven, O powerful one, nor all of them together, will be able to bear your energy, we firmly believe. The entire universe is certain to be burnt through the force of your energy.

70. You should, O powerful one, show us favour, O illustrious deity. That favor consists in your not begetting a son, O foremost of the celestials, upon the goddess Uma.

71. Do you, patiently govern your fiery and powerful energy.--To the deities that said so, the holy Mahadeva having the bull for his sign, O twice-born Rishi, answered, saying,--So be it!--Having said so, the deity, that has the bull for his vehicle, drew up his vital seed.

72. From that time he passed by the name of Urdhvaras (one that has drawn up the vital seed). At this attempt of the celestials to stop procreation, the consort of Rudra became highly wrath.

74-75. On account of her being of the opposite sex, she used harsh words :—Since ye have opposed my lord in procuring an offspring when he was desirous of procreating one upon me, as the result of this act, ye celestials, ye all shall become seedless. Indeed, since ye have opposed the birth of an offspring from me, therefore, ye shall have no offspring of your own.—When this curse was imprecated, O perpetrator of Bhṛigu's race, the duty of fire was not there.

77. It is on account of this curse of the goddess that the deities have become childless. Rudra, begged them, held in himself his energy of incomparable power.

78. A small quantity, however, that came out of his body dropped on the Earth. That seed, falling on the Earth, leaped into a burning fire and there began to grow most wonderfully.

79-82. The energy of Rudra, coming in contact with another energy of great power, became one with it in essence. Meanwhile, all the celestials headed by Indra were scorched by the Asura named Taraka. The Adityas, the Vasus, the Rudras, the Maruts, the Ashwins, and the Suddhyas all became greatly afflicted on account of the prowess of that son of Diti. All the regions of the celestials, their beautiful cars, and their palaces, and the asylums of the Rishis, were snatched away by the Asuras. Then the celestials and the Rishis, with depressed hearts, sought the protection of the illustrious and powerful Brahman of unending glory.

CHAPTER LXXXV.

(ANUSHASANIKA PARVA).—

Continued.

The Deities said :—

1. The Asura named Taraka who has received boons from you, O powerful one, is assailing the celestials and the Rishis. Let his death be ordained by you.

2. O Grandfather, we fear him greatly. O illustrious one, do you save us! We have no other refuge than you.

Brahman said :—

3. I treat all creatures equally. I cannot, however, approve of sin. Let Taraka, that enemy of the celestials and Rishis, be speedily destroyed.

4. The Vedas and the eternal duties shall not be rooted out, ye foremost of celestials. I have ordained what is proper,

in this matter. Let the anxiety of your hearts be removed.

The Celestials said :—

5. For your having granted him boons, that son of Diti has been proud of his power. He is incapable of being killed by the deities. How then will his death be engendered?

6. The boon which, O Grandfather, he has obtained from you is that he should not be killed by celestials or Asuras or Rakshasas.

7. The celestials have also been cursed by the wife of Rudra on account of their attempt to stop propagation. The curse imposed by her has been, O lord of the universe, this, viz., that they are not to have any offspring.

Brahman said :—

8-10. Ye foremost of celestials, Agni was not there at the time the curse was given by the goddess. He will beget a child for the destruction of the enemies of the gods, Superior to all the deities, Danavas, Rakshasas, human beings, Gandharvas, Nagas and feathered creatures, the son of Agni with his dart, which in his hands, will be a weapon incapable of being baffled if once hurled at the enemy, will destroy Taraka whom you fear. Indeed, all other enemies of yours will also be killed by him.

11. Will is eternal. That Will is known by the name of Kama and is at one with Rudra's seed a portion of which fell into the burning form of Agni.

12. That energy, which is a powerful substance, and which resembles a second Agni, will be cast by Agni into Ganga for producing a child upon her in order to bring about the destruction of the enemies of the gods.

13. Agni did not come within the range of Uma's curse. The eater of sacrificial libations was not present there when the curse was imprecated.

14. Let the god of fire, therefore, be scorched out. Let him now be set to this task. Ye seedless ones, I have told you the means for the destruction of Taraka.

15. The curses of the energetic cannot produce any effect upon the energetic. Forces, when they come into contact with a stronger force, become weakened.

16. They who are endued with penances can destroy even the boon-giving deities who are indestructible. Will, or Like, or Desire spring in former times and is the most eternal of all creatures.

17. Agni is the Lord of the universe. He is incapable of being apprehended or described. Capable of going everywhere and present in all things, he is the Creator of all beings. He lives in the hearts of all creatures. Gifted with great power, He is older than Rndra himself.

18—19. Let that eater of sacrificial libations, who is a mass of energy, be found out. That illustrious deity will fulfill this desire of your hearts. Hearing these words of the Grandfather, the great gods then proceeded to find out the god of fire with cheerful hearts on account of their purpose having been crowned with success.

20. The gods and the Rishis then searched every portion of the three worlds their hearts being busy with the thought of Agni and eagerly desiring to see him.

21. Gifted with penances, possessed of prosperity, celebrated over all the worlds, those great ones, all crowned with ascetic success, adjourned over every part of the universe, O foremost one of Bhṛigu's race.

22—24. They could not find out the eater of sacrificial libations who had concealed himself by merging his self into self. At this time, a frog, living in water, got on the surface from the nethermost regions, with gleeful heart on account of having been scorched by the energy of Agni. The little creature addressed the celestials who had become stricken with fear and who were all very eager to see the god of fire, saying,—Ye gods, Agni is now living in the nethermost regions. Scorched by the energy of that god and unable to bear it longer, I have come here.

25. The illustrious bearer of sacrificial offerings, ye gods, is now under the waters. He has created a mass of waters within which he is living. All of us have been scorched by his energy.

26. If, ye gods, you wish to see him,—if you have any business with him,—go to him there.

27. As regards ourselves, we shall fly from this place, O celestials, from fear of Agni!—Having said this much, the frog dived into the water.

28. The eater of sacrificial libations came to know of the treachery of the frog. Coming to that animal, he cursed the whole race, saying,—Ye will be deprived of the organ of taste.

29. Having made this curse on the frog, he left the spot immediately for living elsewhere. Indeed the powerful celestial did not show himself.

30. Seeing the condition to which the frogs were reduced for having done them a

service, the celestials, O best of the Bhṛiguh, showed favor to those creatures. I shall tell you everything about it. Do you hear me, O mighty-armed hero.

The Deities said :—

31. Though deprived of tongues through the curse of Agni and, therefore, of the sensation of taste, you will be able to utter various kinds of words.

32. Living within holes, deprived of food, shorn of consciousness, wasted and dried up, and more dead than alive, the Earth will yet hold you all.

33. You shall also be able to move about at night-time when everything is covered with thick darkness!—Having said this to the frogs, the celestials once more journeyed over every part of the Earth for finding out the god of fire. Despite all their endeavours however, they could not find him out.

34. Then, O perpetrator of Bhṛigu's race, an elephant, as large and powerful as the elephant of Shakra, addressed the gods, saying,—Agni is now living within this Ashvattha tree!

35. Worked up with anger, Agni cursed all the elephants, O descendant of Bhṛigu, saying,—Your tongues will be bent back.

36. Having been pointed out by the elephants, the God of Fire cursed all elephants thus and then went away and entered the heart of the Shami tree for living within it for sometime.

37. Listen now, O powerful hero, what favor was shown to the elephants, O foremost one of Bhṛigu's race, by the celestials of unshuffled prowess who were all pleased with the service one of their representatives had rendered them.

The Deities said :—

38. With the help of even your tongues bent inwards you shall be able to eat all things, and with even those tongues ye shall be able to utter cries, which will only be indistinct.

39. Having blessed the elephants thus, the inhabitants of the celestial region once more began to search Agni. Indeed, having come out of the Ashvattha tree, the God of Fire had entered the heart of Shami.

40. This new residence of Agni was made known by a parrot. The gods thereupon went there. Enraged with the conduct of the parrot, the God of Fire cursed the whole parrot race, saying,—Ye shall from this day be deprived of the power of

41-43. Indeed, the eater of sacrificial offerings turned up the tongues of all the parrots. Seeing Agni at the place pointed out by the parrot, and beholding the turns preoccupied upon him, the gods, moved by mercy for the poor creature, blessed him, saying, on account of your being a parrot, you shall not be wholly deprived of the power of speech. Though your tongue has been turned backwards, yet you will only be able to speak the letter K.

43-44. Like that of a child or an old man, your words shall be sweet and forthright and wonderful.—Having said three words to the parrot, addressing the god of fire within the heart of the Shami, the gods made Shami wood a sacred fuel fit for producing fire in all religious rites. It was from that time that fire is seen to live in the heart of the Shami.

45. Men began to consider the Shami as a proper means for producing fire (for sacrifices). The rivers that are in the northern regions had come into contact with the god of fire.

46. These heated waters, O you of Bharuga's race, are vomited forth by the mountain springs. On account, of Agni's having lived in them for sometime, they become hot through his power.

47. Meanwhile Agni, seeing the gods, became grieved. Addressing the celestials, he asked them,—Why have you come here?

48. To him the celestials and the great Rishis said.—We wish to engage you in a particular work. You should perform it.

49. When done, it will redound greatly to your credit.

Agni said:—

50. Tell me what your business is. I shall, O gods, accomplish it. I am always willing to do anything for you. Do not, hesitate, therefore, to command me.

The celestials said:—

51. There is an Asura of the name of Taraka who has been filled with pride on account of the boon he has obtained from Brahman. By his power he is able to oppose and discredit us. Do you bring about his destruction.

52. O sire, do you rescue these celestials, these Prajapatis, and these Rishis, O highly blessed Pwata.

53. O powerful one, do you beget a heroic son possessed of your power, who will remove, O bearer of sacrificial libations, our fears from that Asura,

54. We have been turned by the great goddess Uma. There is nothing else than your power which can be our refuge now. Do you, therefore, O powerful deity, rescue us all.

55. Thus addressed, the illustrious and irresistible bearer of sacrificial libations answered, saying,—Be it so.—and he then proceeded towards Ganga otherwise called Bhagirathi.

56. He knew her and caused her to conceive. Indeed, in the womb of Ganga the seed of Agni began to grow even as Agni himself grows.

57. With the energy of that god, Ganga became greatly moved at heart. Indeed, she suffered great distress and became unable to bear it.

58. When the deity of fire cast his seed gilded with great energy into the womb of Ganga, a certain Asura entered a terrific rage.

59. On account of that dreadful roar uttered by the Asura for purposes of his own, Ganga became very much terrified and her eyes rolled in fear and betrayed her agitation.

60. Short of consciousness, she could not bear her body and the seed within her womb. The daughter of Janha, carrying the energy of the illustrious god, began to tremble.

61. Overwhelmed with the energy of the seed she held in her womb, O learned Brahman, she then addressed the god of fire, saying,—I cannot any longer, O illustrious one, bear your seed in my womb.

62. Indeed, I am overcome with weakness by that seed of yours. The health I had in days before, is no longer mine. I have been greatly agitated, O illustrious one, and my heart is dead within me, O sireless one.

63. O foremost of all persons gifted with penance, I cannot bear your seed any longer. I shall throw it off, induced by the distress that has befallen me, and not by caprice.

64. There has been no actual contact of my body with your seed, O illustrious deity of fire. Our union, having for its cause the distress that has befallen the celestials, has been subtle and not of the flesh, O highly illustrious one.

65. Whatever merit or otherwise they may be in this deed, O eater of sacrificial offerings, must belong to you. Indeed, I think, you will be visited by virtue or sin of this deed.

66. To her the god of fire said,—Do you carry the seed. O, indeed, bear the forms endowed with my power. It will produce great results.

67—68. You are, indeed, capable of bearing the entire Earth. You will gain nothing by not holding this energy. That foremost of rivers, though thus dissuaded by the deity of fire as also by all the other celestials, cast off the seed on the breast of Men, that foremost of all mountains.

69. Capable of bearing that seed, yet oppressed by the power of Rudra, she could not hold that seed longer on account of its burning energy.

70—71. After she had cast it off, through sheer distress, that burning seed having the splendour of fire, O perpetrator of Bhṛigu's rape, Agni saw her, and asked that foremost of rivers,—Is it all right with the forms you have cast off? Of what complexion has it been, O goddess? Of what form does it look? With what energy does it seem to be gifted? Do you tell me all about it.

Ganga said :—

72. The form is of gold-lust. In energy it is like you, O sinless one! Of an excellent color, perfectly stainless, and burning with splendour, it has lighted the entire mountain.

73. O foremost of all persons gifted with potence, the fragrance of it resembles the cool perfume that is scattered by lakes adorned with lotuses.

74. With the splendour of that form everything around it seemed to be changed into gold as all things on mountain and low land seem to be changed into gold by the rays of the Sun.

75. The splendour of that form, spreading far and wide, falls upon mountains and rivers and springs.

76. It seems that the three worlds, with all their mobile and immobile creatures, are being lighted up by it. Such is your child, O illustrious bearer of sacrificial offerings.

77. Like the Sun or your blazing self, in beauty it is like a second Soma!—Having said these words, the goddess disappeared.

78. The highly energetic god of fire also, having performed the business of the celestial, proceeded to the place he liked, O destroyer of the Bhṛigus.

79. It was on account of the result of this act that the Rishis and the celestials bestowed the name of Himavaratas upon the gods of fire,

80—81. And because the Earth held that seed she who came to be called by the name of Vamanā. Meanwhile, that form, which had originated from the god of fire and been held for a time by Ganga, having fallen on a forest of reeds, began to grow and at last assumed a wonderful form. The presiding goddess of the constellation Kṛittikā saw that form resembling the rising Sun.

82. She henceforth began to bring up that child as her son with the milk of her breast. For this reason that highly effulgent child came to be called Kartikeya also her name.

83. And because he grew from seed that fell out of Rudra's body, he came to be called Śhanda. The incident also of his birth having taken place in the forest of reeds, concealed from every body's view, gave him the name of Gela. It was thus that gold came into existence as the offspring of the god of fire.

84. Hence it is that gold came to be regarded as the foremost of all things and the ornament of the very gods. It was from this incident that gold came to be called by the name of Jātapam.

85. It is the foremost of all precious things, and among ornaments also it is the foremost. The purifier among all purifying things, it is the most sacred of all sacred objects.

86. Gold is truly the illustrious Agni, the Lord of all things, and the foremost of all Prajapatis. The most sacred of all sacred things is gold, O foremost of twice-born ones. Indeed, gold is said to have for its essence Agni and Soma.

Vaishishtha said :—

87. Formerly I also heard this history, O Rama, called Brāhma-darshana, about the achievement of the Grandfather Brahman who is at one with the Supreme Soul.

88—89. To a sacrifice performed formerly by that foremost of gods, *viz.*, the Lord of Rudra, O you of great power, who on that occasion had assumed the form of Varuna, there came the ascetics and all the celestials headed by Agni. There also came to that sacrifice all the sacrificial limbs (in their embodied forms), and the Mantra called Vashat in his embodied form.

90. All the Samāns also and all the Vajras, in thousands and in their embodied forms, came there. The Rīg-Veda also came there, adorned with the rules of orthodoxy.

51. The Lakshanas, the Suras, the Tamas, the Nishitar, the Natas arranged in rows, and the 32,000 Oms, as also Nagas and Preraks, all came there and lived in the eye of Mandakam.

52. The Vedas with the Upanishads, Vidya, and Sacral, as also, the Past, the Present, and the Future, all came there and were held by the illustrious Shiva.

53. The powerful Lord of All then poured libations himself into his own self. Indeed, the holder of Power caused that Sacrifice of multifarious form to look highly beautiful.

54. He is Heaven, Sky, Earth, and the Worlds. He is called the Lord of the Earth. He is the Lord whose rule is acknowledged by all elements. He is clothed with Black and He is at one with the God of Fire.

55. That illustrious one is called by various names. He is Brahman, Shiva, Rudra, Varuna, Agni and Prajapati. He is the auspicious Lord of all creatures.

56-57. Sacrifice, Prudence, all the rites, the golden Mahas burning with great ornaments, the several Pasts with the presiding deities, the consorts of all the deities, their daughters, and the golden mothers, all came to Pashupati. O perpetrator of Bhurga's sin, together as a body.

58. Seeing that sacrifice of the great Mandakam who had assumed the form of Varuna, all of them became highly pleased. Seeing the celestial ladies of great beauty, the seed of Brahman came out and dropped upon the Earth.

59. On account of the seed having fallen on the day, the Sun took up that seed mixed with the particles of seed from the Earth with his hands and cast it into the sacrificial fire.

60. Meanwhile, the sacrifice with the sacred fire of burning flames was commenced and it went on. Brahman was pouring libations on the fire. While thus engaged, the Grandfather became worked up with desire.

61. As soon as the word came out, he took it up with the sacrificial ladle and poured it as a libation of clarified butter, O daughter of the Bhargus, with the necessary Mantras, on the burning fire.

62. From that seed, Brahman of great power caused the four orders of creatures to come into being. That seed of the Grandfather was endowed with the three qualities of Goodness, Darkness, and Ignorance. From that element is it which represented the quality of Goodness, sprang all noble creatures gifted with the principle of action.

63. From the element of Ignorance is it, sprang all insensitive creatures. The quality of Goodness, however, which lived in that seed, entered both kinds of existence. That quality of Goodness is of the nature of light. It is eternal and of it is unending Space.

64. In all the creatures the quality of Goodness is present and is at one with that light which shows what is right and what is wrong. When the seed of Brahman was thus poured as a libation on that sacrificial fire, there came from it, O powerful one, three things into existence.

65. They were three male persons, clothed with bodies that partook of the nature of the circumstances from which they respectively originated. One arose first from the fire (called Black) and hence he passed by the name of Bhargu. A second came from the burning elements and hence he passed the name of Angiras.

66. The third originated from a heap of extinguished elements and he passed by the name of Kavi. It has been already said that the first came out with flames issuing from his body and hence he was called Bhargu.

67. From the rays of the sacrificial fire originated another called Marichi. From Marichi (afterwards) sprang Kasyapa. It has been already said that from the (burning) elements, originated Angiras. The dwarf Rishis called Vaidhotyays originated from the blades of Kusa grass spread out in that sacrifice.

68-69. From the same blades of Kusa grass, O son of great power originated Men. From the nodes of the fire originated the two-horned Rishis, viz., the Vaidhotyays, endowed with prudence and given to Vedic learning and all of excellent qualities.

70. From the eyes of Agni originated the twin Ashvins endowed with great beauty. At last, from his ears, originated the Prajapatis.

71-72. The Rishis originated the parts of Agni's body. From his sweat originated Chikandas, and from his strength originated blind. Therefore Agni has been said to be all the elements in his individual self, by Rishis endued with Vedic learning, guided by the authority of the Vedas. The pieces of wood that keep alive the flames of Agni are considered as the Manu. The juices the fuel yields form the Purushas.

73. The liver of Agni is called the Day and Night, and his fierce light is called the Mahurtas. The blood of Agni

is considered as the source of the Rudras. From his blood originated the gold-hued celestials called the Maitravedas.

114. From his smoke originated the Vasus. From his flames originated the Rudras as also the (twelve) Adityas of great effulgence.

115—117. The Planets and Constellations and other stars that have been set in their respective orbits in the sky, are considered as the (burning) charcoals of Agni. The first Creator of the universe declared Agni to be Supreme Brahma and Eternal, and the giver of all desires. This is, indeed, a mystery. "After all these births had taken place, Mahadeva who had assumed the form of Varuna (for his sacrifice) and who had Pavana for his soul, said,—This excellent Sacrifice is mine. I am the Grathapati in it. The three beings that first originated from the sacrificial fire are mine! Forsooth, they should be considered as my children. Know this, ye gods who range through the skies! They are the fruits of this Sacrifice.

118. "—Agni said,—These children have originated from my limbs. They have all depended upon me as the cause of their being. They should, therefore, be considered as my children. Mahadeva in the form of Varuna has erred in this matter.

119. After this, the Master of all the worlds, the Grandfather of all creatures, viz., Brahman, then said,—These children are mine! The seed which I poured upon the sacrificial fire was mine.

120. I am the performer of this Sacrifice. I poured on the sacrificial fire, the seed that came out of myself. He who has planted the seed always enjoys the fruit. The principal cause of these births is my seed.

121—123. The celestial went to the Grandfather and having bowed their heads to him and joined their hands in respect, they said to him,—All of us, O illustrious one, and the entire universe of mobile and immobile creatures, are your offspring. O sir, let Agni of burning flames, and the illustrious and powerful Mahadeva who has, for this sacrifice, assumed the form of Varuna, have their wish. At these words, although born of Brahman, the powerful Mahadeva in the form of Varuna, the king of all aquatic creatures received the first-born one, viz., Bhṛigu effulgent as the Sun, as his own child. The Grandfather then intimated that Angiras should become the son of Agni.

125. Knowing the truth, the Grandfather then took Kavi as his own son,

Busy with procreating creatures for peopling the Earth, Bhṛigu who is considered as a Prajapati thence came to be called as Varuna's offspring.

126. Gifted with every prosperity, Angiras passed as the offspring of Agni, and the celebrated Kavi came to be known as the child of Brahman himself. Bhṛigu and Angiras, who had originated from the fire and the charcoals of Agni respectively, became the procreators of extensive races and tribes in the world.

127. Indeed these three, viz., Bhṛigu and Angiras and Kavi, considered as Prajapati, are the progenitors of many races and tribes. All are the children of these three. Know this, O powerful hero.

128—129. Bhṛigu begot seven sons all of whom became equal to him in merits and qualities. Their names are Chyavana, Vajrasurashan, Suchi, Ugra, Shukra, that giver of boons, Vibha, and Savana. These are the seven. They are children of Bhṛigu and are hence Bhṛigvasas. They are also called Varunas on account of their ancestor Bhṛigu having been adopted by Mahadeva in the form of Varuna. You belong to the race of Bhṛigu.

130—131. Angiras begot eight sons. They also are known as Varunas. Their names are Vrihaspati, Utmithya, Payasya, Shanti, Dndra, Virupa, Samvarta, and Sudhanwa the eighth. These eight are considered also as the children of Agni. Freed from every evil, they are devoted to knowledge only.

132. The sons of Kavi who was adopted by Brahman himself are also known as Varunas. Eight in number all of them became progenitors of races and tribes. Ambitious by nature, they all knew Brahma.

133. The names of the eight sons of Kavi are Kavi, Kavya, Dhrishna, Ushanas endowed with great intelligence, Bhṛigu, Viraja, Kashi, and Ugra knowing every duty.

134. These are the eight sons of Kavi. By them the whole world has been peopled. They are all called Prajapatis, and they have procreated many offspring.

135. Thus, O chief of Bhṛigu's race, has the whole world been peopled with the children of Angiras, and Kavi and Bhṛigu.

136. The powerful and supreme Lord Mahadeva in the form of Varuna which he had assumed for his sacrifice had first, O learned Brahmana, adopted both Kavi and Angiras. Hence, these two are considered as of Varuna.

137. After that the eater of sacrificial libations, viz., the god of fire, adopted of Angiras. Hence, all the children of Angiras are known as belonging to the race of Agni.

138. The Grandfather Brahman was, formerly propitiated by all the deities who said to him,—Let these lords of the universe save us all.

139. Let all of them become progenitors of offspring. Let all of them become endued with penances. Through your favour, let all these rescue the world.

140. Let them become procreators and extenders of races and tribes and let them increase your power. Let all of them become thorough masters of the Vedas and let them be performers of great deeds.

141. Let all of them be friends to the divine cause. Indeed, let all of them become gifted with auspiciousness. Let them become founders of extensive races and tribes and let them be great Rishis. Let all of them be gifted with great penances and let all of them be devoted to high college.

142. All of us, as also all these, are your offspring, O you of great power. You, O Grandfather, are the Creator of both the celestials and the Brahmanas.

143. Marichi is your first offspring. All these also that are called Bhargavas are your progeny. Looking at this fact, O Grandfather, we shall all help and support one another.

144—145. All these shall, thus, multiply their progeny and establish yourself at the beginning of each zone after the universal destruction. Thus addressed by them, Brahman, the grandfather of all the worlds, said to them,—So be it! I am pleased with you all!—Having said so to the celestials, he proceeded to the place he had come from.

146. This is what took place in days of yore in that sacrifice of the great Mahadeva, that foremost one of all the celestials. In the beginning of creation, when he for the purposes of his sacrifice had assumed the form of Vasava.

147. Agni is Brahman. He is Pashupati. He is Sarva. He is Rudra. He is Prajapati. It is well-known that gold is the offspring of Agni.

148. When fire is not to be had, gold is used as a substitute. Guided by the marks of the auditions of the Veda, one who is conversant with authorities and who knows the identity of gold with fire, acts thus.

149—150. Putting a piece of gold on some blades of Kusha grass spread out on the ground, the sacrificer pours libations upon it. If libations are poured upon also the pores of an ant-hill, upon the right ear of a goat, upon a piece of level earth, upon the waters of a Tirtha, or on the head of a Brahman, the illustrious god of fire becomes pleased and considers it as a source of his own advancement as also that of the celestials through him.

151. Hence, it is that we have heard that all the celestials consider Agni as their refuge and are devoted to him. Agni originated from Brahman, and from Agni originated gold.

152. Hence, we have heard that these virtuous persons who make gifts of gold are considered as giving away all the deities.

153. The man who makes gifts of gold acquires a very high end. Regions of burning effulgence are his. Indeed, O Bhargava, he becomes installed as the king of kings in the celestial region.

154. That person who, at sun-rise, makes a gift of gold according to the ordinance and with proper Mantras, succeeds in warding off the evils foreshadowed by ominous dreams.

155. The man who, as soon as the Sun has risen, makes a gift of gold becomes purged of all his sins. He who makes a gift of gold at mid-day destroys all his future sins.

156. He who, with controlled soul, makes a gift of gold at the second twilight succeeds in living with Brahman and the god of wind and Agni and Soma in their respective regions.

157. Such a man acquires fame in regions of great happiness that belong to Indra himself. Acquiring great fame in this world also, and purged of all his sins, he sports in joy and happiness.

158. Such a man acquires many other regions of happiness and becomes peerless for glory and fame. His course perfectly unobstructed, he succeeds in going everywhere at will.

159. He has never to fall down from the regions which he acquires, and the glory he attains to, becomes very great. Indeed, by making gifts of gold one acquires numberless regions of happiness all of which he enjoys for good.

160. That man who, having lighted a fire at sunrise, makes gifts of gold in view of the observance of a particular vow, succeeds in acquiring the fruition of all his desires.

161. It has been said that gold is at one with Agni. The gift of gold, therefore, yields great happiness. The gift of gold leads to the possession of those merits and qualities that are desired, and purifies the heart.

162. I have thus told you, O sinless one, the origin of gold. O you of power, know how Kartikeya grew up, O delighter of Bhṛigu's race.

163. After a long time Kartikeya grew up. He was then, O perpetrator of Bhṛigu's race, chosen by all the celestials with Indra at their head, as the commander-in-chief of the celestial forces.

164. He killed the Daitya Taraka as also many other Asuras, at the command of the king of the celestials, O Brahmana, and moved also by the desire of benefiting all the worlds.

165. I have also, O you of great power, described to you the merits of making gifts of gold. Do you, therefore, O foremost of all speakers, make gifts of gold.

Bhishma said :—

166. Thus addressed by Vaisishtha, Jamadagni's son of great power then made gifts of gold to the Brahmanas and became cleansed of his sins.

167. I have thus told you, O king, everything about the merits of the gift of gold and about its origin also, O Yudhishtira.

168. Do you also, therefore, make profuse gifts of gold to the Brahmanas. Indeed, O king, by making such gifts of gold, you will surely be purged of all your sins.

CHAPTER LXXXVI.

(ANUSHASANIKĀ PARVA).—

Continued.

Yudhishtira said :—

1. You have, O grandfather described to me fully the merits of the gift of gold according to the ordinances laid down in the scriptures and the Veda.

2. You have also described the origin of gold. Do you tell me now how Taraka met with destruction.

3. You have, said, O king, that that Asura had become unplayable by the gods. Do you tell me fully how his destruction was brought about.

4. O perpetrator of Kuru's race, I wish to hear this from you, I mean the details of

Taraka's destruction. Great is my anxiety to hear the narrative.

Bhishma said :—

5. The gods and the Rishis, O king, reduced to great distress, urged the six Kritikas to rear that child.

6. Amongst the celestial ladies there were none, except those, who could by their power, bear the seed of Agni in their wombs.

7. The god of fire became highly pleased with these goddesses for their readiness to sustain the conception caused by the seed of Agni which was gilded with his own great power.

8. When the energy of Agni, O king, was divided into six parts and placed within the channels, the six Kritikas began to nourish the portion that each held in her womb.

9. As the great Kamara, however, began to grow within their wombs, their bodies being possessed by his energy, they could not get peace anywhere.

10. Filled with energy as their bodies were, the time at last came for delivery. All of them, it so happened, O piece of men, delivered simultaneously.

11. Though held in six different wombs, yet when all the parts, as they came out, united into one. The goddess Earth held the child, taking it up from a mass of gold.

12. Indeed, the child, possessed of a beautiful form, shone like the god of Fire. Of beautiful features, he began to grow in a charming forest of reeds.

13. The six Kritikas saw that child of theirs looking like the morning Sun. Filled with affection for him,—fed, loving him very much,—they began to rear him with their milk.

14. On account of his having been born of the Kritikas and reared by them, he was known in the three worlds by the name of Kartikeya. Having originated from the seed which had fallen off from Rudra he was named Skanda, and because of his birth in a solitary forest of reeds he was called Guha.

15—17. The thirty-three gods, the points of the compass together with their presiding deities, and Rudra, Dhanu, Vidanu, Yama, Pushtan, Arjyaman, Bhaga, Angsha, Mitra, the Sadhyas, Vasava, the Vanas, the Ashwins, the Waters, the Wind, the Firmament, Chandramas and all the Constellations and the Planets and the Sun, and all the Raksas and Samanas and Yajnas in their embodied forms, came there to see

That wonderful child who was the son of the god of Fire.

15. The Rikis sang hymns of praise and the Gandharvas sang in honor of that child called Kumara of six heads, twelve eyes, and greatly devoted to the Brahmanas.

16-20. His shoulders were broad, and he had twelve arms, and the splendour of his body resembled that of fire and Aditya. As he lay stretched on a dump of wealth, the gods with the Rikis, seeing him, became filled with great joy and considered the great Asura as already killed. The celestials then began to bring him various kinds of toys and articles that could amuse him.

21. As he played like a child, various sorts of toys and birds were given to him. Garuda of excellent feathers gave to him a child of his, viz., a peacock having plumes of variegated color.

22. The Rakshas gave to him a bear and a buffalo. Asura himself gave him a peck of fiery splendour.

23. The Moon gave him a sheep, and the Sun gave him some dazzling rays of his. The mother of all time, viz., Soubhāgā, gave him time by hundreds and thousands.

24. Agni gave him a goat having many good qualities. Bra gave him profuse flowers and fruits. Sudhanwa gave him a riding chariot and a car of the great Kusura.

25-26. Varuna gave him many auspicious and good products of the Ocean, with some elephants. The king of the celestials gave him lions and tigers and pards and various kinds of the birds of the air, and many terrible beasts of prey and many umbrellas also. Many Rakshasas and Asuras began to follow that powerful child.

27. Seeing the son of Agni grow up, Taraka sought, by various means, to bring about his destruction, but could not do anything to that powerful deity.

28. The gods in three invested Agni's son born a solitary forest with the command of their army. And they also informed him of the apprehensions made upon them by the Asura Taraka.

29. The commander-in-chief of the celestial army grew up and became possessed of great energy and power. In time Garuda killed Taraka, with his irresistible darts.

30. Indeed, Kumara killed the Asura as easily as if in sport. Having brought about the destruction of Taraka the re-established the king of the celestials in his sovereignty; of the three worlds.

31. Gifted with mighty power, the celestial general shone in beauty and splendour. The powerful Skanda became the protector of the celestials and did what was agreeable to Shantana.

32. The illustrious son of Pavaka had a golden form. Indeed, Kumara is always the leader of the celestial arms.

33. Gold is the powerful energy of the god of fire and was born with Kartikeya. Hence is gold highly sacred, valuable, and excellent and has unending merit.

34. Thus, O son of Kara's race, did Vashistha recite formerly this tale to Rama of Bhargava's race. Do you, therefore, O king of men, try to make gifts of gold.

35. By making gifts of gold, Rama became purged of all his sins, and finally acquired a high place in Heaven that is unattainable by other men.

CHAPTER LXXXVII.

(ANUSHASANIKA PARVA).—

Continued.

Yudhisthira said :—

1. You have described to me, O you of righteous soul, the duties of the four castes. Do you, similarly, O king, describe to me now all the ordinances regarding the Shraddha.

Vaishampayana said :—

2. Thus addressed by Yudhisthira, the son of Shantana began to recite to him the following ritual, consistent with the ordinances, of the Shraddha.

Bhisma said :—

3. Listen, O king, with rapt attention, to me as I describe to you the ritual of the Shraddha. That ritual is auspicious, laudable, productive of fame and progeny, and is considered as a sacrifice, O sovereign of enemies, in honor of the departed Manes.

4. Gods or Asuras or human beings, Gandharvas or Urugas or Rakshasas, Pishachas or Kinmaras, every one should always adore the departed Manes.

5. It is seen that people adore the departed Manes first, and please the celestials next by offering them their worship. Hence, one should always adore the departed Manes with every care.

6. It is said, O king, that the Shraddha performed in honor of the departed Manes is performable after 960 days. But this general rule has a special restraint.

7. The (deceased) grandfather become gratified with the Shraddha that may be performed on any day. I shall, however, tell you now what the merits and demerits are of the respective lunar days.

8. I shall describe to you, O blessed one, what fruits are attained on what days by performing the Shraddha. Do you listen to me with rapt attention.

9. By worshipping the departed Manes on the first day of the light fortnight, one obtains in his abode beautiful wives capable of producing many children all endowed with desirable accomplishments.

10. By performing the Shraddha on the second day of the light fortnight, one gets many daughters. By performing it on the third day, one acquires many horses. By performing it on the fourth day, one gets a large herd of smaller animals in his house.

11. They, O king, who perform the Shraddha on the fifth day, get many sons. Those men who perform the Shraddha on the sixth day, acquire great splendour.

12. By performing it on the seventh day, O king, one wins great fame. By performing it on the eighth day one, secures great profits in commercial pursuits.

13. By performing it on the ninth day, one, acquires many animals of unknown kinds. By performing it on the tenth day, one acquires many valuable kine.

14. By performing it on the eleventh day one gets valuable cloths and utensils. Such a man also gets many sons all of whom become endowed with Brahma splendour.

15. By performing the Shraddha on the twelfth day, one always sees if he desires various sorts of beautiful silver and gold articles.

16-17. By performing the Shraddha on the thirteenth day, one reigns supreme over his kinsmen. Forsooth, all the young men in the family of him who performs the Shraddha on the fourteenth day die. Such a man becomes entangled in war. By performing the Shraddha on the day of the new moon, one gets the fruition of every desire.

18. In the dark fortnight, all the days beginning with the tenth, leaving only the fourteenth day out, are good days for the performance of the Shraddha. Other days of that fortnight are not so.

19. Then, again, as the dark fortnight is better than the light one, so the afternoon of the day is better than the forenoon for the Shraddha.

CHAPTER LXXXVIII. (ANUSHASANIKA PARVA).— Continued.

Yudhishthira said :—

1. O you of great power, tell me what that object is which if dedicated to the departed Manes, becomes inexhaustible ! What Havi, again, (if offered) lasts for all time ? What, indeed, is that which becomes eternal ?

Bhishma said :—

2. Hear me, O Yudhishthira, what those Havis are which persons conversant with the ritual of the Shraddha consider as suitable for the Shraddha and what the fruits are of each.

3. With sesame seeds, rice, barley, Masha water, root and fruits, if given at Shraddhas, the departed Manes, O king, remain pleased for a month.

4. Many has said that if a Shraddha is performed with profuse sesame, such Shraddha becomes inexhaustible. Of all sorts of food, sesame seeds are considered as the best.

5. With fishes offered at Shraddhas, the departed Manes remain pleased for two months. With molasses they remain pleased for three months and with the flesh of the hare for four.

6. With the flesh of the goat, O king, they remain pleased for five months, with hen for six months, and with the flesh of birds for seven.

7. With venison got from those deer that are called Prishana, they remain pleased for eight months, and with that obtained from the Ruru for nine months, and with the meat of the Gavya for ten months.

8. With the meat of the buffalo they remain pleased for eleven months. With beef presented at the Shraddha, they remain pleased for a full year.

9. Poyasa mixed with clarified butter is as much as acceptable to the departed Manes as beef. With the meat of the Vadhrinasa the Pitris remained, pleased for twelve years.

10. The flesh of the Rhinoceros, offered to the departed Manes on the anniversary of the lunar days on which they died, becomes endless. The pateris called Kalshaka, the petals of the Kanchana flower, and meat of the goat also, thus offered, prove inexhaustible.

17. Regarding it, O Yudhisthira, there are some Verses, originally sung by the departed Manes, that are now sung (in the world). Saastikamara communicated them to me in former days.

18. He who has taken birth in our race, should give us Payasa mixed with clarified butter on the thirteenth day (of the dark fortnight), under the constellation Magha, during the Sun's southward course.

19. One born in our race, should under the constellation Magha, as if in the observance of a vow, offer the meat of goat or the petals of the Kanchana flower. One should also offer us, with due rites, Payasa mixed with clarified butter, dedicating it on a spot covered by the shadow of an elephant.

20. Many sacrifices should be cooked so that even one may go to Gaya, where stands the banyan that is celebrated over all the worlds and that makes all offerings made under its branches endless.

21. Even a little of water, roots, fruits, meat, and rice, mixed with honey, if offered on the anniversary of the day of death, becomes endless.

CHAPTER LXXXIX.

(ANUSHASANIKĀ PARVA).—

Continued.

Bhishma said:—

1. Hear me, O Yudhisthira, as I tell you what these optional Shraddhas are that should be performed under the different constellations and that were first spoken of by Yama to king Shashavindu.

2. That man who always performs the Shraddha under the constellation Krittika is considered as performing a sacrifice after establishing the sacred fire. Such a person, freed from fever, goes to Heaven with his children.

3. He who is desirous of children should perform the Shraddha under the constellation Itahni, while he who is desirous of power should do it under the constellation Mrigashiras. By performing the Shraddha under the constellation Ardra, a man becomes the doer of terrific deeds.

4. A man, by performing the Shraddha under Punarvasu, makes much gain by agriculture. The man who is desirous of growth and advancement should perform the Shraddha under Pushya.

5. By doing it under the constellation Anshula one begets heroic children. By

doing it under the Magha one gains superiority over kinsmen.

6. By doing it under the (prior) Phalguni, one gains good fortune. By doing the Shraddha under the later Phalguni one gets many children; while by performing it under Mitha, one gets the fruition of his wishes.

7. By performing it under the constellation Chitra one gets beautiful children. By doing it under the constellation Swati, one makes much profit by trade.

8. The man who desires children, acquires the fruition of his desire by performing the Shraddha under the constellation Visakha. By doing it under Anuradha, one becomes an Emperor.

9. By making offerings in honor of the departed Manes under the constellation Jyestha, with devotion and humility, one acquires sovereignty. O foremost one of Kuru's race.

10. By doing the Shraddha under Mitha, one gains health, and by doing it under the prior Ashada, one acquires excellent farms. By performing it under the later Ashada, one succeeds in travelling over the whole world, freed from every sorrow.

11. By doing it under the constellation Abhijit, one acquires great knowledge. By doing it under Shrivatsa, one, after death, attains to a very high end.

12. The man who performs the Shraddha under the constellation Dhanistha becomes a king. By doing it under the constellation provided over by Varena (viz., Shatavisha), one becomes a successful physician.

13. By performing the Shraddha under the constellation of the prior Bhadrapada, one acquires many goats and sheep; while by doing it under the later Bhadrapada, one acquires thousands of kine.

14. By performing the Shraddha under the constellation Revati, one acquires many vessels of white brass and copper. By doing it under Ashvini, one acquires many horses, while under Bharani, one lives long.

15. Listening to these ordinances about the Shraddha, king Shashavindu acted accordingly, and succeeded in easily conquering and ruling the whole Earth.

CHAPTER XC.

(ANUSHASANA PARVA).—

Continued.

Yudhishtira said:—

1. You should, O foremost one of Kuru's race, tell me to what kind of Brahmanas, O grandfather, should the offerings made at Shraddhas be given away.

Dhishma said:—

2. The Kshatriya who is conversant with the ordinances about gift, should never examine Brahmanas. In all matters, however, relating to the worship of the deities and the departed Manes, an examination has been said to be proper.

3. The deities are adored on Earth by men only when they are filled with devotion originating from the celestials themselves. Hence, one should, approaching them, make gifts to all Brahmanas, respecting such gifts as are made to the celestials themselves.

4. In Shraddhas, however, O king, the man of intelligence should examine the Brahmanas. Such examination should be about their birth, conduct, age, appearance, and learning.

5. Amongst the Brahmanas there are some who pollute the line and some who purify it. Listen to me, O king, as I tell you what those Brahmanas are that should be excluded from the line.

6—11. He who is wily, or he who is guilty of homicide, or he who is ill or consumption, or he who keeps animals, or he who has no Vedic study, or is a common servant of a village, or lives up in usury, or he who is a singer, or he who sells all articles, or he who is guilty of arson, or he who is a poisoner, or he who is a pimp by profession, or he who sells Soma, or he who tastes palmistry, or he who is in the employ of the king, or he who is a seller of oil, or he who is a cheat and false sweeter, or he who has a quarrel with his father, or he who tolerates a par-mour of his wife, or he who has been cursed, or he who is a thief, or he who lives by some mechanical art, or he who puts on disguises, or he who is deceitful in his conduct, or he who is hostile to those he calls his friends, or he who is an adulterer, or he who is a preceptor of Shudras, or he who has taken up the profession of arms, or he who wanders with dogs (for hunting), or he who has been bit by a dog, or he who has married before his elder brothers, or he who seems to have undergone concubinage, or he who violates the bed of his preceptor, he who is an actor or mime, he who lives by setting up an idol,

and he who lives by calculating the conjunctions of stars and planets and asterisms, are considered as fit to be excluded from the line.

12. Persons knowing the Vedas say that the offerings made at Shraddhas, if eaten by such Brahmanas, go to fill the stomachs of Rakshasas, O Yudhishtira.

13. That person who having eaten at a Shraddha does not abstain that day from Vedic studies, or who has known that day a Shudra woman, must know that his departed Manes on account of such deeds of his, have to lie for a month on his own excreta.

14—15. The offerings made at Shraddhas if presented to a Brahmana who sells wine, become converted into human excreta; if presented to a Brahmana who practices as a physician, they become converted into pus and blood; if presented to one who lives by setting up an idol, they fail to produce any fruit; if presented to one who lives upon usury, they lead to infamy; if presented to one who is engaged in trade, they become productive of no fruits either in this world or in the next. If presented to a Brahmana who is born of a widowed mother, they become as fruitless as libations poured on ashes.

16. They who present the Havys and Kavya to such Brahmanas who do not perform the duties ordained for them and who do not observe those rules of good conduct that persons of their order should observe, find such presents productive of no merits hereafter.

17. That little-witted man who makes gifts of such articles to such men knowing their dispositions, obliges, by such conduct, his departed Manes to eat human excreta in the next world.

18. You should know that these wretched Brahmanas deserve to be excluded from the line. Those Brahmanas also of little energy who are engaged in instructing Shudras belong to the same class.

19. A Brahmana who is blind stains sixty individuals of the line; one who is destitute of manly powers stains a hundred; while one who is affected with white leprosy stains as many as he looks upon, O king.

20. Whatever offerings made at Shraddhas are eaten by one with his head wrapped round with a cloth, whatever is eaten by one with face southwards, and whatever is eaten with shoes or sandals on, all goes to please the Asuras.

21. Whatever, again, is given with indifference, and whatever is given without respect,

have been ordained by Brahman himself as the portion of the king of Asuras (212, 213, 214).

27. Dogs, and such Brahmanas as are polluters of fires, should not be suffered to look upon the offerings made at Shraddhas. Therefore, Shraddhas should be performed at a place that is properly hedged around or concealed from the view. That spot should also be covered with set-aside reeds.

28. That Shraddha which is done without sesame seeds, or that which is done by a person in anger, has its Havi rubbed by Hahobhas and Pishachas.

29. According to the number of Brahmanas sent by one who deserves to be excluded from the line, is the loss of merit; he comes of the foolish performer of the Shraddha who invites him to the feast.

30. I shall now, O chief of Bharata's race, tell you who are purifiers of the line. Do you find them out by examination.

31. All those Brahmanas who are purified by knowledge, Vedic study, vows and observances, and they who are of good and righteous conduct, should be known as purifiers of everything.

32. I shall now tell you who deserve to sit in the line. You should know them to be such whom I shall mark out presently. He who is conversant with the three Naitikaitas, he who has set up the five sacrificial fires, he who knows the five Saptarnas, he who knows the six branches (called Angas) of the Veda, he who is a descendant of fathers who were engaged in teaching the Vedas and is himself engaged in teaching, he who is well conversant with the Prashadya Sarmas, he who is obedient to his preceptors, he who is conversant with the Vedas, and whose ancestors have been so for ten generations, he who knows only his married wives and this at their seasons, and he who has been purified by knowledge, by the Veda, and by vows and observances,—even such a Brahmana,—purifies the line.

33-34. He who reads the Atharva-shrauta, who is given to the observance of Brahmacharya practices, and who is steady in the observance of righteous vows, who is truthful and of pure conduct, and who duly satisfies the duties laid down for his order, they also who have undergone fatigue and labour for bathing in the sacred waters, who have done the final bath after celebrating sacrifices with proper Mantras, who are freed from anger, who are not restless, who are endued with forgiveness,

who are self-controlled, masters of their senses, and they who are devoted to the behalf of all creatures,—these should be invited to Shraddhas.

35. Anything given to these, becomes endless. These, indeed, are purifiers of lines. There are others also, highly esteemed, who should be considered as purifiers of the line.

36. They are Yatis and those who are conversant with the religion of Easnication, and they who are devoted to Yoga and they who properly observe excellent vows, and they who, with collected mind, recite (sacred) histories to Jerusalem of Brahmanas.

37-38. They who are conversant with commentaries, they who are given to grammatical studies, they who study the Puranas and they who study the Dharmashastras, and having studied them set up to the standard laid down in them, he who has lived in the house of his preceptor, he who is truthful in speech, he who is a giver of donations, they then are foremost in Vedic lore and (in the knowledge of) the original and philosophical aphorisms,—these purify the lines as far they look at it.

39. And because they purify all who sit in the line, therefore are they called purifiers of lines. Utterers of Brahmanas say that even a single person who happens to be the descendant of ancestors who were teachers of the Veda and who is himself a Vedic teacher, purifies full seven miles around him.

40. If he who is not a Rishi and that is not a Vedic teacher takes the form of a seat in a Shraddha, with even the permission of the other Rishis then present, he is said to take the sin of all who may be sitting in the line.

41. If, on the other hand, he happens to be conversant with the Vedas and freed from all those faults which are considered as, capable of polluting the line, he shall not, O king, be considered as fallen. Such a man would then be really a purifier of the line.

42. For these reasons, O king, you should properly examine the Brahmanas before inviting them to Shraddhas. You should invite only such among them as are devoted to the duties laid down for their order, and as are born in good families, and as are gifted with great learning.

43. He who performs Shraddhas for feeding only his friends and whose Havi does not please the celestials and the departed Manas, fails to ascend to Heaven.

43. He who collects his friends and relatives only on the occasion of the Śhrāddha he performs, fails to proceed (after death) by the celestial path. The man who converts the Śhrāddha he performs, into an occasion for only collecting his friends, never succeeds in ascending to Heaven. The man who converts the Śhrāddha into an occasion for treating his friends, becomes alienated from Heaven, even like a bird dislodged from the perch when the chain tying it breaks.

44. Therefore, he who performs a Śhrāddha should not honor his friends. He may make gifts of riches to them on other occasions by collecting them together. The Havi and the Kavi offered at Śhrāddhas should be served to them who are neither friends nor enemies but are only indifferent or neutral.

45. As seed sown on a barren soil does not sprout forth, or as one who has not sown does not get his share of the produce, so that Śhrāddha the offerings in which are eaten by an unworthy person, yields no fruit either in this world or in the next.

46. That Brahmana who is destitute of Vedic study, is like a fire made by burning grass or straw; and becomes soon put out even like such a fire. The offerings made at Śhrāddhas should not be given to him even as libations should not be poured on the ashes of the sacrificial fire.

47. When the offerings made at Śhrāddhas are exchanged by the performers with one another, they become Pishacha presents. Such offerings please neither the gods nor the departed Manes. Instead of reaching the other world, they wander about even here like a cow which has lost her calf wandering about within the fold.

48. As those libations of clarified butter that are poured upon the extinguished ashes of a sacrificial fire never reach either the gods or the departed Manes, similarly a gift that is made to a dancer or a singer or a Dalitina presented to a lying or deceitful person, yields no merit.

49. The present that is given to a lying or deceitful person destroys both the giver and the receiver without benefiting them in any way. Such a present is destructive and highly censurable. The Pitris of the person making it have to fall down from the celestial path.

50. The gods know them to be Brahmanas who always walk, O Yudhishtira, within the limits set up by the Rishis who know all duties, and who have a firm faith in their efficacy.

51. Those Brahmanas who are given

to Vedic study, to knowledge, to penance, and to acts, O Bharata, should be known as Rishis.

52. The offerings made at Śhrāddhas should be given to those who are devoted to knowledge. Indeed, they are to be considered as men who never speak ill of the Brahmanas.

53. Those men should never be fed on occasions of Śhrāddhas who speak ill of Brahmanas in course of conversation in the midst of conclaves. If Brahmanas, O king, be vilified, they would destroy three generations of the calumniator.

54. This is the saying, O king, of the Vaidhvasa Rishi. Brahmanas knowing the Vedas should be examined from a distance.

55. Whether one likes them or not, one should give to such Brahmanas the offerings made at Śhrāddhas. That man who feeds thousands upon thousands of unworthy Brahmanas acquires merit that is attainable by feeding even one Brahmana if the latter happens to be endowed with a knowledge of the Vedas, O Bharata!

CHAPTER XC.

(ANUSHASANIKA PARVA).—

Continued.

Yudhishtira said :—

1. By whom was the Śhrāddha first conceived and at what time? What was its substance? In the time when the world was inhabited by only the descendants of Bhṛgu and Angiras; who was the Mani who established the Śhrāddha?

2. What deeds should not be done at Śhrāddha? What are those Śhrāddhas in which fruits and roots are to be offered? What kinds also of paddy should be avoided in Śhrāddhas? Tell me all this, O grandfather.

Bhishma said :—

3. Listen to me, O king, as I tell you how the Śhrāddha was introduced, the time of such introduction, the essence of the rite, and the ascetic who conceived it.

4. From the Self-Created Brahman sprang Attri, O you of Kuru's race. In Attri's family was born a Mani named Dattatreya.

5. Dattatreya got a son named Nimi having asceticism for wealth. Nimi got a son named Shunat who was gifted with great beauty of person.

6. Upon the expiration of a full thousand years, Shrimat, having practised the severest austerities, yielded to the influence of Time and departed from this world.

7. His father Nimi, having performed the purificatory rites according to sanctioned rites, became stricken with great grief, thinking continually of the loss of his son.

8. Thinking of that cause of sorrow, the great Nimi collected together various agreeable objects on the fourteenth day of the moon. The next morning he rose from bed.

9. Stricken as his heart was with grief, as he rose from sleep that day he succeeded in withdrawing it from the one object upon which it had been working. His mind became busy with other matters.

10-11. With rapt attention he then conceived the idea of a Shraddha. All those articles of his own food, containing fruits and roots, and all those kinds of staple grains which he used, were carefully thought of by that sage having penances for wealth.

12. On the day of the New Moon he invited a number of worthy Brahmanas. Gifted with great wisdom, Nimi made them sit on seats and honored them by going round them.

13. Approaching seven such Brahmanas whom he had brought to his house together, the powerful Nimi gave them food consisting of Shyamaka rice, unmixed with salt.

14. Towards the feet of those Brahmanas engaged in eating the food that was served to them a number of Kusta blades was spread out, on the seats they occupied, with the tops of the blades directed towards the south.

15. With a pure body and mind and with rapt attention, Nimi, having placed those blades of sacred grass in the way indicated, offered cakes of rice to his dead son, uttering his name and family.

16. Having done this, that foremost of ascetics became filled with regret at the idea of having done a deed that had not been laid down in any of the scriptures. Indeed, filled with regret, he began to think of what he had done.

17. Never done before by the ascetics, alas, what have I done! How shall I avoid being cursed by the Brahmanas?

18. He then thought of the original founder of his race. As soon as he was thought of, Atri having penances for wealth came there.

19. Seeing him greatly stricken with grief

consequent on the death of his son, the immortal Atri comforted him with agreeable advice.

20. He said to him,—O Nimi, this rite that you have conceived, is a sacrifice in honor of the departed Manas. Do not fear, O you, having asceticism for wealth. Formerly the Grandfather Brahman himself laid it down.

21. This rite that you have conceived, has been ordained by the Self-Creator himself. Who else save the Self-Creator could ordain this ritual in Shraddhas?

22. I shall now tell you, O son, the excellent ordinance laid down in the matter of Shraddhas. Ordained by the Self-Creator himself, O son, follow it. Listen to me first.

23. Having first performed the Karana on the sacred fire with the help of Mantras. O you having penances for wealth, one should always pour libations next to the god of fire, and Soma, and Varuna.

24. The Self-Creator next ordained a portion of the offerings to the Vishwadevas also, who are always the companions of the departed Manas.

25. The Earth also, as the goddess who sustains the offerings made at Shraddhas, should then be lauded under the names of Vaishnavi, Kashyapi, and the inextinguishable.

26. When water is being fetched for the Shraddha, the powerful god Varuna should be lauded. After this, both Agni and Soma should be invoked with respect and pleased (with libations), O wisest one.

27. These deities named Pleris were created by the Self-Creator. Others also, highly blessed, viz., the Ushmapas, were created by him. For all these, shares have been sanctioned of the offerings made at Shraddhas.

28. By worshipping all these gods at Shraddhas, the ancestors of the persons performing them become purged of all sins. The departed Manas referred to above as these created by the Self-Creator are seven in number.

29. The Vishwadevas, having Agni for their mouth, have been mentioned before. I shall now mention the names of those great deities who deserve shares of the offerings made at Shraddhas.

30-35. They are Vais, Dhriti, Viprasas, Purnakriti, Pavana, Parbhni, Kshemas, Samaha, Dreyasana, Vivasvat, Viryavasat, Haimas, Kirimat, Krata, Jitmat, Manivirya, Digjitmat, Bhayankara, Anukarman, Pratih, Pradati, Angahmat

Shailabha, Paroma, Krodhi, Dhirestri, Bhupati, Srijas, Vajrin, and Vark,—these are the eternal Vishwadevas. There are others also whose names are Vidjyavachas, Somavachas, and Suryashci by name.

34—37. Others also are Somapa, Suryasvitra, Dattasman, Pandariyaka, Ushasvina, Natioda, Vidhwaya, Digi, Chamulaka, Suresha, Vyasari, Shandara, Bhava, Isha, Kartiri, Kirii, Daksha, Bhuvana, Divyakarmasiri, Gaita, Paschavirya, Adeya, Itshimimot, Saptakrit, Samavachas, Vidhankrit, Kavi, Anugoptri, Sugoptri, Naptri, and Ishwara,—these highly blessed ones are called Vishwadevas. They are eternal, and they know all that occurs in Time.

38—39. Kadrava, and Palaka are the species of paddy which should not be offered at Shraddhas. As also lita also, among articles used in cooking, should not be offered, as also onions and garlic, the produce of the Moringa, perygasperma, Brubinia Varingata, the meat of animals killed with poisoned arrows, all varieties of Cucurbita Pepo, Cucurbita lagenaria, and black salt.

40—41. The other articles that should not be offered at Shraddhas are the flesh of the domesticated hog, the meat of all animals not killed at sacrifices, Nigella sativa, salt of the variety called Vid, the potherb that is called Shitapaki, all sprouts and also the Trapa bispinosa. All kinds of salt should be excluded from the offerings made at Shraddhas, and also the fruits of the Eugenia jambolana.

42. All articles, again, upon which any one has spit or upon which tears have fallen should be avoided at Shraddhas. Among offerings made to the departed Manes or with the Havya and Kavya offered to the celestials, the potherb called Sadashana should not be included.

43—44. Have mixed with this is not acceptable to the departed Manes. From the place where the Shraddha is being performed, the Chandala and the Shrapada should be excluded, as also all who wear yellow clothes and persons suffering from leprosy, or one who has been entreated, or one who is guilty of Brahmanicide, or a Brahmana of mixed descent, or one who is the relative of an outcast man. These all should be excluded by wise persons from the place where a Shraddha is being performed.

45. Having said these words formerly to the Rishi Nimi of his own race, the illustrious Attri having presences for wealth

then went back to the Grandfather's court in the celestial region.

CHAPTER XCII.

(ANUSHASANIKA PARVA).—

Continued.

Bhishma said :—

1. After Nimi had acted thus, all the great Rishis began to celebrate the sacrifice in honour of the departed Manes (called the Shraddha) according to rites laid down in the ordinance.

2. Performing all duties, the Rishi, having performed Shraddhas, began to also offer oblations of sacred waters, with attention.

3. On account, however, of the offerings made by persons of all classes, the departed Manes began to digest that food.

4. Seen they, and the celestials also with them, became afflicted with indignation. Indeed, afflicted with the leaps of food that all persons began to give them, they went to Sama.

5—7. Approaching Sama they said,—Alas, great is our misery on account of the food that is offered to us at Shraddhas. Do you certain what is necessary for our comfort?—Sama answered to them, saying,—If, ye gods, ye are desirous of acquiring comfort do ye then go to the shore of the Self Create. Even he will do what is for your behalf.—At these words of Sama, the celestials and the departed Manes then went, O Bharata, to the Grandfather where he was seated on the summit of the mountains of Meru.

The gods said :—

8. O illustrious one, with the food that is offered us in sacrifices and Shraddhas, we are suffering very much. O lord, show us favour and do what would be for our behalf.

9. Hearing these words of theirs, the Self Create said to them in reply,—Hear, the god of fire is sitting beside me. Even he will do what is for your good.

Agni said :—

10. Ye sires, when a Shraddha comes, we shall in a body eat the offerings made to us. If ye eat these offerings with me, ye shall, forsooth, succeed in digesting them easily.

11. Hearing these words of the God of Fire, the departed Manes became comforted.

It is for this reason also that in making offerings at Shraddhas a stone is first offered to the God of Fire, O King.

12. If a portion of the offerings be first made to the God of Fire at a Shraddha, O King, Brahmanas of twice-born origin cannot then do any injury to such a Shraddha.

13. Seeing the God of Fire at a Shraddha, Havishtas fly away from it. The chief of the Shraddha is that the cake should first be offered to the departed fathers. Next, one should be offered to the grandfather.

14. Next should one be offered to the great-grandfather. This is the ordinance relating to Shraddha. Over every cake that is offered, the offerer should, with rapt attention, utter the Savitri Mantras.

15. This other Mantra also should be uttered, viz., to Soma who is lord of the departed Manes. A woman that has become impure on account of her season, or one whose ears have been cut off, should not be allowed to remain where a Shraddha is being done. Nor should a woman be brought from a family other than that of the person who is performing the Shraddha.

16. While crossing a river, one should offer oblations of water to his Pitris, naming them all. Indeed, when one crosses upon a river one should please his Pitris with oblations of water.

17. Having offered oblations of water first to the ancestors of his race, one should next offer such oblations to his departed friends and relatives.

18. When one crosses a river on a car to which is yoked a couple of oxen of variegated color, or from whom that cross a river on boats, the departed Manes expect oblations of water.

19. Those who know this always offer oblations of water with rapt attention to the departed Manes. Every fortnight, on the day of the New Moon, one should make offerings to his departed ancestors.

20-21. Growth, longevity, energy, and prosperity become all attainable through devotion to the departed Manes. The Grandfather Brahman, Pulastya, Vashishtha, Pishan, Angiras, Kratu, and the great Rishi Kashyapa,—these, O prince of Kuru's race, are considered as great masters of Yoga.

22. They are numbered among the departed Manes. Even this is the high ritual in the matter of Shraddha, O King. Through Shraddhas performed on Earth, the deceased members of his race become freed from a prison of misery.

23. I have then, O prince of Kuru's race, explained to you, according to the scriptures, the ordinances relating to Shraddhas. I shall once more discourse to you on gifts.

CHAPTER XXIII.

(ANUSHASANIKA PARVA).—

Continued.

Yudhishtira said :—

1. If Brahmanas who observe a vow (viz., fast) eat, at the invitation of a Brahmana, the Havi, can they be charged with the sin of violating their vow? Tell me this, O Grandfather.

Bhisma said :—

2. Let those Brahmanas eat, moved by desire, who observe such vows as are not laid down in the Vedas. About those Brahmanas, however, who observe such vows as are laid down in the Vedas, they are considered as guilty of a breach of their vow, O Yudhishtira, by eating the Havi of a Shraddha at the request of him who performs the Shraddha.

Yudhishtira said :—

3. Some people say that fast is a penance. Is penance really at one with food or is it not so? Tell me this, O grandfather.

Bhisma said :—

4. People do consider a regular fast for a month or a half month as a penance. The truth, however, is that one who mortifies his own body is not to be considered, either as an ascetic or as one conversant with duty.

5. Renunciation, however, is considered as the best of penances. A Brahmana should always abstain from food, and observe the vow of celibacy.

6. A Brahmana should always practise self-control controlling even speech, and recite the Vedas. The Brahmana should marry and surround himself with children and relatives, from desire of acquiring virtue. He should never sleep.

7. He should abstain from meat. He should always read the Vedas and the scriptures. He should always speak the truth, and practise self-control. He should eat the residue (viz., of what remains after serving the deities and guests). Indeed, he should be hospitable towards all that come to his house. He should always eat nectar,

He should duly observe all rites and celebrate sacrifices.

Yudhishtira said:—

8. How may one come to be considered as always observant of fasts? How may one become observant of vows? How, O king, may one come to be an eater of the residue? By doing what may one be said to be fond of guests?

Bhishma said:—

9. He who takes food only morning and evening at the appointed hours and abstains from all food during the interval, is said to be an abstainer from food.

10. He who knows only his married wife and that only at her season, is said to be observant of the vow of celibacy. By always making gifts, one comes to be considered as truthful in speech.

11. By abstaining from all meat obtained from animals killed for cooking, one becomes an abstainer from meat. By making gifts one becomes purged of all sins, and by abstaining from sleep during day time, one comes to be considered always awake.

12. He who always eats what remains after serving the guests and servants, know, O Yudhishtira, is said to always eat nectar.

13. He who abstains from eating till Brahmans have eaten, is considered as conquering Heaven by such abstinence.

14. He who eats what remains after serving the celestial, the departed Manes, and relatives and dependants, is said to eat Vighna or the residue.

15. Such men acquire many regions of happiness in the abode of Brahman himself. There, O king, they live in the company of Apsaras and Gandharvas.

16. Indeed, they sport and enjoy in those regions, with the celestial and guests and the departed Manes in their company, and surrounded by their own children and grandchildren. Even such becomes their high end.

Yudhishtira said:—

17. People are seen to make various kinds of gifts to the Brahmans. What, however, is the difference, O grandfather, between the giver and the receiver?

Bhishma said:—

18. The Brahmana accepts gifts from him who is righteous, and from him who is sinful. If the giver happens to be virtuous, the receiver commits little sin. If,

on the other hand, the giver happens to be sinful, the receiver sins a little.

19. Regarding it is told in an old history of the conversation between Vrishadarbha and the seven Rishis, O Bharata.

20—22. Kashyapa, Atri, Vashishtha, Bharadvaja, Gautama, Vishwamitra, Jamadagni, and the chaste Arundhati (the wife of Vashishtha), all had a common maid-servant whose name was Ganda. A Sindra named Pashanatha married Ganda and became her husband.

23. Kashyapa and others, formerly, observed the austere penances and roved over the world, desirous of acquiring the eternal region of Brahman by the help of Vega-meditation.

24. About that time, O delighter of the Kauris, there took place a severe drought. Stricken with hunger, the whole world of living creatures became greatly weak.

25. At a sacrifice which had been performed formerly by Shiva's son, he had given away to the Rishis a son of his as the sacrificial present.

26. About this time, long-lived as the prince was, he died of starvation. The Rishis named, afflicted with hunger, approached the dead prince and sat encircling him.

27. Indeed, those foremost of Rishis, seeing the son of him at whose sacrifice they had officiated, O Bharata, thus dead of starvation, began to cook the body in a vessel, accosted by the pangs of hunger.

28. All food having disappeared from the world of men, those ascetics, desirous of saving their lives, had recourse, for purposes of living, to such a miserable end.

29. While they were thus engaged, Vrishadarbha's son, viz., king Shishya, in course of his roving, came upon those Rishis. Indeed, he met them on his way, engaged in cooking the dead body, moved by the pangs of hunger.

The son of Vrishadarbha said:—

30. The acceptance of a gift will immediately relieve you all. Do you, therefore, accept a gift for the maintenance of your bodies! Ye ascetics having penances for wealth, listen to me as I declare what wealth I have.

31. That Brahmana who solicits me is ever dear to me. Indeed I shall give you a thousand kine of white hair, foremost in speed, each accompanied by a bull, and each having a well-born calf, and, therefore, giving milk.

31. I shall also give you a thousand balls of white color and of the best species and capable of carrying heavy loads. I shall also give you a large number of kine, of good nature, the foremost of their kind, all fat, and each of which, having brought forth her first calf, is quick with her second.

32. Tell me what else I shall give of foremost villages, of grain, of barley, and of even the rarer and more precious jewels. Do not seek to eat this food that is inedible. Tell me what should I give you for the maintenance of your bodies.

The Rishis said :—

33. O King, to accept gifts from a monarch is very sweet at first but it is poison in the end. Knowing this well, why do you, O king, tempt us then with these offers?

34. The body of the Brahmana is the divine field. By penance, it is purified. Then again, by pleasing the Brahmanas, one pleases the deities.

35. If a Brahmana accepts the gifts made to him by the king, he loses, by such acceptance, the merit that he would otherwise win by his penances that day. Indeed, such acceptance destroys that merit as a burning fire destroys a wilderness.

36. May you be happy, O king, as the result of the gifts you make to those who solicit you.—Saying these words to them, they left that place, proceeding by another way.

37. The flesh these great ones had intended to cook remained uncooked. Indeed, abandoning that flesh, they went away, and entered the forest in search of food.

38. After this, urged by their master, the ministers of the king, entered those woods and plucking certain figs tried to give them away to those Rishis.

39. The offerings of the king filled some of those figs with gold and mixing them with others tried to induce those ascetics to accept them.

40. And took up some of those figs, and finding them heavy refused to take them. He said,—We are not alien of knowledge. We are not fools.

41. We know that there is gold within these figs. We have our senses about us. Indeed, we are awake instead of being asleep. If accepted in this world, those will yield bitter results hereafter. He who seeks happiness both in this world and in the next, should never accept these.

Vashishtha said :—

42. If we accept even one gold coin, it will be counted as a hundred or even a thousand. If, therefore, we accept many coins, we shall surely attain to an unhappy end in the next world.

Kashyapa said :—

43. All the paddy and barley on Earth, all the gold and animals and women that are in the world, are incapable of satisfying the desire of a single person. Hence, a wise man should, removing cupidity, adopt tranquility.

Bharadvaja said :—

44. The horns of a Ruru, when they first appear, begin to grow with the growth of the animal. The cupidity of man is like this. It has no limit.

Gautama said :—

45. All the objects which exist in the world cannot satisfy even a single person. Man is like the ocean, for he can never be filled (i.e., satisfied.)

Vishwamitra said :—

46. When one desire cherished by a person becomes satisfied, three originate immediately another whose satisfaction sought and which pleases him like an arrow.

Jamadagni said :—

47. Abstinence from accepting gifts supports penances as their root. Acceptance however, destroys that.

Arundhati said :—

48. Some people hold that things of the world may be stored for spending them upon the acquisition of virtue. I think, however, that the acquisition of virtue is better than that of riches.

Ganda said :—

49. When these my lord, who are gifted with great energy, are so very much afraid of this when seems to be a great terror, weak as I am, I fear it the more.

Pashunakha said :—

50. The value of virtue is very superior. There is nothing superior to it. That wealth is known to the Brahmanas. I wait upon them as their servant, only for learning to prize that wealth.

The Rishis said :—

51. May he be, as the result of the gifts he makes, who is the king of the people of

this land. Let his gift bear fruit who has sent these fruits to us, enclosing gold within them.

Bhishma said :—

53. Having said these words, those Rishis of steadfast vows, abandoning the figs having gold within them, left that place and proceeded where they liked.

The ministers said :—

54. O king, coming to know of the existence of gold within the figs, the Rishis have departed. Let this be known to you.

Bhishma said :—

55. Thus addressed by his ministers, king Vrishadharbhi became stricken with anger against all those Rishis. Indeed, to take vengeance upon them, the king entered his own apartment.

56. Practising the austerity of penances, he poured on his sacred fire libations of clarified butter, accompanying each with Mantras uttered by him.

57. From that fire thence then originated, as the outcome of the incantation, a form capable of inspiring every one with fear. Vrishadharbhi named her as Yatudhani.

58. That form which had originated from the incantations of the king, looking as dreadful as the Last Night, appeared with joined hands before the king. Addressing king Vrishadharbhi, she said,—What shall I do?

Vrishadharbhi said :—

59. Go and follow the seven Rishis, as also Arundhati, and the husband of their maid-servant, and the maid-servant herself, and understand what the meanings are of their names.

60. Having learnt their names, do you kill all of them. After killing these you may go wherever you like.

Bhishma said :—

61. Saying,—So be it.—The Rakshasi who had been named Yatudhani, in her proper form, went to that forest in which the great Rishis, travelled in search of food.

62. Indeed, O king, those great Rishis, with Atri among them, roamed within the forest, living upon fruits and roots.

63. In course of their travel they saw a mendicant of broad shoulders, and plump arms and legs and well-grown face and abdomen. Of limbs that were all adipose,

he was travelling with a dog in his company.

64. Seeing that mendicant whose limbs were all well-developed and beautiful, Arundhati exclaimed, addressing the Rishis,—None of you will ever be able to show such well-grown features.

Vashishtha said :—

65. The sacred fire of this person is not like ours, for while he is able to pour libations on it, morning and evening, none of us can do the same. It is therefore that we see both him and his dog so well-formed.

Atri said :—

66. This man does not like us, feel the sufferings of hunger. His energy has not suffered, like ours, any decrease. Acquired with the greatest difficulty, his Vedas have not, like ours disappeared. Hence it is that we see both him and his dog so well-grown.

Vishwamitra said :—

67. This man is not, like us, unable to observe the eternal duties laid down in the scriptures, I have become idle. I feel the offerings of hunger, I have lost the knowledge I had acquired. This man is not like us in this matter. Hence I see both him and his dog so well-grown.

Jamadagni said :—

68. This man has not to think of storing his annual grain and fuel as we are to do. Hence I see both him and his dog so well-formed.

Kashyapa said :—

69. This man has not, like us, four brothers of the same blood who are begging from house to house, uttering the words,—Give—Give!—Hence it is that I see him and his dog so well-grown.

Bharadvaja said :—

70. This man has no regret like ours for having condemned and cursed his wife. He has not acted so wickedly and foolishly. Hence I see both him and his dog so well-formed.

Gautama said :—

71. This man has not like us only three pieces of covering made of Kasha grass, and a single Rasku skin, each of which, again, is three years old. Hence it is that I see both him and his dog so well-formed.

Shishma continued :—

72. Seeing those great Rishis, the wandering mendicant, approached them, and accosted them all by touching their hand, according to the practice.

73. Conversing then with each other about the difficulty of getting subsistence in that forest and the consequent necessity of undergoing the pangs of hunger, all of them left that place.

74. Indeed, they travelled through that forest, all bent upon a common object, viz., the plucking of fruits and the extraction of roots for maintenance.

75. One day, as they were travelling, they saw a beautiful lake filled with lotuses. Its banks were covered with trees which stood thickly near one another. The waters of the lake were pure and transparent.

76. Indeed, the lotuses that adorned the lake were all of the color of the rising sun. The leaves that floated on the water were of the color of lapis lazuli.

77. Various kinds of aquatic fowls were sporting on its bosom. There was but one path leading to it. The banks were not covered with mire and the access to the water was easy.

78. Urged by Vrishadarbhi, the Rakshasi of dreadful appearance who had originated from his incantations and who had been named Yatudhani, guarded the lake.

79. Three foremost Rishis, with Parushaka in their company, went towards the lake, which was thus guarded by Yatudhani, for the object of collecting some lotus-stalks.

80.—81. Seeing Yatudhani of fearful aspect standing on the banks of the lake, those great Rishis addressed her, saying,—
Who are you who thus stand alone in this solitary forest? For whom do you wait here? What, indeed, is your purpose? What do you do here on the banks of this lake adorned with lotuses?

Yatudhani said :—

82. It matters not who I am. I deserve not to be accosted. You having ascetic wealth, know that I am the guard set to watch this lake.

The Rishis said :—

83. All of us are hungry. We have nothing else to eat. With your permission we would collect some lotus-stalks.

Yatudhani said :—

84. According to agreement, do you take the lotus-stalks as you please. Ye must,

one by one, give me your names. You may then, without delay, take the stalks!

Shishma said :—

85. Ascertaining that her name was Yatudhani and that she stood there for killing them, Atri, who was famishing with hunger, addressed her, and said these words.

Atri said :—

86. I am called Atri because I purify the world from sin. For, again, thrice studying the Vedas every day, I have made days of my nights. But, again, is no night in which I have not studied the Vedas. Therefore also I am called Atri, O beautiful lady!

Yatudhani said :—

87. O you of great effulgence, the explanation you have given me of your name is incapable of being understood by me. Do you, therefore, go and plunge into this tank filled with lotuses.

Vashishtha said :—

88. I am gifted with Vaga powers, I live again, as a householder, and am considered as the foreman of all persons that lead such a mode of life. On account of my being gifted with (vaga) powers, of my living as a householder, and of my being considered, as the foreman of all householders, I am called Vashishtha.

Yatudhani said :—

89. The etymological signification of your name is simply incomprehensible to me inasmuch as the inflections which the original roots have undergone are unrecognisable. Go and plunge into this lake of lotuses.

Kashyapa said :—

90. I always protect my body, and on account of my parentage I have become gifted with effulgence. For thus protecting the body and for this effulgence that is due to my parentage, I pass by the name of Kashyapa.

Yatudhani said :—

91. O you of great effulgence, the etymological signification you have given of your name is what I cannot comprehend. Go and plunge into this lake filled with lotuses.

Bharadvaja said :—

92. I always support my son, my disciples, the celestials, the Brahmanas, and

my wife. On account of my thus supporting all with ease, I pass by the name of Bhavadvaja.

Yatudhani said :—

93. The etymological significance you have given me of your name is what I cannot fully understand, on account of the many inflections the root has undergone. Go and plunge into this lake filled with lotuses.

Gotama said :—

94. I have conquered Heaven and Earth by the help of self-control. For my considering all creatures and objects impartially, I am like a smokeless fire. Hence I am incapable of being subjugated by you. When, again, I was born, the effulgence of my body removed the surrounding darkness. For these reasons I am called Gotama.

Yatudhani said :—

95. The explanation you have given me of your name, O great ascetic, is beyond the range of my comprehension. Go and plunge into this lake of lotuses.

Vishwamitra said :—

96. The celestials of the universe are my friends. I am also the friend of the universe. Hence, O Yatudhani, I am called Vishwamitra.

Yatudhani said :—

97. The explanation you have given of your name is a puzzle to me, on account of the inflections the root has undergone. Go and plunge into this lake of lotuses.

Jamadagni said :—

98. I have originated from the sacrificial fire of the celestials. Hence am I called Jamadagni, O you of beautiful features.

Yatudhani said :—

99. The etymological significance you have given, O great ascetic, of your name, passes the range of my comprehension. Do you go and plunge into this lake of lotuses.

Arundhati said :—

100. I always live by the side of my husband, and hold the Earth jointly with him. I always incline my husband's heart towards me. I am, therefore, called Arundhati.

Yatudhani said :—

101. The explanation you have given of your name is beyond my understanding, on

account of the inflections the roots have undergone. Go and plunge into this lake of lotuses.

Ganda said :—

102. The Ganda means a portion of the cheek. As I have that portion a little elevated above the others, I am, O you who have originated from the sacrificial fire of Shrivya, called by the name of Ganda.

Yatudhani said :—

103. The explanation which you have given of your name is perfectly incomprehensible to me, on account of the inflections which the root has undergone. Go and plunge into this lake of lotuses.

Pashusakha said :—

104. I protect and tend all animals I see, and I am always a friend to all animals. Hence am I called Pashusakha, O you who have originated from the (sacrificial) fire (of king Vṛshadarbhi).

Yatudhani said :—

105. The explanation you have given of your name is what I cannot understand, on account of the inflections which the roots have undergone. Go and plunge into this lake of lotuses.

Shunasaakha said :—

106. I cannot explain the etymology of my name like these ascetics. But know, O Yatudhani, that I am called by the name of Shunasaakha.

Yatudhani said :—

107. You have mentioned your name only once. I have not been able to understand the explanation you have given, do you, therefore, mention it again, O twice-born one.

Shunasaakha said :—

108. Since you have not been able to catch my name on account of my having mentioned it only once, I shall strike you with my triple stick! Struck with it, be you reduced forthwith into ashes.

Bhishma continued :—

109. Struck then, on the head, by the Sanjyasin, with his triple stick which resembled the punishment inflicted by a Bhishma, the Rakshasi who had originated from the incantations of king Vṛshadarbhi dropped down on the Earth and became reduced to ashes.

110. Having thus killed the powerful Rakshasi, Shunasaakha thrust his stick into

to earth and sat himself down on a grassy plot of land.

111. The Rishis then, having, as they liked, plucked a number of lotuses and taken up a number of lotus-stalks, came up from the lake, filled with joy.

112. Throwing on the ground the rays of lotuses which they had collected with great labour, they plunged once more into it for offering oblations of water to the departed Manes.

113. Coming up, they went to that side of the bank where they had placed the lotus-stalks. Reaching that place, these foremost of men found that the stalks were nowhere to be seen.

The Rishis said :—

114. What sinful and cruel men has stolen away the lotus-stalks collected by our hungry selves from desire of eating.—

Blahma said :—

115. Those foremost of twice born persons, surpassing one another, O destroyer of enemies, said,—We shall each have to swear to our innocence.

116. All these sages then, exhausted with hunger and exertion, agreeing to the proposal, took these oaths.

Atri said :—

117. Let him who has stolen the lotus-stalks touch knee with his feet, pass urine facing the sun, and study the Vedas on excluded days.

Vashishtha said :—

118—119. Let him who had stolen the lotus-stalks abstain from reading the Vedas, or feast friends, or be a wandering mendicant unrestrained by the ordinances laid down for that mode of life, or be a destroyer of persons who seek refuge with him, or live upon the proceeds of the sale of his daughter, or solicit riches from those who are low and vile.

Kashyapa said :—

120—121. Let him who has stolen the lotus-stalks give vent to all sorts of words in all places, give false evidence in a court of law, eat the flesh of animals not killed in sacrifices, make gifts to unworthy persons or to worthy persons at unreasonable times, and have sexual connection with women during daytime.—

Bharadvaja said :—

122—123. Let him who has stolen the lotus-stalks be cruel and sinful in his conduct towards women and kinsmen and kine.

Let him humiliate Brahmanas in disputes, by showing his superior knowledge and skill. Let him study the Rikhs and the Yajushes, disregarding his preceptor. Let him pour libations upon fires made with dry grass or straw.

Jamadagni said :—

124—125. Let him who has stolen the lotus-stalks be guilty of throwing filth and dirt on water. Let him be filled with enmity towards kine. Let him be guilty of having sexual union with women at times other than their season. Let him incur the hatred of all persons. Let him gain the living from the earnings of his wife. Let him have no friends and let him have many enemies. Let him be another's guest for getting in return these acts of hospitality which he has done to that other.

Gotama said :—

126—127. Let him who has stolen the lotus-stalks be guilty of throwing away the Vedas after having read them. Let him renounce the three sacred fires. Let him be a seller of the Soma (plant or juice). Let him live with that Brahmana who lives in a village which has only one well from which water is drawn by all classes and who has married a Shudra woman.

Vishwamitra said :—

128. Let him who has stolen the lotus-stalks be doomed to see his preceptors and seniors and his servants maintained by others during his own life-time. Let him not have a good end. Let him be the father of many children.

129. Let him be always impure and a wretch among Brahmanas. Let him be proud of his riches. Let him be a thief of the soil and let him be filled with malice.

130. Let him wander in the rainy season. Let him be a paid servant. Let him be the priest of the king. Let him assist at the sacrifices of such impure persons who are not worthy of being assisted at their sacrifices.

Arundhati said :—

131. Let her who has stolen the lotus-stalks always humiliate her mother-in-law. Let her be always vexed with her husband. Let her not whenever good things come to her house without giving a part to others.

132. Disregarding the kindness of her husband, let her live in her husband's house and eat, every evening, the flour of fried barley ! Let her come to be considered as unenjoyable. Let her be the mother of a heroic son.

Gandā said:—

133. Let her who has stolen the lotus-stalks be always a speaker of untruth. Let her always fall out with her kinsmen! Let her give away her daughter in marriage for money.

134. Let her eat the food which she has cooked, alone and without giving a part to of anybody! Let her pass her whole life as a slave. Indeed, let her who has stolen the lotus-stalks be quick with child on account of sexual union under circumstances of guilt.

Pashusakha said:—

135. Let him who has stolen the lotus-stalks be born of a slave-mother. Let him who has many unworthy children. And let him never bow to the celestials.

Shunasaakha said:—

136. Let him who has removed the lotus-stalks acquire the merit of bestowing his daughter in marriage upon a Brahmana who has studied all the Samanas and the Yajures and who has carefully observed the vow of celibacy. Let him perform the final ablutions after having read all the Atharvans!

All the Rishis said:—

137. The oath you have taken is no oath at all, for all the deeds which you have mentioned are very desirable for the Brahmanas! It is evident, Shunasaakha, that you have appropriated our lotus-stalks.

Shunasaakha said:—

138. Not seeing the lotus-stalks deposited by you, what you say is indeed true, for it is I who have actually stolen them.

139. Before you all I have made those stalks disappear. Ye sinless ones, the act was done by me for testing you.

140. I came here for protecting you. That woman who has killed thee was called Yatudhani. She was of a dreadful disposition. Originated from the incantations of king Vrishadashai, she had come here from the desire of killing all of you.

141. Ye mortals having possessions for wealth, begged on by that king, she had come but I have killed her. That wicked and sinful creature, originated from the sacrificial fire, would otherwise have taken your lives.

142. It was for killing her and saving you that I came here, O ye learned Brahmanas. Know that I am Vatsa! you have entirely got rid of the influence of cupidity. On account of this, you have acquired many eternal regions fraught with the

fruition of every desire as soon as it rises in the heart! Do you rise, forthwith from this place and go to those regions of beatitude, O twice-born ones, that are reserved for you.

Bhishma said:—

143. The great Rishis, highly pleased at this, replied to Parandara, saying,—So be it!—They then ascended to the celestial region the company of Indra himself.

144—145. Thus, these great persons, though worn out with hunger and though tempted at such a time with the offer of various kinds of enjoyable articles, refrained from giving way to temptation. As the outcome of such self-denial, they attained to the celestial region. It appears, therefore, that one should, under all circumstances, renounce cupidity.

146—147. Even this, O king, is the highest duty. Cupidity should be renounced. The man who recites this account in assemblies of men, succeeds in acquiring riches. Such a man has never to come by a distressful end. The departed Manu, the Rishis, and the celestials become all pleased with him. Hereafter, again, he becomes gifted with fame and religious merit and riches.

CHAPTER XCIV.

(ANUSHASANA PARVA).—

Continued.

Bhishma said:—

1. Regarding it is cited the old history of the cows on the occasion of a sojourn to the sacred waters.

2. O best of the Bharatas, the act of theft had been committed by Indra, and the cows were taken by many royal and twice-born Rishis.

3. Once on a time, the Rishis, having assembled together, proceeded to the western Prabhava. They held a consultation there which resulted in a determination on their part to sojourn to all the sacred waters on Earth.

4. There were Shakra, Angiras, the highly learned Kavi, Agastya, Narada and Parvata; and Bhrgu and Vashishtha and Kashyapa and Gautama and Vishwamitra and Jamadagni, O king.

5. There were also the Rishi Galava, and Ashvaka and Bharadvaja and Arundhati and the Valikilyas; and Shon and Dripa and Nahusha and Amaraeta and the royal Yayni and Dhundhama and Puru.

6. These foremost of men, headed the great performer of hundred sacrifices, the slayer of Vakra, sojourned to all the sacred waters one after another, and at last reached the highly sacred Kumbhî on the day of the full moon in the month of Magha.

7. Having purified themselves of all sins by ablutions performed in all the sacred waters, they at last proceeded to the very sacred Brahmanara. Bathing in that lake, those Rishis gifted with fiery energy began to gather and eat the stalks of the lotus.

8. Amongst those Brahmanas, some had extracted the stalks of the lotus and some the stalks of the Nymphaea stellata. Soon they found that the stalks extracted by Agastya had been taken away by somebody.

9. The foremost of Rishis, Agastya, addressing them all, said,—Who has taken away the good stalks which I had extracted and deposited here? I suspect some one amongst you must have taken them. Let him who has taken them away return them to me. You should not thus misappropriate my stalks.

10. It is heard that Time attacks the energy of virtue. That Time has come upon us. Hence, virtue is afflicted. It is proper that I should go to Heaven for good, before sin assails the world and establishes itself fully here.

11. Before the time comes when Brahmanas, loudly entering the Vedas, within the precincts of villages and inhabited places, cause the Shudras hear them, before the time comes when kings offered against the rules of virtue from motives of policy, I shall go to the celestial region for good.

12. Before men cease to regard the distinctions between the lower, the middle, and the higher classes, I shall go to the celestial region for good. Before ignorance strikes the world and covers all things in darkness, I shall go to the celestial region for good.

13. Before the time comes when the strong begin to oppress the weak and treat them as slaves, I shall go to the celestial region for ever. Indeed, I dare not remain on Earth for seeing these things.

14. The Rishis, much concerned at what he said, addressed that great ascetic and said,—We have not stolen your stalks! You should not cherish these suspicions against us, O great Rishi, we shall take the most dreadful oath.

15. Having said these words, conscious as they were of their own innocence, and

desirous of upholding the cause of virtue, those Rishis and royal sages then began to swear, one after another, the following oaths.

Bhrigu said :—

16. Let him who has stolen your stalks converse when censured, assail when assailed, and eat the flesh that is attached to the back-bone of animals.

Vashishtha said :—

17. Let him who has stolen your stalks neglect his Vedic studies, leave his lands, and having taken himself to the mendicant order live in a city or town.

Kashyapa said :—

18. Let him who has stolen your stalks sell all things in all places, misappropriate trusts, and give false evidence!

Gotama said :—

19. Let him who has stolen your stalks live, showing pride in all things, with an understanding that does not see all creatures with an equal eye, and always giving way to the influence of desire and anger. Let him be a cultivator of the soil, and let him be moved by malice.

Angiras said :—

20. Let him who has stolen your stalks be always impure! Let him be a censurable Brahmana. Let him leash hounds. Let him be guilty of Brahmanicide. Let him be averse to expiations after having committed sin.

Dhruvacharya said :—

21. Let him who has stolen your stalks be ungrateful to his friends! Let him take birth in a Shudra woman! Let him eat alone any good food.

Dilipa said :—

22. Let him who has stolen your stalks attain to those regions of misery and infamy which are reserved for that Brahmana who lives in a village having but one well and who knows a Shudra woman.

Puru said :—

23. Let him who has stolen your stalks practise as a physician! Let him be supported by the earnings of his wife! Let him draw his maintenance from his father-in-law!

Shukra said :—

24. Let him who has stolen your stalks eat the flesh of animals not killed in

sacrifices! Let him have sexual union at day-times! Let him be a servant of the king.

Jamadagni said:—

25. Let him who has stolen your stalks study the Vedas on forbidden days or occasions. Let him feed friends at Shraddhas performed by him! Let him eat at the Shraddha of a Shudra.

Shivi said:—

26. Let him who has stolen your stalks die without having established a fire (for daily worship)! Let him be guilty of obstructing the celebration of sacrifices by others! Let him fall out with those who practise penances!

Yayati said:—

27. Let him who has stolen your stalks be guilty of having sexual union with his wife when she is not in her season and when he is himself in the observance of a vow and bears matted locks on his head! Let him also disregard the Vedas!

Nahusha said:—

28. Let him who has stolen your stalks live in domesticity after having betaken himself to the vow of mendicancy! Let him eat in whatever way he pleases, after having performed the initiatory rites in view of a sacrifice or some solemn observance! Let him take pecuniary satisfaction for teaching his disciples.

Amvarisha said:—

29. Let him who has stolen your stalks be cruel and sinful in his conduct towards women and kinsmen and kins! Let him be guilty also of Brahmanicide!

Narada said:—

30. Let him who has stolen your stalks be one who identifies the body with the soul! Let him study the scriptures with an unworthy preceptor. Let him chaunt the Vedas, violating at each step the rules of orthodoxy! Let him disregard all his elders..

Nabhaga said:—

31. Let him who has stolen your stalks always speak untruth and quarrel with those who are pious. Let him bestow his daughter in marriage after accepting a pecuniary satisfaction offered by his son-in-law.

Kavi said:—

32. Let him who has stolen your stalks be guilty of striking a cow with his foot. Let him pass urine, facing the sun! Let him renounce the person who seeks shelter at his hands.

Vishwamitra said:—

33. Let him who has stolen your stalks become a servant who acts despoiledly towards his master! Let him be the priest of a king! Let him officiate as the sacrificial priest of one who should not be assisted at his sacrifices!

Parvata said:—

34. Let him who has stolen your stalks be the head of a village. Let him make journeys on asses. Let him leash hounds for maintenance.

Bharadwaja said:—

35. Let him who has stolen your stalks be guilty of all the transgressions of him who is cruel in conduct and untruthful in speech.

Ashtaka said:—

36. Let him who has stolen your stalks be a king shorn of wisdom, capricious and sinful in his conduct, and disposed to ride the Earth impudently.

Galava said:—

37. Let him who has stolen your stalks be more infamous than a sinful man. Let him be sinful in his deeds towards his kinsmen and relatives. Let him proclaim the gifts he makes to others.

Arundhati said:—

38. Let her who has stolen your stalks speak ill of her mother-in-law. Let her divorce her husband. Let her eat alone any good food that comes to her house.

The Valakhilyas said:—

39. Let him who has stolen your stalks stand on one foot at the entrance of a village. Let him, while knowing all duties, be guilty of every transgression.

Shunasaakha said:—

40. Let him who has stolen your stalks be a Brahmana who sleeps happily having neglected his daily Homa. Let him, after becoming a religious mendicant, act in any way he likes, without observing any control.

Surabhi said:—

41. Let her who has stolen your stalks be milked, with her (hind) legs bound with a rope of human hair, and with the help of a calf not her own, and, while milked, let her milk be held in a vessel of white brass.

Bhishma said:—

42. After the Rikhis and the royal sages, had taken various oaths, O Kuru

king, the diamond-eyed chief of the celestials, filled with joy, looked at the angry Rishi Agastya.

43. Addressing the Rishi who was very angry at the disappearance of his lotus stalks, Indra thus declared what was passing in his mind. Hear, O king, the words Indra spoke in the midst of those twin-born and celestial Rishis and royal sages.

Shakra said:—

44. Let him who has stolen your stalks acquire the merit of him who bestows his daughter in marriage upon a Brahmana who has duly observed the vow of Brahmacharya or who has duly studied the Samanas and the Vedas. Let him also have the merit of one who takes the final bath after completing his study of the Atharva Veda.

45. Let him who has stolen your stalks acquire the merit of having studied all the Vedas. Let him be observant of all duties and righteous in his conduct. Indeed, let him go to the region of Brahman.

Agastya said:—

46. You have, O destroyer of Vahs, incurred a benediction, instead of a curse. Give them to me, for that is the eternal duty.

Indra said:—

47. O holy one, I did not remove your stalks, moved by cupidity. Indeed, I removed them from desire of hearing this assembly recite what the duties are that we should observe. You should not yield to anger.

48. Duties are the foremost of Shrutis. Duties form the eternal path. I have listened to this discourse of the Rishis (on duties) that is eternal and immutable, and that is above all change.

49. Do you then, O foremost of learned Brahmanas, take back those stalks of yours. O holy one, you should forgive my transgression, O you who are free from every fault.

Bhishma said:—

50. Thus addressed by the king of the celestials, the ascetics etc., Agastya, who had been very angry, took back his stalks. Gifted with intelligence, the Rishi became cheerful.

51. After this, those dwellers of the forest went to various other sacred waters. Indeed, going to these sacred waters they performed their ablutions everywhere.

52. The man who reads this discourse

with rapt attention on every Parva day, will not become ignorant and a bad son. He will never be shorn of learning.

53. No calamity will ever befall him. He will, besides, be free from every sort of sorrow. He will never suffer from decrepitude and decay. Freed from stains and evil of every sort, and gifted with merit, he is sure to acquire Heaven.

54. He who studies this Shastrā observed by the Rishis, is sure, O king, to attain to the eternal region of Brahman that is full of happiness.

CHAPTER XCV.

(ANUSHASANIKĀ PARVA).—

Continued.

Yudhishtira said:—

1—3. O chief of Bharata's race, by whom was the custom of giving umbrellas and sandals at Shraddhas introduced? Why was it introduced and for what purpose are these gifts made? They are given not only at Shraddhas, but also at other religious rites. They are given on many occasions with the view of winning religious merit. I wish to know, in full, O twice-born one, the true meaning of this practice.

Bhishma said:—

4. Do you, O prince, attentively listen to the details I shall recite about the custom of giving away umbrellas and shoes at religious rites, and as to how and by whom it was introduced.

5. I shall also tell you in full, O prince, how it acquired the force of a permanent observance and how it came to be considered as a meritorious act.

6. I shall in this connection, recite the conversation between Janadagni and the great Sun. Formerly the illustrious Janadagni, O powerful king, of Bhṛigu's race, was engaged in practising with his bow.

7—10. Taking his aim, he shot arrow after arrow. His wife Renuka used to pick up the arrows when he shot and repeatedly bring them back to that descendant, gifted with the burning energy of Bhṛigu's race. Pleased with the whizzing noise of his arrows and the twang of his bow, he amused himself thus by repeatedly shooting his arrows which Renuka brought back to him. One day, at noon, O monarch, in that month when the Sun was in Jyeshthamāsa, the Brahmana, having shot all his arrows, said to Renuka,—O large-eyed

lady, go and fetch me the arrows I have shot from my bow.

11-14. O you of beautiful eye-brows! I shall again shoot them with my bow!—The lady proceeded on her errand but was compelled to sit under the shade of a tree, on account of her head and feet being scorched by the heat of the Sun. The black-eyed and graceful Renuka, having rested for only a moment, leaved the care of her husband and, therefore, began to collect and bring back the arrows. Taking them with her, the celebrated lady of beautiful features came back, distressed in mind and her feet smarting with pain. Trembling with fear, she approached her husband.

15. The Rishi, stricken with anger, repeatedly addressed his fair-faced wife, saying,—O Renuka, why have you been so late in returning?

Renuka said:—

16. O you, having posances for wealth, my head and feet were scorched by the rays of the Sun! Oppressed by the heat, I took shelter under the shade of a tree!

17. This has been the cause of the delay! Informed of the cause, do you, O lord, cease to be angry with me.

Jamadagni said:—

18. O Renuka, this very day shall I destroy, with the fiery energy of my weapons, the star of the day with his burning rays, who has afflicted you thus.

Bhishma continued:—

19. Drawing his celestial bow, and taking up many arrows, Jamadagni stood, turning his face towards the Sun and watching him as he moved on.

20. Then O son of Kunti, seeing him ready for fight, the Sun approached him in the guise of a Brahmana, and said to him,—What has the Sun done to offend you?

21. Passing through the sky, he draws up the moisture from the Earth, and in the form of rains he pruns it down once more on her.

22. It is through this, O twice-born one, that the food of human beings springs up,—food that is so agreeable to them! The Vedas say that it is food that forms the vital airs.

23. O Brahmana, hidden in the clouds and encompassed by his rays, the Sun drenches the seven insular continents with showers of rain.

24. O powerful one, the moisture, thus poured, spreading itself into the leaves and

fruits of vegetables and herbs, is changed into food.

25-26. O son of Bhriyu, the rites consequent on birth, religious observances, investiture with the sacred thread, gifts of kine, marriage, all articles in view of sacrifices, the rules for the governance of men, gifts, all sorts of union, and the acquisition of riches, originate from food! You know this well!

27. All the good and sweet things in the universe, and all the efforts made by living creatures, originate from food. I duly recite what is well known to you! Indeed, you fully know all that I have said.

28. Do you, therefore, O twice-born Rishi, appease your anger! What will you gain by annihilating the Sun?

CHAPTER XCVI.

(ANUSHASANIKA PARVA).—

Continued.

Yudhishthira said:—

1. What did that foremost of ascetics, viz., Jamadagni gifted with great energy, do when thus besought by the Sun?

Bhishma said:—

2. O descendant of Kuru, in spite of all the prayers of the Sun, the sage Jamadagni, effulgent like fire, continued to cherish his anger.

3-4. Then, O king, the Sun, in the guise of a Brahmana, bowed his head to him and addressed him, with clasped hands, in these sweet words,—O twice-born Rishi, the Sun is always moving! How shall you pierce the Lord of day who is continually moving forward?

Jamadagni said:—

5. With the eye of knowledge I know you to be both moving and motionless! I shall surely rend you a lesson this day.

6. At midday you appear to stay in the firmament for a moment. It is then, O Sun, that I shall pierce you with my arrows! There is no swerving from this resolution of mine.

Surya said:—

7. O twice-born Rishi, foresooth, you know me, O best of archers! But, O holy one, though I have offended, see I pray for your protection.

Bhishma said :—

8. At this, the worshipful Jan dagni smilingly addressed the Sun, saying,—O Sun, when you have sought my protection, you have nothing to fear.

9-12. He would get over the simplicity that exists in Brahmanas, the stability that exists in the Earth, the mildness existing in the Moon, the gravity existing in Varuna, the effulgence existing in Agni, the brightness of Mars, and the heat of the Sun, who would kill a suppliant for protection.

11. The man who can kill a suppliant is capable of violating the bed of his preceptor, of killing a Brahmana and of drinking alcohol.

12. Do you, therefore, think of some remedy for this evil, by which people may be relieved when heated by your rays.

Bhishma continued :—

13. So saying, that excellent descendant of lineage remained silent for some time, and the Sun immediately gave him an umbrella and a pair of sandals.

Surya said :—

14. Do you, O great Rishi, take this umbrella, with which the head may be protected and my rays ward off. This pair of sandals is made of leather for the protection of the feet.

15. From this day the gift of these articles in all religious rites shall be established as a custom.

Bhishma continued :—

16. This custom of giving umbrella and shoes was introduced by the Sun. O descendant of Bharata, these gifts are regarded meritorious in the three worlds.

17. Do you, therefore, give away umbrellas and shoes to Brahmanas. I have no doubt that you will then acquire great religious merit by the deed.

18-19. O foremost one of Bharata's race, he who gives away a white umbrella with a hundred ribs to a Brahmana, acquires eternal happiness after death and lives in the region of Indra, respected by Brahmanas, Apsaras, and Devas.

20. O powerful one, he who gives shoes to Snataka Brahmanas as also to Brahmanas practicing the rites of religion whose feet have become sore with the heat of the Sun, acquires regions coveted by the very celestials.

21. Such a man, O Bharata, lives

happily in the highest Heaven after his death.

22. O foremost one of Bharata's race, I have thus recited to you, in full, the merits of giving away shoes and umbrellas at religious ceremonies.

CHAPTER XCIII.

(ANUSHASANIKA PARVA).—

Continued.

Yudhishthira said :—

1. O foremost one of Bharata's race, do you describe to me all the duties of the household mode and tell me all that a man should do in order to acquire prosperity in this world.

Bhishma said :—

2. O Bharata, I shall, in this connection, recite to you the old story of Vasudeva and the goddess Earth.

3. The powerful Vasudeva, O excellent prince of Bharata's race, after singing the praises of the goddess Earth, accused her about this very subject that you have required about.

Vasudeva said :—

4. Having adopted the domestic mode of life, what acts should I, or one like me, do and how are such acts to yield success.

The goddess Earth said :—

5. O Madhava, the Rishi, the celestials, the departed Manes, and men should be adored, and sacrifices should be performed by a householder.

6. Do you also learn this from me that the celestials are always pleased with sacrifice, and men are pleased with hospitality. Therefore, the householder should please them with such objects as they desire.

7. By such acts, O destroyer of Madhu, Rishi also are pleased. The householder, abstaining from food, should daily attend to his sacred fire and to his sacrificial offerings.

8-10. The celestials, O destroyer of Madhu, are pleased with such deeds. The householder should daily offer oblations of food and water, or of fruits, roots and water, for the satisfaction of the departed Manes, and give boiled food to the Vasudevas, and oblations of clarified butter to Agni, Soma, and Dharmata.

11-12. He should offer separate and distinct oblations to Prajapati. He should make sacrificial offerings duly : to Yama in the South, to Varuna in the West, to Soma in the North, to Prajapati within the homestead, to Dharmastari in the North-East, and to Indra in the East.

13. He should offer food to men at the entrance of his house. These, O Madhava, are known as the *Vali* offerings. The *Vali* should be offered to the Maruts and the deities in the interior of one's house.

14. To the *Vishwedevas* it should be offered in open air, and to the *Rakshasas* and evil spirits the offerings should be made at night.

15. After making these offerings, the householder should make offerings to Brahmanas, and if no Brahmana be present, the first portion of the food should be thrown into the fire.

16. When a man wishes to offer *Shradhda* to his ancestors, he should, when the *Shradhda* ceremony is done, please his ancestors and then make the *Vali* offerings duly.

17. He should then make offerings to the *Vishwedevas*. He should next invite Brahmanas, and then properly entertain guests arrived at his house, with food.

18. By this act, O prince, are guests pleased. He who does not live in the house long, or, having come, goes away after a short time, is called a guest.

19-20. To his preceptor, to his father, to his friend and to a guest, a householder should say, I have got this in my house to offer you to-day!—And he should offer it accordingly every day.

21. The householder should do whatever they would order him to do. This is the established custom. The householder, O Krishna, should take his food the last of all, after having offered food to all of them.

22. The householder should adore with offerings of honey, etc., his king, his priest, his preceptor, and his father-in-law, as also *Snataka* Brahmanas even if they were to live in his house for whole year.

23. In the morning as well as in the evening, food should be offered on the ground to dogs, the cooks for dogs and birds. This is called the *Vishwedevas* offerings.

24. The householder, who performs these ceremonies with mind shorn of passion, obtains the blessings of the *Rishis* in this world, and after death acquires the heavenly regions.

Bhishma said :—

25. Having heard all this from the goddess Earth, the powerful Vasudeva acted accordingly. Do you also act in the same way.

26. By performing these duties of a householder, O king, you shall acquire fame in this world and Heaven after death !

CHAPTER XCVIII.

(ANUSHASANIKA PARVA).—

Continued.

Yudhishtira said :—

1. Oh what kind is the gift of light, O chief of Bharata's race? How did this gift originate? What are the merits of it? Do you tell me all this.

Bhishma said :—

2. Regarding it, O Bharata, is recited the old discourse between Manu, that lord of creatures, and Savarna.

3. There was formerly an ascetic, O Bharata, named Savarna. His complexion was like that of gold and hence he was called Savarna.

4. Gifted with good birth, good conduct and good qualities, he had mastered all the Vedas. Indeed, by the accomplishments he possessed, he succeeded in excelling many persons of noble birth.

5. One day that learned Brahmana beheld Manu, the lord of all creatures, and approached him. Meeting each other, they made the usual polite enquiries.

6. Both of them were in the track. Having met each other, they sat down on charming breast of the golden mount Manu.

7. Seated there they began to talk with each other on various subjects about the great deities and twice-born *Rishis* and *Dutiyas* of ancient times.

8. Then Savarna, addressing the Self-created Manu, said these words :—You should answer one question of mine for the behoof of all creatures.

9. O lord of all creatures, the celestials are seen to be adored with presents of flowers and other good accents. What is this? How has this practice come into operation? What also are the merits of it? Do you describe this subject to me.

Manu said :—

10. Regarding it is recited the old dis-

course between Shukra and the great (Daitya) Vali.

11. Once on a time, Shukra of Bhṛigu's race approached Vali the son of Virochana while he was ruling the three worlds.

12. Having adored the descendant of Bhṛigu with the Arghya, the king of the Asuras, that profuse giver of sacrificial presents, sat down after his guest had seated himself.

13. This very subject which you have introduced regarding the merits of the gift of flowers and incense and lamps, came up on the occasion. Indeed, the king of the Daityas put this high question to Shukra that most learned of all sages.

Vali said :—

14. O foremost of all persons conversant with Brahma, what, indeed, is the merit of giving flowers and incense and lamps? You should, O foremost of Brahmanas, describe this to me.

Shukra said :—

15. Penance first sprang into existence. Afterwards came religion. In the interval many creepers and herbs sprang up.

16. These species were innumerable. All of them have the Moon for their lord. Some of these creepers and herbs came to be considered as Ambrosia and some came to be considered as Poison. Others that were neither this nor that formed one class.

17. That is Ambrosia which gives immediate pleasure and joy to the mind. That is Poison which tortures the mind greatly by its smell.

18. Know again that Ambrosia is highly auspicious and that Poison is highly inauspicious. All the herbs are Ambrosia. Poison is born of the energy of fire.

19. Flowers please the mind and confer prosperity. Hence men of pious deeds bestowed the name Samanas on them.

20. That man who in a state of purity offers flowers to the celestials finds that the celestials become pleased with him, and as the result of such satisfaction confer prosperity upon him.

21. O king of the the Daityas, those celestials to whom worshippers offer flowers, O lord, uttering their names the while, become pleased with the offerers on account of their devotion.

22. The (deciduous) herbs are of various kinds and possess different qualities. They should be classed as fierce, mild, and powerful.

23. Listen to me as I tell you which trees are useful for purposes of sacrifice and which are not so. Hear also what garlands are acceptable to Asuras, and what are beneficial when offered to the celestials.

24. I shall also set forth in due order what garlands are liked by the Rakshasas, what by the Uragas, what by the Yakshas, what by human beings, and what by the departed Manes, in proper order.

25. Flowers are of various kinds. Some are wild, some are from trees which grow in the midst of human dwellings; some belong to trees which never grow unless planted on well-cultivated soil; some are from trees growing on mountains; some are from trees which are not prickly; and some from trees which are prickly. Fragrance, beauty of form and taste also make grounds of classification.

26. The scent of flowers is of two kinds, agreeable and disagreeable. Those flowers which have sweet smell should be offered to the celestials.

27. The flowers of trees which have no thorns are generally white in color. Such flowers are always acceptable to the celestials, O lord.

28. A wise man should offer garlands of aquatic flowers, such as the lotus and the like, to the Gandharvas and Nagas and Yakshas.

29. Such plants and herbs as produce red flowers, as have keen scent, and as are prickly, have been laid down in the Atharvas as fit for all acts of incantation for injuring enemies.

30. Such flowers as have keen energy, as are painful to the touch, as grow on trees and plants having thorns, and as are either bloody-red or black, should be offered to (evil) spirits and unearthly beings.

31. Such flowers as please the mind and heart, as are very agreeable when pressed, and as are of beautiful form, have been said, O lord, to be worthy of being offered to men.

32. Such flowers as grow on cemeteries and crossroads, or in places dedicated to the celestials, should not be brought and used for marriage and other rites having growth and prosperity for their object, or for acts of pleasure in secrecy.

33. Such flowers as grow on mountains and in valleys, and as are beautiful to look at and sweet-scented, should be offered to the celestials. Sprinkling them with sandal-paste; such sweet flowers should be duly

offered according to the scriptural ordinances.

34. The celestials become pleased with the scent of flowers; the Yakshas and Rakshasas with their sight; the Nagas with their touch; and human beings with all three, viz., scent, sight, and touch.

35. Flowers, when offered to the celestials please them immediately. They are capable of accomplishing every object by merely wishing its accomplishment. As such, when pleased with devotees offering them flowers, they cause all the objects cherished by their worshippers to be immediately achieved.

36. Pleased, they gratify their worshippers. Honored they make their worshippers enjoy all honors. Disregarded and insulted, they make those vilest of men to be ruined and censured.

37. I shall, after this, speak to you of the merits of the ordinances about the gift of incense. Know, O king of Asuras, that incenses are of various sorts. Some of them are auspicious and some inauspicious.

38. Some incense consists of exudations. Some are made of fragrant wood set on fire. And some are artificial, being made by the hand, of various articles mixed together. Their scent is of two sorts, viz., agreeable and disagreeable. Listen to me as I describe the subject fully.

39. All exudations except that of the *Boswellia serrata* are agreeable to the celestials. It is, however, certain that the best of all exudations is that of the *Boswellia serrata*.

40. Of all Dhupas of the Sari class, the *Aquibia Agallocha* is the best. It is very acceptable to the Yakshas, the Rakshasas, and Nagas. The exudation of the *Boswellia serrata*, and others of the same class, are much acceptable to the Daityas.

41. Dhupas made of the exudation of the *Shera robusta* and the *Pinus deodara*, mixed with various spirits of strong scent, are, O king, acceptable to human beings.

42. Such Dhupas are said to immediately please the celestials, the Danavas, and spirits. Besides these, there are many other kinds of Dhupas used by men for purposes of pleasure or enjoyment.

43. The offer of flowers and the gift of such Dhupas as yield gratification are equal in merits.

44. I shall now speak of the merits of the gift of lights, and who may give them, at what time, and in what manner, and

what should be the kind of lights that should be offered.

45. Light is said to be energy and fame and goes upwards. Hence the gift of light, which is energy, increases the energy of men.

46. There is a hell named *Andhatamas*. The period also of the Sun's southward course is considered as dark. For avoiding that hell and the darkness of this period, one should give lights during that period when the Sun is in northern solstice. Such an act is highly spoken of by the good.

47. Since, again, light has an upward course and is considered as a remedy for darkness, therefore, one should give lights. This is the conclusion of the scriptures.

48. It is by giving lights that the celestials have become gifted with beauty, energy, and resplendence. By abstention from such a deed, the Rakshasas have become gifted with the opposite attributes. Hence, one should always give lights.

49. By giving lights a man becomes gifted with keen vision and splendence. One who gives lights should not be looked upon with jealousy by others. Lights, again, should not be stolen, nor put out when given by others.

50. One who steals a light becomes blind. Such a man has to grope through darkness and becomes shorn of resplendence. One who gives lights shines in beauty in the celestial regions like a row of lights.

51. Among lights, the best are those in which clarified butter is burnt. Next in order are those in which the juice of deciduous herbs is burnt. One seeking prosperity and growth should never burn fat or marrow or the juice that comes from the bones of creatures.

52. The man who desires his own aggrandisement and prosperity should always give lights at descents from mountains, in roads through forests and inaccessible regions, under sacred trees standing in the midst of human dwellings, and in crossings of streets.

53. The man who gives lights always illumines his race, acquires purity of soul and effulgence of form. Indeed, such a man, after death, lives in the company of the luminous bodies in the sky.

54. I shall now describe to you the marks, with the fruits they bring about, of Vell offerings made to the celestials, the Yakshas, the Uragas, human beings, spirits and Rakshasas.

55. These unscrupulous and wicked men

who eat without first serving Brahmanas and celestials and guests and children, should be known as Rakshasas.

55. Hence, one should first offer the food one has got ready to the celestials after having adored them duly with controlled senses and rapt intention. One should offer the *Vali* to the celestials, bending his head in respect.

56. The celestials are always supported by food that householders offer. They bless such houses in which offerings are made to them. The *Yakshasas* and *Rakshasas* and *Pannagas*, as also guests and all household persons, are supported by the food offered by householders.

57. Indeed, the celestials and the departed, *Manas* derive their sustenance from such offerings. Pleased with such offerings they please the offerer in return with longevity and fame and riches.

58. Clean food, of sweet scent and look, mixed with milk and curds, should, along with flowers, be offered to the celestials.

59. The *Valis* that should be offered to *Yakshas* and *Rakshasas* should be rich with blood and meat, with wines and spiritous accompanying, and adorned with fried paddy.

60. *Valis* mixed with lotuses and *Utpalas* are very acceptable to the *Nagas*. Sesame seeds, boiled in raw sugar, should be offered to the spirits and other unearthly Beings.

61. He who never takes any food without first giving a part of it to the *Brahmanas* and celestials and guests, becomes entitled to first portions of food. Such a man becomes gifted with strength and energy. Hence one should never take any food without first offering a portion thereof to the celestial after adoring them with respect.

62. One's house always shines in beauty on account of the household deities that live in it. Hence, he who desires his own advancement and prosperity should adore the household gods by offering them the first portion of every food.

63. Thus did the learned *Ravi* of *Bhrigu's* race discourse to *Vali* the chief of the *Amras*. That discourse was next recited by *Manu* to the *Rishi* *Suyarna*. *Suyarna*, in his turn, recited it to *Narada*.

64. The celestial *Rishi* *Narada* recited to me the merits of the several acts mentioned. Informed of those merits, do you, O son, perform the several acts mentioned.

CHAPTER XCIX.

(ANUSHASANIKA PARVA).—

*Continued.**Yudhishtira* said:—

1. I have, O chief of the *Bharatas*, heard what the merits which presenters of flowers and incense and lights acquire. I have heard you speak also of the merits of a due observance of the ordinances in respect of the presentation of the *Vali*. You should, O grandfather, discourse to me once more on this subject.

2. Indeed, tell me, O Sir, once more of the merits of presenting incense and lights. Why are *Valis* offered on the ground by householders.

Bhishma said:—

3. Regarding it is recited the old discourse between *Nahusha* and *Agastya* and *Bhrigu*.

4. The royal sage *Nahusha*, O monarch, having penances for wealth, acquired the sovereignty of the celestial region by his own good deeds.

5. With controlled senses, O king, he lived in the celestial region, engaged in doing diverse acts of both human and celestial nature.

6. From that great king flowed various kinds of human acts and various kinds of celestial deeds, also, O king.

7—8. The various rites with respect to the sacrificial fire, the collection of sacred fuel and of *Kusha* grass, as also of flowers, and the presentation of *Vali* consisting of food adorned with fried paddy, and the offer of incense and of light,—all these, O monarch, occurred daily in the house of that great king while he lived in the celestial region. Indeed, though living in the celestial region, he celebrated the sacrifice of cessation and the sacrifice of meditation.

9. And, O chaster of foes, *Nahusha*, although he had become the king of the deities, yet adored all the deities, as he used to do formerly, with due rites and ceremonies.

10. Sometime after, *Nahusha* realized his position as the king of all the deities. This filled him with pride. From that time all his deeds were suspended.

11. Filled with pride on account of the boon he had received from all the celestials, *Nahusha* caused the very *Rishis* to bear him on their shoulders. On account, however, of his abstention from all religious acts, his energy began to wane.

12. The time was very long for which Nahusha, filled with arrogance, continued to employ the foremost of Rishis, having penances for wealth, as the bearers of his vehicles.

13. He made the Rishis perform by turns this humiliating work. The day came when it was Agastya's turn to carry the vehicle, O Bhishma.

14-15. At that time, Bhṛigu, that foremost of all persons conversant with Brahma went to Agastya while the latter was seated in his hermitage, and addressing him said,—O great ascetic, why should we potently suffer such indignities inflicted on us by this wicked Nahusha who has become the king of the deities.

Agastya said :—

16. How can I succeed in curing Nahusha, O great Rishi? You know how the Boon-giving (Brahma) himself has given Nahusha the best of boons.

17. Coming to the celestial region, the boon that Nahusha prayed for, was that, whoever would come within the range of his vision would, deprived of all energy, come within his control.

18. The Self-born Brahman granted him this boon, and it is therefore that neither yourself nor I have been able to consume him. Forsooth, it is for this reason that none one else amongst the foremost of Rishis has been able to consume or throw him down from his elevated position.

19. Formerly, O lord, nectar was given by Brahma to Nahusha for drinking. Therefore we can do nothing to him.

20. The great god, it appears, gave that boon to Nahusha for plunging all creatures into grief. That wretched man behaves most unrighteously towards the Brahmanas.

21. O foremost of all speakers, tell us what should be done under the circumstances. Forsooth, I shall do what you will advise.

Bhṛigu said :—

22. It is at the command of the Grandfather that I have come to you with the view of contracting the power of Nahusha who is gifted with great energy but who has been stupefied by fate.

23. That exceedingly wicked being who has become the king of the celestials, will to-day yoke you to his car. With the help of my power I shall to-day hurl him down from his position as Indra on account of his having transcended all restraints.

24. I shall to-day, in your very sight, re-establish the true Indra in his position,—him, viz., who has celebrated a hundred horse sacrifices,—having hurled the wicked and sinful Nahusha from that seat.

25. That impious king of the celestials will to-day insult you by a kick, on account of his understanding being affected by fate and for binging about his own downfall.

26. Enraged at such an insult I shall to-day curse that sinful wretch, that enemy of the Brahmanas, who has transcended all restraints, saying,—Be you metamorphosed into a snake.

27. Before your eyes, O great ascetic, I shall to-day hurl down on the Earth the wicked Nahusha who shall be deprived of all power on account of the cries of *Pitṛ* that will be uttered from all sides.

28. Indeed, I shall hurl down Nahusha to-day, that sinful man, who has, besides, been stupefied by lordship and power. I shall do this, if you like it, O ascetic.

29. Thus addressed by Bhṛigu, Mitra-varuna's son Agastya of unending power and glory, became lightly pleased and freed from every anxiety.

CHAPTER C.

(ANUSHASANIKA PARVA).—

Continued.

Yudhishtira said :—

1. How was Nahusha plunged into distress? How was he hurled down on the Earth? How, indeed, was he deprived of the sovereignty of the celestials? You should recite everything to me.

Bhishma said :—

2. Thus did those two Rishis, viz., Bhṛigu and Agastya, talk with each other. I have already told you how Nahusha, when he first became the king of the celestials, acted in a proper way. Indeed, that great royal sage performed all human and celestial deeds.

3-4. Nahusha who had become the king of the celestials, made gifts of light, and properly deserved all other rites of a similar nature,—the due presentation of *Valis*, and all rites as are performed on especially sacred days. Pious acts are always done by wise men, in both the world of men and that of the celestials. Indeed, O foremost of kings, if such acts are observed, householders always succeed in acquiring prosperity and aggrandisement,

true Indra, that arbitrator of a hundred sacrifices, returned to his hermitage, adored of all members of the regenerate order.

32. You have, O king, rescued Nahusha from Bhṛigu's curse. Rescued by you, he ascended to the region of Brahman before your eyes.

33. As regards Bhṛigu, having hurled Nahusha on the Earth, he went to the region of Brahman and informed the Grandfather of it.

34. The Grandfather having called Indra back, addressed the celestials, saying,—Ye celestials, through the boon I had granted him, Nahusha had obtained the sovereignty of Heaven.

35. Deprived, however, of that sovereignty by the enraged Agastya, he has been hurled on the Earth, O celestials, you will not succeed in living without a king.

36—38. Do you, therefore, once more install Indra as the king of Heaven.—The celestials filled with joy, O son of Pritha, replied to the Grandfather, who said so to them, saying,—So be it. Brahman then, O best of kings, installed Indra in the sovereignty of Heaven. Made once more the king of the celestials, Vasava began to shine in beauty and splendence. This is what took place formerly through the transgressions of Nahusha.

39. On account, however, of the merits he had acquired through deeds of the kind I have mentioned, Nahusha succeeded in once more regaining his lost position. Hence, when evening comes, householders should give lights.

40. The giver of lights is sure to win celestial vision after death. Givers of light become as resplendent as the full moon.

41. The giver of lights becomes gifted with beauty of form and strength for years corresponding with the number of twinkles for which the lights given by him burn or blaze.

CHAPTER CL.

(ANUHASANIKĀ PARVA).—

Continued.

Yudhishthira said :—

1. Where do those foolish, wretched, and sinful men go, O king, who steal or misappropriate such articles as belong to Brahmanas?

Bhishma said :—

2. I shall, about it, O Bharata, recite to you the conversation between a Chandala and a few Kshatriya.

This Kshatriya said :—

3. You seem, O Chandala, to be old in years, but your conduct appears to be like that of a boy! Your body is besmeared with the dust raised by dogs and asses, but without minding that dust you are anxious about the little drops of milk that have fallen upon your persons.

4. It is plain that such acts as are censured by the pious are ordained for the Chandala. Why, indeed, do you seek to wash off the spots of milk from your body.

The Chandala said :—

5—6. Formerly, O king, certain kine belonging to a Brahmana were stolen. While they were being carried away, some milk from their udders dropped upon a number of Sama plants that grew by the road-side. Those Brahmanas who drank the juice of the plants thus bedewed with milk, as also the king who celebrated the sacrifice in which that Sama was drunk, had to sink in hell. Indeed, for having thus appropriated something belonging to a Brahmana, the king with all the Brahmanas who had helped him had to go to hell.

7. All those men also, Brahmanas and Kshatriyas, who drank milk or clarified butter or curds, in the palace of the king who had stolen the Brahmana's kine, had to fall into hell.

8. The stolen kine also, shaking their bodies, killed with their milk the sons and grandsons of those who had stolen them, as also the king and the queen although the latter treated the animals, with great care and attention.

9. As for myself, O king, I used to live the life of a celestial in that place where those kine were placed after they had been stolen away. The food I had got by begging became sprinkled over with the milk of those kine.

10. Having taken that food, O Kshatriya, I have, in this life, become a Chandala. The king who had stolen the kine belonging to a Brahmana came by a wretched end.

11. Hence, one should never steal or appropriate anything belonging to a Brahmana. Mark, to what state I am reduced on account of my having eaten food the

had been sprinkled over with milk belonging to a Brahmana.

12. It is for this reason that Soma plants should never be destroyed by wise men. They who sell the Soma plants are held in low esteem by the wise.

13. Indeed, O son, they who purchase Soma and they who sell it, both sink in the hell called *Ramaya* after death.

14. That man who, possessing a knowledge of the Vedas, duly sells Soma, becomes in his next life a miser and speedily meets with destruction.

15-16. For three-hundred times he has to sink into hell and become changed into an animal which subsists upon human excreta. Serving a low person, pride, and rape upon a friend's wife, if weighed against one another in a balance, would show that pride, which is above all restraints, is the heaviest. Mark this dog, so sinful and disagreeably pale and lean.

17-23. It is through pride that living creatures come by such a miserable end. As for myself, I was born in a large family in a former birth of mine, O lord, and I was a perfect master of all branches of knowledge and all the sciences. I knew the immensity of all these facts, but moved by pride, I became blind and ate the meat attached to the vertebral columns of animals. On account of such conduct and such food, I have come by this state. Mark, the reverses engendered by Time! Like a person whose cloth has caught fire at one end, or who is pursued by bees, see, I am running, filled with fear, and smeared with dust! The house-holders are rescued from all sin by a study of the wise. O Kshatriya, a sinful Brahmana becomes rescued from all his sins by a study of the Vedas, if he becomes a forest-recluse and abstains from attachment of every kind. O chief of Kshatriyas, I am, in this life, born in a sinful caste.

24. I cannot see clearly how I may succeed in purifying myself from all sins. On account of some meritorious deed of a former life, I have not lost the memory of my previous births.

25. O king, I threw myself on your mercy! I ask you. Do you remove my doubt. By what suspicious course of conduct should I wish to acquire my liberation? O foremost of men, by what means shall I succeed in getting rid of my Chandala-hood.

The Kshatriya said :—

26. Know, O Chandala, the means by which you may be able to acquire libera-

tion. By renouncing your life for the sake of a Brahmana, you may come by a desirable end.

27. By throwing your body on the fire of battle as a libation to the deities and birds of prey for the sake of a Brahmana, indeed, by renouncing your life thus, you may achieve liberation. By no other means will you succeed in acquiring it.

Bhishma said :—

28. Thus accosted, that Chandala, O scorcher of enemies, poured his life-breaths as a libation on the fire of battle for the sake of protecting a Brahmana's riches and as the result of that act attained to a very desirable end.

29. Hence, O son, you should always protect the property of the Brahmanas, if, O chief of Bharata's race, you wish, O you of mighty arms, an end consisting of eternal happiness.

CHAPTER CII.

(ANUSHASANA PARVA).—

Continued.

Yudhishtira said :—

1. O grandfather, it has been said that all righteous men attain to the same region after death. It is true, O Bharata, that there is difference of position among them?

Bhishma said :—

2. By different acts, O son of Pritu, men acquire different regions. They who are righteous in conduct acquire blissful regions, while they who are sinful acquire miserable regions.

3. Regarding it is cited the old discourse, O son, between the ascetic Gautama and Vasava.

4. A certain Brahmana named Gautama, mild and self-controlled and with all his senses under complete control, saw an infant elephant that had lost his mother and that was highly defenceless on that account.

5. Full of mercy and steady in the observance of his vows, the ascetic nursed that infant animal. After a long time the little beast grew up into a large and powerful elephant.

6. One day, Indra, in the guise of king Dhritarashtra, seized that powerful elephant

which was as huge as a hill and from whose rent temples the juice was trickling down.

7-8. Seeing the elephant dragged away, the great ascetic Gautama of rigid vows said to king Dhritarashtra,—"O ungrateful Dhritarashtra, do not reb me of this elephant. It is considered by me as a son and I have reared it with much pain. It is said that between the pious, friendship is formed by merely the exchange of seven words. You should see, O king, that the sin of injuring a friend does not afflict you.

Gautama said :—

9-10. You should not, O king, take away by force this elephant which brings me my fuel and water, which protects my hermitage when I am away, which is exceedingly docile and obedient to his instructor, which carefully does what his preceptor commands, which is mild and well-broken, and which is grateful and very dear to me. Indeed, you should not take it away without caring for my protestations and cries.

Dhritarashtra said :—

11. I shall give you a thousand kine, a hundred maid-servants, and five hundred pieces of gold. I shall also, O great Rishi, give you various other kinds of wealth. What use can Brahmanas have with elephants?

Gautama said :—

12. Keep, O king, your kine and maid-servants and coins of gold and various gems and various other kinds of riches. What, O king, have Brahmanas to do with riches.

Dhritarashtra said :—

13. Brahmanas have no use for elephants. Indeed, O learned Brahmana, elephants are intended for Kshatriyas. In taking away an animal, viz., this foremost of elephants, for my use, I cannot be considered as committing any sin. Do you cease obstructing me thus, O Gautama.

Gautama said :—

14. O illustrious king, going even to that region of Yama where the pious live happily and the sinful in grief, I shall take from you this my elephant.

Dhritarashtra said :—

15. They who are destitute of religion, are, they who have no religious faith and are atheists, they who are sinful and are always engaged in plucking their appetites only they have to go to the region of Yama and suffer the misery he inflicts. Dhritarashtra shall go to a higher region and not here.

Gautama said :—

16. Men are restrained in the region of Yama. No labelled can be told there. Only truth prevails in that place. There the weak persecute the strong. Going there I shall compell you to yield up this elephant to me.

Dhritarashtra said :—

17. Only those persons who, intoxicated with pride, treat their eldest sister and father and mother as enemies, have to go, O great ascetic, to such a region. I shall go to a higher region. Indeed, Dhritarashtra shall not have to go there.

Gautama said :—

18. These highly blessed ones go to the region called Mandhana, of king Vaisravana for enjoying joy and comfort. There live Gandharvas and Yakshas and Asuras. Going even there, O king, I shall compell you to yield up this elephant to me.

Dhritarashtra said :—

19. Those persons who consider hospitality to guests as a vow, who observe good vows, who give shelter to Brahmanas, and who eat what remains after distribution among his dependants, adorn the region called Mandakini of Kuru. I shall not go there, for a higher region is reserved for me.

Gautama said :—

20. If you go to those charming woods, decked with flowers, which stand on the summit of Meru, which echo with the melodious notes of Kinari, and which are graced with beautiful Jamvus of wide-spreading branches, I shall proceed even there and compell you to yield up this elephant to me.

Dhritarashtra said :—

21-22. These Brahmanas who have mild dispositions, who are devoted to truth, who are endued with scriptural knowledge, who are compassionate to all creatures, who study the Puranas with all the histories, who pour libations on the sacred fire and make gifts of honey to the Brahmanas, go to such regions, O great Rishi! I shall go to a higher region. Indeed, Dhritarashtra shall not go there. If you are acquainted with any other well-known region of happiness, speak to me, for I shall go even there.

Gautama said :—

23. If you go to the woods owned by Narada and held dear by him, which are adorned with flowers and which echo with the melodious songs of the prince of

—Himself, and which are the eternal habitation of Gandharvas and Apsaras, I shall follow you there and compel you to yield up this elephant to me.

Dhritarashtra said :—

24. They who never beg, they who cultivate music and dancing, and always move about happily, proceed to such regions. O great Rishi, I shall go to a region which is higher. Indeed, Dhritarashtra shall not have to go there.

Gautama said :—

25—26. If you go to that region where the Unara-Karna blow in beauty and pass their days happily, O King, in the company of the very celestials, where these beings who originate from fire, those who originate from water, and those who originate from mountains, live happily, and where Shakra rains down the fruition of every desire, and where women live in perfect freedom, uncontrolled by rules of any kind regulating their conduct or motions, and where there is no feeling of jealousy among both the sexes, —if you go there, even there shall I go and compel you to yield up this elephant to me.

Dhritarashtra said :—

27—28. These men who are freed from desire for all articles of enjoyment, who abstain from meat, who never take up the rod of punishment, and never inflict the least harm on mobile and immobile creatures, who have formed themselves the soul of all creatures, who never accept others by pronouncing blessings upon them, who are entirely freed from the idea of misdeeds, who are shorn of attachments for every thing, who view profit and loss as also praise and blame in equal light, only these men, O great Rishi, go to such regions. I shall go to a higher region. Indeed, Dhritarashtra shall not go there.

Gautama said :—

29. Next to these shine in beauty those eternal regions, full of excellent perfumes which are free from passions of every kind and which are destitute of sorrow. These form the abode of the great king Soma. If you go there, even there shall I proceed and compel you to yield up this elephant to me.

Dhritarashtra said :—

30—31. These men who always make gifts without receiving any gift, who never accept any service from others, who possess nothing which they cannot give to a worthy person, who are hospitable to all creatures,

who are inclined to show favour to every one, who are all forgiving dispositions, who never speak ill of others, who protect all creatures by covering them with mercy, and who are always righteous in their conduct, only these men, O great Rishi, go to such regions. I shall go to a higher region. Indeed, Dhritarashtra shall not go there.

Gautama said :—

32. Next to these shine in beauty other regions that are eternal free from passion and Darkness and sorrow, and which lie at the foot of the great Sun-God. If you go there, even there shall I go and compel you to yield up this elephant to me.

Dhritarashtra said :—

33—34. These men who attentively study the Vedas, who are given to the service of their preceptors, who observe penances and excellent vows, who are firm in truth, who never utter words of disobedience or enmity to their preceptors, who are always alert, and ever ready in the service of elders and preceptors,—they go, O great Rishi, to such regions, they who are pure who are gifted with cleansed souls, who are of controlled speech, who are firm in truth and who are well versed in the Vedas. I shall proceed to a higher region. Indeed, Dhritarashtra shall not go there.

Gautama said :—

35. Next to these are the eternal regions which shine in beauty, which are full of excellent perfumes, which are free from passion, and which are destitute of every sorrow. They form the abode of the great king Varuna. If you proceed there, even there shall I go and compel you to yield up this elephant to me.

Dhritarashtra said :—

36—37. These men who adore the celestials by observing the vow called Chatur-masya, who perform a hundred and ten sacrifices, who pour libations every day on their sacred fire with devotion and faith for three years according to the ordinances declared in the Vedas, who perform without hesitation of all duties, who walk steadily along the way trod by the pious, who steadily sustain the course of conduct followed by the righteous-souled,—only they go to such regions. I shall go to a higher region. Indeed, Dhritarashtra shall not go there.

Gautama said :—

38. Above them are the regions of Indra, free from passion and sorrow, which are difficult of access and coveted by all men,

Going even to the abode of Indra himself of great energy, I shall, O king, compel you to yield up this elephant to me.

Dhritarashtra said :—

39. He who lives for a hundred years, who is gifted with heroism, who studies the Vedas and who celebrates sacrifices with devotion, indeed, such ones proceed to the region of Shakra. I shall go to a higher region. Indeed, Dhritarashtra shall not go there.

Gautama said :—

40. Above the firmament are the regions of the Prajapatis, of superior happiness, abounding in every happiness, and shorn of sorrow. Belonging to these powerful ones from whom the creation has originated, they are coveted by all persons. If you go there, even their shall I go and compel you to yield up this elephant to me.

Dhritarashtra said :—

41. These kings who have bathed upon the termination of the Rajanya sacrifice, who are gifted with righteous souls, who have protected their subjects properly, and who have washed their limbs with purified water upon the termination of the H-re-sacrifice, go to such regions. Indeed Dhritarashtra shall not go there.

Gautama said :—

42. Next to those, shine in beauty those eternal regions, full of delicious perfumes, freed from passion, and transcending all sorrow. Those are the regions of kine, very hard to get in, where oppression can never be. If you go there, I shall go even there and compel you to yield up this elephant to me.

Dhritarashtra said :—

43-44. He who, having a thousand kine, gives away a hundred kine every year, or having a hundred kine gives away ten every year to the best of his power, or possessing only ten or even five kine gives away therefrom one cow, and they who give a mature and age practicing the vow of celibacy all their days, who obey the injunctions of the Vedas, and who, gifted with energy of mind, go to sacred waters and shrines, live happily in the region of kine.

45-48. They who go to Prithvina and Manasa, the lakes of Pushkara, the large lake called Mahatara, the sacred forest of Naimisha, Valada, Karatya, Ganga, Gayashira, Vipasha, Situlavalaka, Krishna, the five rivers (of the Punjab), the extensive lake called Mahahrada, Gomati, Kaushiki, Champi, Saranvati, Drishadvati, and Ya-

muna,—indeed these illustrious Brahmanas, firm in the observance of vows, who go to these sacred waters,—go to the regions of which you speak. Gifted with celestial bodies and adorned with celestial garlands, these blessed individuals, always emitting the sweetest perfumes, go to the regions of joy. Indeed, Dhritarashtra shall not go there.

Gautama said :—

49-51. Next to these are regions where there is no fear of the least cold or heat, no hunger, no thirst, no pain, no sorrow, no joy, no one who is agreeable or disagreeable, no friend, and no enemy, no decrepitude and no death, and where there is neither virtue nor sin. Going even to that region which is freed from passion, which is full of happiness, and where there is wisdom and the quality of Satva,—indeed, going to even that sacred abode of the self-create Brahman,—I shall compel you to yield up this elephant to me.

Dhritarashtra said :—

52-53. They who are shorn of all attachments, who are gifted with purified soul, who steadily observe the foremost vow, who are given to Yoga which is the outcome of the purification of the mind, and who have acquired the happiness of Heaven—these persons possessed of the quality of Satva,—came to the sacred region of Brahman. O great ascetic, you shall not be able to discover Dhritarashtra there.

Gautama said :—

54. There where the foremost of Rishabharas is sung, where altars are covered with the sacred Kusha blades, for the celebration of Pundarik sacrifice, there where Soma-drinking Brahmanas sojourn on cars drawn by excellent horses, going even there I shall compel you to yield up this elephant.

55. I think you are the destroyer of Vrtra, viz., the god who has celebrated a hundred sacrifices, engaged in passing through all the regions of the universe. I hope I have not, through mental weakness, committed any fault by the words I have addressed you.

The God of a hundred sacrifices said :—

56. Yes, I am Maghavat. I came on earth for seizing this elephant. I bow to you. Do you command me. I shall immediately accomplish all that you may be pleased to say.

Gautama said :—

57. Do you give me, O king, of the

celestial, this white elephant that is so young, for it is only ten years of age. I have named it as a child of my own. Living in this forest, it has grown under my eye and has been to me a dear companion. Do you set free this my child that you have seized and wish to take away.

The god of a hundred sacrifices said:—

35. This elephant that has been a son, to you, O foremost of Brahmanas, comes to you looking wistfully at you. See, it smiles even fasten its nostrils. My salutations to you. Do you pray for my well-being.

Gautama said:—

36. O king, of the celestials, I do always think of your good. I always offer you worship. Do you also, O Shakra, impart your blessings to me. Given by you, I accept this elephant.

The God of a hundred sacrifices said:—

37. Amongst all these great and foremost of Rishis who freely follow truth and who have the Vedas planted in their heart, you alone have been able to recognise me. Therefore I am exceedingly pleased with you.

38. Do you, therefore, O Brahmana, come with me speedily, accompanied by this your son. You are worthy of going to various regions of great happiness, without the duty of even a single day.

Bhishma said:—

39. Having said these words, the holder of the thunderbolt, taking Gautama with him and placing him before, along with his son, etc., that elephant, went to Heaven, that is difficult of attainment by even the pious.

40. He who would listen to this history every day or would recite it, controlling his senses all the while, will go to the region of Brahman even as Gautama himself.

CHAPTER III.

(ANUSHASANIKA PARVA.)—

Continued.

Yudhishtira said:—

1. You have described to us the various kinds of gift, tranquillity of soul, Truth, mercy, contentment with one's married wife, and the merits of gift.

2. You knew very well, O grandfather, that there is nothing whose power is superior to that of Penances. You should explain to us what forms the highest penance.

Bhishma said:—

3. I tell you, O Yudhishtira, that one acquires a regions of happiness according to the nature of penances he practices. This is what I hold, O son of Kunti, that there is no Penance superior to abstention from food.

4. Regarding it is recited the ancient discourse between Bhagiratha and the illustrious Brahman.

5. We have heard, O Bharata, that Bhagiratha attained to that region which is superior to that of the celestials of king, and of the Rishis.

6. Seeing this, O monarch, the Grandfather Brahman, addressing Bhagiratha, said,—How, O Bhagiratha, have you attained to this region that is so hard to get at.

7. Neither the celestials, nor Goodharitas, nor mankind, O Bhagiratha, succeed in coming here without having performed the severest austerities. How, indeed, have you come by this region.

Bhagiratha said:—

8. I used to make gifts of hundred thousands of gold coins to the Brahmanas practising the vow of celibacy all the while. It is not by dint of the merit of those gifts, O learned one, that I have acquired this region.

9. I celebrated the Ekavati (one-night's) sacrifice (consisting of fags and gifts) for ten times, and the Panchavati (five-nights') sacrifice for as many times. I performed eleven times the Shandakavati sacrifice. I performed a hundred times the great sacrifice of Jyotishstoma. It is not, however, through the merits of those sacrifices that I have acquired this region of happiness.

10. For a hundred years I lived continuously by the side of the sacred Jahnavi, all the while performed the severest austerities. There I made gifts to the Brahmanas of thousands of males and numberless female slaves.

11. By the side of the Pushkara lake I made gifts to the Brahmanas, for a hundred thousand times, a hundred thousand horses, and two hundred thousand kine.

12. I also gave away a thousand women of great beauty, each adorned with golden moons, and sixty thousand more, decked

with ornaments of pure gold. It is not, however, through the merits of those deeds that I have succeeded in acquiring these regions.

13. O lord of the universe, performing these sacrifices known as Gosava, I gave away ten Arvedas of kine, presenting each Brahmana with ten kine, each of whom was accompanied with her calf, each of whom gave milk at the time, and with each of whom were given a vessel of gold and one of white brass for milking her.

14. Celebrating many Soma sacrifices, I gave away to each Brahmana ten alive each of whom gave milk, and each of whom had brought forth only her first calf, besides making presents to them of hundreds of kine belonging to that kind which is known by the name of Rotini.

15. I also gave away to the Brahmanas twice ten Prayutas of other kine, all giving milk. It is not through the merit of those gifts, O Brahman, that I have succeeded in acquiring to this region of happiness.

16. I also gave away a hundred thousand horses of the Valhita breed, all of white complexion, and adorned with garlands of gold. It is not, however, through the merits of those deeds that I have acquired this region.

17. I gave also eight crores of golden coins to the Brahmanas, O Brahman, and another ten crores also, in each sacrifice that I celebrated. It is not, however, through the merits of those deeds that I have acquired this region of happiness.

18. I also gave away seventeen crores of horses, O Grandfather, each of green color, each having black ears, and each adorned with garlands of gold.

19. I also gave away seventeen thousand huge elephants having teeth as large as plough-shares, each having those whorls on its body, which are called Padmas, and each bedecked with garlands of gold.

20. I gave away ten thousand cars, O Grandfather, whose parts were made of gold, and which were adorned with various ornaments of gold.

21. I also gave away seven thousand other cars with horses yoked to each. All the horses that were yoked to them were adorned with ornaments of gold. Those cars represented the presents of a sacrifice and were of exactly that kind which is indicated in the Vedas.

22. In the ten great Vajapeya sacrifices that I celebrated, I gave away a thousand heroes each gifted with the power of Indra himself, judged by their prowess and the sacrifices they had celebrated.

23-24. Spending a vast sum of money, O Grandfather, and celebrating eight Rajasuya sacrifices, I gave away to the Brahmanas who officiated in them, a thousand kins whose necks were adorned with garlands of gold, after having defeated them in battle. It is not, however, through the merits of those deeds that I have acquired this region.

25. In those sacrifices, O Lord of the universe, I made presents as promise as the stream of Ganga herself. Each Brahmana I gave two thousand elephants decked with gold, as many horses adorned with golden ornaments, and a hundred villages of the best kind.

26-27. Indeed, I gave them thrice to each Brahmana observant of penance, living on regulated diet, adopting tranquillity of soul, and controlling speech. I lived for a long time on the breast of Himavat by the side of that Ganga whose irresistible current was borne by Mahadeva on his head. It is not through the merit of those deeds, O grandfather, that I have acquired this region.

28. Throwing the Shami, I worshipped the gods in numberless such sacrifices as are completed in course of a single day, and such others as take twelve days for completing, and others still as can be completed in thirteen days, besides many Puskarikas. I have not acquired this region through the merits of any of those sacrifices.

29. I gave to the Brahmanas eight thousands of white bulls, each possessed of a beautiful hump, and each having one of its horns covered with gold. To them I also gave beautiful wives whose necks were adorned with chains of gold.

30. I also gave away masses of gold and wealth of other kinds. I gave away hills of gems and valuable stones. I gave away Villages, thousands in number and filled with wealth and corn.

31. With all my senses about me, I gave away the Brahmanas a hundred thousand kine each of whom had brought forth only her first calf, at many great sacrifices which I celebrated. It is not, however, through the merits of those deeds that I have acquired this region.

32. I worshipped the celestials in a sacrifice that is completed in eleven days. Twice I worshipped them in sacrifices that are completed in twelve days. I worshipped them also many a time in the Horse-sacrifices. I performed the Arjanyas sacrifices sixteen times. It is not through the merits of those deeds that I have acquired this region.

34. I also gave each Brahmana a forest of Kandana trees (standing) in a Vojana on every side, and with each tree adorned with *jelek* and *gem*. It is not through the merits of that deed that I have acquired this region.

35. For thirty years, with heart perfectly freed from anger, I observed the Tinn-yana vow that has very superior merit, and gave *na-y* to the Brahmanas every day nine hundred times.

36. Indeed, O Lord of the universe, every one of those kings belonged to the Ratan species and gave milk at the time I gave them *na-y*. It is not through the merits of those deeds, O King of the deities, that I have acquired this region.

37. I adored thirty *śiva*, O Brahman, every day. I worshipped the celestials in eight sacrifices in which the fat of all animals was poured on the fire. I worshipped them in seven sacrifices in which the fat of human beings was poured on the fire.

38. I adored them in a thousand and twenty-eight *Vishvaje* sacrifices. It is not through the merits of those sacrifices, O King of all the celestials, that I have acquired this region.

39. On the banks of Saraya and Vahuda and Ganga, as also in the forest of Nandana, I gave away millions of *hine* to the Brahmanas. It is not through the merits of those deeds that I have acquired this region.

40. The vow of fast had been known to Indra. He had, however, kept it a secret. Shukra, the descendant of Shriga, gained a knowledge of it by means of spiritual sight acquired through penances. Burning with energy as he does, it is Ushana who first made it known to the universe. I observed that vow, O boon-giving Deity.

41. When I finished that very superior vow, the Brahmanas became all pleased with me. A thousand *Rikis* came there.

42. All these Brahmanas and *Rikis*, O powerful lord, pleased with me, said,—Do you go to the region of Brahman!—It is on account of the merits of that vow that I have succeeded in acquiring this region of very superior happiness. There is no doubt in this.

43. Asked by the Supreme Creator of all things, I have duly explained the merits of the vow of fast. In my opinion, there is no penance higher than fast. I bow to you, O foremost of all the celestials. Be propitiated with me.

Yishma said :—

21. King Bhagishtha, who had said so and who was worthy of every hand, was, on the conclusion of his speech, honored by Brahman according to the rites ordained for that purpose.

44. Do you, therefore, O Yudhishtira, observe the vow of fast and adore the Brahmanas every day. The words uttered by Brahmanas can do every thing both in this world and in the next.

45. Indeed, the Brahmanas should ever be pleased with gifts of dresses and food and white-complexioned line and good dwelling houses and palaces. The very celestials should please the Brahmanas. Fleeing yourself from cupidity, do you pursue this vow of very superior merit that is not known to all.

CHAPTER CIV.

(ANUSHASANIKA PARVA).—

Continued.

Yudhishtira said :—

1. Man, it is said, is gifted with a period of life extending for a hundred years, and with great energy and power. Why then, O grandfather, do human beings die even in their youth?

2. By what does a man become long-lived, and by what is his life shortened? Through what does a man acquire the fame that depends upon great deeds? Through what does one acquire wealth and prosperity?

3. Is it by penances, or celibacy or silent recitation of sacred Mantras, or drugs? Is it by his deeds, or mind, or speech? Do you explain to me this, O grandfather.

Bhishma said :—

4. I shall tell you what you ask me. In fact, I shall tell you what the reason is for which one becomes short-lived, and what the reason is for which one becomes long-lived.

5. I shall also explain to you the reason for which one succeeds in winning the fame that depends on great deeds, and the reason for which one succeeds in acquiring riches and prosperity. Indeed, I shall enlighten you about the manner in which one must live in order to be possessed of what is good for him.

6. It is by conduct that one acquires a long life, and it is by conduct that one

acquires riches and prosperity. Indeed, it is by conduct that one acquires the fame that depends upon great deeds both in this world and in the next.

7. The man whose conduct is improper or wicked never acquires a long life. All creatures fear such a man and are oppressed by him.

8. If, therefore, one wishes his own advancement and prosperity, one should, in this world, follow the path of righteousness and conduct himself properly. Good conduct succeeds in removing the inauspiciousness and misery of even one that is sinful.

9. Virtue is sloughed out by conduct. The good and virtuous are so on account of the conduct they follow. The marks, again, of good conduct are afforded by the deeds of those that are good or righteous.

10. People regard that man who acts righteously and who does good acts even if they only hear of him without actually seeing him.

11. The atheists, they who are destitute of all acts, they who are disobedient to preceptors and violate the injunctions of the scriptures, they who are unacquainted with and, therefore, unobservant of duties, and they who are wicked of conduct, become short-lived.

12. They who are of improper conduct, they who violate all restraints, they who are unscrupulous about sexual congress, become short-lived here and have to go to Hell hereafter.

13. Even those men live for a hundred years who, though destitute of all accomplishments, follow propriety and righteousness of conduct and become endued with faith and freed from malice.

14. He who is free from anger, who is truthful in speech, who never does any injury to any creature in the universe, who is shorn of malice and crookedness and incontinency, succeeds in living for a hundred years.

15. He who always breaks little clods of earth, or tears up the grass that grows under his feet, or cuts off his nails with his teeth, or is always impure, or very restless, never succeeds in living long.

16. One should wake up from sleep at the hour known as the *Brahma Muhurta* and then think of both religion and worldly profit. Getting up from bed, one should then wash his face and mouth, and joining his hands in an attitude of respect, then say the morning prayers.

17. In this way, one should when evening etc. 21, say his evening prayers also, con-

trolling speech the while. One should never look at the rising sun, nor at the setting sun.

18. Nor should one look at the sun when he is in eclipses; nor at his image in the water, nor at midday when he is at the meridian. The Rishis, on account of their worshipping the two twilights, with great regularity succeeded in acquiring longevity.

19-20. Hence one should, controlling speech, say his prayers regularly at the two twilights. As regards those Brahmanas who do not say their prayers at the two twilights, a righteous king should set them to perform such deeds as are ordained for the Shudras. Persons of every caste should never have sexual congress with other people's wives.

21. There is nothing that shortens life so effectually as sexual union with other people's wives.

22. The adulterer shall have to live in Hell for as many thousand years as the number of pores on the bodies of the women with whom he may commit the offence.

23. One should dress one's hair, apply collyrium to one's eyes, and wash one's teeth, as also worship the celestial in the forenoon.

24-27. One should not gaze at urine or faeces, or tread on it or touch it with one's feet. One should not see out on a journey at early dawn, or at mid-day, or in the evening twilight, or with a companion that is unknown, or with a Shudra, or alone. While passing along a road, one should standing aside, always give way to a Brahman, to king, to a sage, to an old man, to one that is loaded with a burden, to a woman big with child, or to one that is weak. When one meets a large tree that is known, one should walk round it. One should also, when coming upon the crossing of four roads, walk round it before pursuing his journey. At mid-day, or at midnight, or at night in general, or at the two twilights, one should not proceed to the crossings of the four roads. One should never wear sandals or clothes that have been worn by another.

28-31. One should always observe the vow of celibacy, and should never cross his legs. One should observe the vow of celibacy on the day of the new moon, as also, on that of the full moon, as also on the eighth lunar day of both fortnights. One should never eat the flesh of animals not killed in sacrifices. One should never eat the flesh of the back of an animal. One should avoid, cursing and calumniating others, as also all kinds of deceitful conduct.

41. One should never eat others' with ready arrows. Indeed, one should never utter any cruel speech. One should never accept anything as gift from a person who is low and vulgar. One should never utter words as pain other people or as are insipidities or as are stupid.

42. Words are arrows fall from the mouth. Pierced therewith, the victim grieves day and night. The wise man should never shoot them for cutting the vitals of other people.

43. A forest, pierced with arrows or cut down with the axe, grows again. The man, however, who is pierced with words unwisely spoken, becomes the victim of wounds that fester and bring on death.

44. Barbed arrows and Nishka and hand-headed arrows are outside of being extracted from the body. Words are, however, are incapable of being extracted, for they lie embedded in the very heart.

45. One should not touch a person who is defective of a limb or who has a limb in excess or one who is shorn of learning, or one who is miserable, or one who is ugly or poor, or one who is shorn of strength.

46. One should avoid atheism, violating the Vedas, securing the celestials, malice, pride, arrogance, and hardness.

47. One should not anger, take up the rod of punishment for laying it upon another. Only the son or the pupil, it has been said, can be mildly reprimanded for purposes of instruction.

48. One should not, silly Brahmanas; nor should priests at the stars with one's fingers. If asked, one should not say when the function is on a particular day. By telling it, his life becomes shortened.

49. Having answered calls of nature or having walked over a road, one should wash his feet. One should also wash his feet before sitting to recite the Vedas or to eat any food.

50. These are the three things which are considered as pure and sacred by the celestials and as such fit for the Brahmanas are, viz., that whose impurity is unknown, that which has been washed in water, and that which has been well spoken of.

51. Samayana, Krishana, meat, Shashthi, and Payasa should never be cooked for one's ownself. Whenever cooked, these should be offered to the celestials.

52. One should attend every day to his sacred fire. One should every day give alms. One should, controlling speech the while, clean his teeth with the tooth-stick.

53-54. One should never be in bed when the sun is up. If one fails any day to be up with the sun, he should then perform an expiation. Rising from bed, one should first salute his parents, and preceptor, or other elders worthy of respect. By so doing one acquires a long life. The tooth-stick should be thrown off when done with, and a new one should be used every day.

55. One should eat food which is not forbidden in the scriptures, abstaining from food of every kind on days of the new moon and the full moon. One should, with senses controlled, answer calls of nature, facing the north.

56-57. One should not adore the celestials without having first washed his teeth. Without also adoring the celestials first, one should never repair to any person except his preceptor or one who is old in years or one who is righteous or one who is wise. Wise men should never see themselves in an unpolished or dirty mirror.

58. One should never know a woman that is unknown or with one that is big with child.

59. One should never sleep with head turned towards the north or the west. One should not lie down upon a broken bedstead.

60. One should not sleep on a bed without having examined it first with the help of a light. Nor should one sleep on a bed with another by his side. One should never sleep in a transverse direction. One should never make an agreement with atheists or do anything in conjunction with them.

61. One should never drag a seat with the feet and sit on it. One should never bathe in a nude state nor at night.

62. An intelligent person should never allow his limbs to be rubbed or pressed after bathing. One should never smear incense upon his body without having first gone through bath. Having bathed, one should never wave his cloth in the air.

63. One should not wear wet clothes every day. One should never take off his body the garlands of flowers one may wear. Nor should one wear such garlands over his outer garments.

64. One should never even talk with a woman during the period of her menses. One should not answer a call of nature on a field or at a place too near an inhabited village.

65. One should never answer a call of nature on a piece of water. One should first wash his mouth thrice with water before eating any food.

56. Having finished his meals, one should wash his mouth thrice with water and twice again. One should eat, with face turned eastward, his food, controlling speech the while and without ceasing the food that is eaten.

57. One should always leave a residue of the food that is placed before one for eating. Having finished his meals, one should mentally touch life. If one eats with face turned eastward, he becomes long-lived. By eating with face turned southward, one acquires great fame.

58. By eating with face turned westward, one acquires great riches. By eating with face turned northward, one becomes truthful in speech. Having finished his meals, one should wash all the upper holes of one's body with water.

59. Likewise, all the limbs, the navel, and the palms of the hands should be washed with water. One should never sit upon husk of corn, or upon hair, or upon ashes, or upon bones.

60. One should never use the water that has been used by another for bathing. One should always perform the Homa for propitiating the celestials, and recite the Savitri Mantras.

61. One should always eat in a seated posture. One should never eat while walking. One should never answer a call of nature standing. One should never answer a call of nature on ashes or in a cowpen.

62. One should wash his feet before sitting to one's meals. One should never sit or lie down for sleep with wet feet. One who sits to his meals after having washed his feet, lives for a century.

63. One should never touch these three things, while one is in an impure state, viz., fire, a cow, and a Brahmana. By observing this rule, one lives long.

64. One should not, while he is in an impure state, cast one's eyes on these three things, viz., the sun, the moon and the stars.

65. The life-breaths of a young man go upwards, when an old and venerable person comes to his house. He gets them back by standing up and properly saluting the guest.

66. Old men should always be saluted. One should, upon seeing them, offer seats with his own hand. After the old man has taken his seat, a person should sit and remain with hands joined in respect. When an old man goes along the road, one should always follow him instead of walking ahead.

67. One should never sit on a torn or broken seat. One should, without using it any longer, throw away a broken vessel of white brass. One should, never eat without a piece of upper garment covering his body. One should never bathe in a rude state.

68. One should never sleep in a naked state. One should never even touch the remnants of other people's dishes and plates. One should never, while he is in an impure state, touch another's head, for it is said in the scriptures that the vital airs are all concentrated in the head.

69. One should never strike another on the head or seize another by the hair. One should not join his hands together for scratching his head.

70. One should not, while bathing, repeatedly dip his head in water. By so doing one shortens one's life. One who has bathed by dipping the head in water should not, afterwards put oil in any part of his body.

71. One should never take his meals without eating some sesame. One should never touch (the Veda or any scriptures) at a time when he is impure. Nor should one study while is impure.

72-74. When a storm rises or a bad smell spreads well in the atmosphere, he should never think of the Veda. Persons knowing ancient history relate a Gatha sung by Yama in days of yore. He who runs while impure or studies the Veda under similar circumstances, indeed, that twice-born Brahman who studies the Veda at forbidden times loses his Veda and shortens his life.

75-76. Hence, one should never study the Veda with rapt attention at forbidden times. They who answer a call of nature, with face towards the sun or towards a burning fire, or towards a cow, or towards a twice-born person, or on the road, become short-lived. At day time both calls of nature should be answered with face turned towards the north.

77-78. At night, these calls should be answered facing the south. By so doing one does not shorten his life. One who wishes to live long should never disregard or insult any of these three, however weak or enfeebled they may appear to be, viz., the Brahmana, the Kshatriya, and the snake. All three are gifted with dreadful poison. The snake, if angry, burns the victim with only a look of its eye.

79. The Kshatriya also, if angry, burns the object of his anger, as soon as he sees him, with his energy. The Brahmana,

stronger than any of these two, destroys, not only the object of his anger but his entire family as well, not by looks alone but by thought also.

80. A wise man should, therefore, tend these three carefully. One should never engage in any dispute with his preceptor.

81. O Yudhishtira, if the preceptor becomes angry, he should always be pacified with due honors. If the preceptor is entirely in the wrong, still one should follow and honor him.

82. Falsehood, calumnious sayings against the preceptor always consume the lives of those who utter them. One should always answer a call of nature at a spot far distant from his dwelling place. One should wash his feet at a distance from his dwelling place.

83. One should always throw the remnants of his dishes and plates at a spot distant from his dwelling place. Indeed, he who wishes for his own behoof should do all this. One should not wear garlands of red flowers. Indeed, the wise should wear garlands of white flowers.

84. Rejecting the lotus and the lily, O you great might, one may hear on his head, however, a flower that is red, even if it be an aquatic one.

85. A garland of gold can never become impure. After one has bathed, O king, he should use perfumes mixed with water.

86. One should never wear his upper garment for covering the lower limbs or the lower garments for covering the upper ones. Nor should one wear clothes used by another. One should not, again, wear a piece of cloth that has not its fringes.

87. When one goes to bed, O king, he should wear a different piece of cloth. When passing along a road, one should wear a different piece of cloth. So also, when adorning the chariots, one should wear a different piece of cloth.

88. The intelligent man should smear his limbs with unguents made of Priyangu, sandal wood, Vibha, Tagara, and Keshara.

89. In observing a fast, one should purify himself by a bath, and adorn his body with ornaments and unguents. One should always abstain from sexual union on days of the full moon and the new moon.

90. One should never, O king, eat off the same plate with another even if he be of his own or equal rank. Nor should one ever eat any food that has been prepared by a woman in her senses.

91. One should never eat any food or drink any liquid whose essence has been taken off. Nor should one eat anything without giving a part thereof to persons who wholely gaze at the food that one happens to take. The intelligent man should never sit near an impure person. Nor should one sit near persons who are foremost in virtue.

92-93. All food that is forbidden in religious rites should never be taken even on other occasions. The fruits of the *Ficus religiosa* and the *Ficus Bengaleensis* as also the leaves of the *Crotalaria Juncen*, and the fruits of the *Ficus glomerata*, should never be eaten by one who seeks his own good. The flesh of goats, of hares, and the peacock, should never be eaten.

94-95. One should also abstain from dried flesh and all flesh that is stale. The intelligent man should never eat any salt, taking it up with his hand. Nor should he eat curds and flour of fried barley at night. One should abstain also from flesh of animals not killed in sacrifices. One should, with rapid attention, eat once on the morning and once in the evening, abstaining entirely from all food in the interval.

96. One should never eat any food in which he may find out a hair. Nor should one eat at the *Sivadhya* of an enemy. One should eat silently; one should never eat without covering his body with an upper garment, and without sitting down.

97-100. One should never eat any food placing it on the naked ground. One should never eat except in a sitting posture. One should never make any noise while eating. The intelligent man should first offer water and then food to one who has become his guest, and after having served the guest thus, should then take his meals himself. He who sits down to dinner in a line with friends and himself eats any food without giving thereof to his friends, is said to eat dreadful poison. As regards water and Payasa and flour of fried barley and curds and clarified butter and honey, one should never, after drinking or eating these, offer the residue thereof to others. One should never, O king, eat any food hesitatingly.

101. One seeking one's own good, should never drink curds finishing his meal. After the meal is finished, one should wash his mouth and face with the (right) hand only, and taking a little water should then dip the toe of the right foot in it.

102. After washing, one should touch the cross of his bend with the (right) hand. With rapid attention, one should next touch fire.

103. The man who knows how to observe all these ordinances carefully succeeds in acquiring the foremost place among his kinsmen. One should, after finishing his meals, wash his nose and eyes and ears and navel and both hands with water.

104. One should not, however, keep his hands wet. Between the tip and the root of the thumb is situate the sacred *Tirtha* known by the name of *Brakma*.

105-106. On the back of the little finger, it is said, is situate the *Deva-Tirtha*. The intervening space between the thumb and the forefinger, O Bharata, should be used for performing the *Parit* rites, after touching water according to the ordinance. One should never visit other people. Nor should one ever utter anything that is disagreeable.

107. The man who desires his own good, should never seek to bring on himself the wrath of others. One should never seek to talk with an *anervita*. The very sight of such a person should be shunned.

108. One should never come in contact with a degraded person. By avoiding such contact one succeeds in acquiring a long life. One should never indulge in sexual intercourse at day time. Nor should one know a maiden, or a harlot nor a barren woman.

109-110. One should never know a woman who has not bathed after the expiry of her menses. By avoiding such acts one succeeds in acquiring a long life. After washing the several limbs directed, in view of religious acts, one should wash his lips thrice, and once more twice. By doing this, one becomes purified and fit for religious rites. The several organs of sense should each be washed once, and water should also be sprinkled over the whole body.

111-112. Having done this, one should perform the adoration of the departed Manes and the celestials, according to the ordinances of the Vedas. Listen to me, O son of Kuru's race, as I tell you what purification is cleansing and beneficial for a Brahmana. Before beginning to eat and after finishing the meal, and in all deeds requiring purification, the Brahmana should raise his mouth with water placed on the limb called the *Brakma-tirtha*.

113-114. After ejecting any matter from the throat or spitting, one should wash his mouth before he can become pure. A kinsman who happens to be old, or a friend who happens to be poor, should be accommodated in one's house and his comforts looked after as if he were a member of the family. By doing this, one succeeds in

winning both fame and longevity. To keep pigeons or also parrots both male and female, in one's house is highly blessed.

115-116. If these live in one's house, they succeed in removing calamity. The same is the case with cockatoos. If finches and vultures and wood-pigeons and hons enter a house and live in it, acts of propitiating the celestials should be performed. These are creatures of evil men, as also ospreys.

117. One should never give out the secrets of great men; one should never have sexual union with a forbidden woman. Nor should one ever have such union with the consort of a king or with women who are the friends of queens.

118-120. One should never make friends with physicians, or with children, or with persons who are old, or with one's servants, O Yudhisthira. One should always provide for friends, for Brahmanas and for such as seek his protection. By doing this, O king, one acquires a long life. A wise man should live in such a house as has been constructed with the help of a Brahmana and an engineer skilled in his calling, if, indeed, O king, he seeks for his own benefit. One should not, O king, sleep at the evening twilight. Nor should one stink at such an hour for acquiring any branch of knowledge.

121. An intelligent man should never eat also at such an hour. By acting thus, one acquires a long life. One should never perform any act in honor of the departed Manes at night time. One should not adorn his body after finishing his meals.

122. One should not bathe at night, if he seeks his own aggrandizement. One should also, O Bharata, always abstain from the floor of dried barley at night.

123. The residue of food and drink, as also the flowers with which one has adorned the celestials, should never be used. Inviting a guest at night, one should never, with excessive courtesy, compel him to eat to his fill. Nor should one eat to his fill, at night.

124-125. One should not kill a bird (for eating it), especially after having fed it. A wise man should espouse a maiden born in a high family, gifted with auspicious marks, and of full age. Begotting children upon her and thus perpetuating his race by that means, one should make over his sons to a good preceptor for being educated generally, O Bharata, as also in the especial customs of the family, O monarch. The daughters that one may target should be married to youths of respectable families, who are again possessed of intelligence.

—127. Some should also be settled and a portion of the family inheritance given to them, O Bharata, as their provision. One should bathe by dipping his head in water before he sits down to perform any act in honor of the departed Manes or the deities.

128. One should never perform a Shraddha under the constellation of his nativity. No Shraddha should be performed under any of the Bhadrapadas (prior or later), nor under the constellation Kritika, O Bharata.

129. The Shraddha should never be performed under any of those constellations that are considered as dreadful (such as Ashlesha, etc.) and any of those that upon calculation, seem to be hostile. Indeed, in this matter, all these constellations should be avoided which are forbidden in astrology.

130. One should sit facing either the east or the north while being shaved by a barber. By so doing, O great king, one succeeds in living long.

131. One should neither vilify others nor reproach himself, for, O chief of the Bharatas, it is said that calumny is sinful whether of others or of oneself.

132. In marrying, one should avoid a woman who is deficient of any limb. A maiden too, if such, should also be avoided. A woman of the same Pravara should also be avoided; as also one who is ill-formed in body; as also one who has been born in the race to which one's mother belongs.

133. A wise man should never know a woman who is old, or one who has given up the domestic mode of life for entering the forest mode, or one who is faithful to her husband or one whose organs of generation are not healthy or well-formed.

134—136. You should not marry a woman who is of a yellow color, or one who is attacked with leprosy, or one born in a family in which there has been epilepsy, or one that is low in birth and talents, or one that is born in a family in which the disease called leprosy has appeared, or one belonging by birth to a family in which there are early deaths. Only that maiden who is gifted with auspicious indications, and who is accomplished for all sorts of qualifications, who is agreeable and beautiful, should be married. One should marry, O Yudhishtira, in a family who is higher or at least equal to his own.

137—138. One who is desirous of his own prosperity, should never marry a woman who is of an inferior caste or who has fallen away from the caste of her birth. Carefully lighting up the fire, one should

perform all those acts which have been ordained and declared in the Vedas or by the Brahmanas. One should never seek to injure women. Women should always be protected.

139. Malice always shortens life. Hence, one should always abstain from entertaining malice. Sleep at day time shortens life. To sleep after the sun-set shortens life.

140. They who sleep at any of the twilights, or at nightfall, or who go to sleep in a state of impurity, have their lives shortened. Adultery always shortens life. One should not remain in a state of impurity after shaving.

141. One should, O Bharata, carefully abstain from reading or reciting the Vedas, and eating, and bathing at eventide.

142. When the evening twilight sets in one should collect his senses for meditation, without doing any act. One should collect his senses for meditation, without any act. One should, O king, bathe and then adore the Brahmanas.

143—144. Indeed, one should bathe before adoring the celestial and reverentially saluting the preceptor. One should never go to a sacrifice unless invited. Indeed, one may go there without an invitation, if he wishes to only see how the sacrifice is conducted. If one goes to a sacrifice without an invitation and if one does not on that account, receive proper adoration from the sacrificer, his life becomes shortened. One should never go alone on a journey to foreign parts. Nor should one ever go alone to any place at night.

145—146. Before evening sets in, one should return to his house and remain within it. One should always obey the commands of his parents and preceptor, without at all judging whether those commands are good or not. One should, O king, attend carefully to the Vedas and the military science.

147. Do then, O king, carefully attend to the practice of riding an elephant, a horse and a war-chariot. The man who attends to these with care, succeeds in acquiring happiness.

148. Such a king succeeds in becoming unconquerable by enemies, and governs his servants and kinsmen without any of them being able to subjugate him. The king who attains to such a position and who carefully attends to the duty of protecting his subjects, has never to incur any loss.

149. You should, O king, be proficient in logic, as also the science of words, the

science of music, and the four and the sixty branches of knowledge known by the name of Kaba.

150. One should every day hear the Paranas and the histories and all the other narratives that exist, as also the biographies of all great men.

151. When one's wife is in her season, one should never know her, nor even summon her for conversation. A wise man may take her into his company on the fourth day after the birth of purification.

152. If one holds sexual union on the fifth day from the first appearance of the celestial flow he gets a daughter. By holding it on the sixth day, he gets a son. A wise man should, in the matter of actual intercourse attend to this rule.

153. Kinsmen and relatives by marriage and friends should all be treated with respect. One should, to the best of his power, worship the celestials in sacrifices, giving away various kinds of articles as sacrificial presents.

154. After the period laid down for the domestic mode of life, one should, O king, become a hermit. I have thus told you briefly all the characteristics of persons who succeed in living long.

155. What I have not told you should be heard by you from the mouths of persons well-versed in the three Vedas, O Yudhishtira. You should know that conduct is the root of prosperity. Conduct increases fame.

156. It is conduct which prolongs life. It is conduct which destroys all calamities and evils. Conduct has been said to be superior to all the branches of knowledge.

157. It is conduct which begets virtue, and it is virtue which prolongs life. Conduct gives fame, long life, and Heaven. Conduct is the most efficacious rite of propitiating the celestials. The Self-create Brahman himself has said that one should show mercy to all orders of men.

CHAPTER CV.

(ANUSHASANIKA PARVA).—

Continued.

Yudhishtira said :—

1. Tell me, O chief of Bharata's race, how the eldest brother should treat his younger brothers, and how the younger brothers should behave towards their eldest brother.

Bhisma said :—

2. Do you, O son, always behave towards your younger brothers as their eldest brother should. You are always the eldest of all these your brothers. You should always treat your younger brothers in the way in which a preceptor treats his disciples.

3. If the preceptor happens to be unwise, the disciple cannot possibly behave towards him in a respectful or proper way. If the preceptor is possessed of purity and good conduct, the disciple also succeeds in acquiring conduct of the same kind, O Bharata.

4. The eldest brother should at times not notice the acts of his younger brothers, and though possessed of wisdom should at times act as if he does not understand their acts. If the younger brothers be guilty of any sin, the eldest brother should correct them by indirect ways and means.

5. If there be good understanding among brothers and if the eldest brother seeks to correct his younger brothers by direct or ostensible means, persons who are enemies, O son of Kunti, who feel pain at seeing such good understanding and who, therefore, always seek to bring about a dissension, try to dissuade the brothers and sow dissension among them.

7. It is the eldest brother who increases the prosperity of the family or destroys it entirely. If the eldest brother happens to be not gifted with sense and wisdom in conduct, he encompasses the destruction of the whole family.

7. That eldest brother who injures his younger brothers ceases to be considered as the eldest and forfeits his share in the family property and deserves to be checked by the king.

8. That man who acts decidedly, has, forthwith, to go to the regions of grief and every kind of evil. The birth of such a person is of no avail like the flowers of the cane.

9. That family in which a sinful person is born becomes subject to every evil. Such a person brings about injury, and all the good deeds of the family disappear.

10. Such among the brothers as are addicted to wicked deeds forfeit their shares of the family property. In such a case, the eldest brother may appropriate the entire joint property without giving any portion thereof to his younger brothers.

11. If the eldest brother makes any money, without using the paternal property and by going to a distant place he may appropriate for his own use, such wealth with-

not giving any share thereof to his younger brothers.

12. If brothers wish (during the life-time of their father) to partition the family property, the father should give equal shares to all his sons.

13. If the eldest brother happens to be a vicious man and without any accomplishments, he may be disregarded by his younger brothers. If the wife or the younger brother happens to be sinful, her or his good must still be looked after.

14. Persons conversant with the efficacy of righteousness hold that virtue is the highest good. The Upadhyaya is superior to even ten Acharyyas. The father is equal to ten Upadhyayas.

15. The mother is equal to ten fathers or even the whole Earth. There is no son equal to the mother. Indeed, she is above all in respect of the reverence due to her.

16. It is, therefore, that people regard the mother to deserve so much respect. After the demise of the father, O Bharata, the eldest brother should be considered as the father.

17. It is the eldest brother who should assign to them their means of support and protect and maintain them. All the younger brothers should bow to him and obey his command.

18. Indeed, they should depend upon him, as they did upon their father during his life-time. So far as the body is concerned, O Bharata, it is the father and the mother who create it.

19. That birth, however, which the Acharyya ordains, is considered as the true birth which is, really, unending and immortal. The eldest sister, O chief of Bharata's race, is like a mother. The wife of the eldest brother also is like the mother, for the younger brother, in infancy, receives nursing from her.

CHAPTER CVI.

(ANUSHASANA PARVA).—

Continued.

Yudhishtira said :—

1. O grandfather, all the orders of men, including the very Mlechchhas, are naturally disposed to observe fasts. We, however, do not know the reason thereof.

2. We have heard that only Brahmanas and Kshatriyas should observe the vow of fasts. How, O grandfather, are the other

castes to be taken as acquiring any merit by the observance of fasts?

3. How have vows and fasts come to be observed by persons of all castes, O king? What is that end which one devoted to the observance of fasts, acquires?

4. It has been said that fasts are greatly meritorious and that fasts are a great refuge. O king, what is the fruit that is acquired in this world by the man who observes fasts?

5. By what means is one purged of his sins? By what means does one acquire virtue. By what means, O best of the Bharatas, does one succeed in acquiring Heaven and merit.

6. After having observed a fast, what should one give away, O king? O tell me, what those duties are by which one may succeed in acquiring objects leading to happiness.

Vaishampayana said :—

7. Kunti's son begotten by the deity of Dharma, who was conversant with every duty and who said so to him, Shastha's son, Bhishma, who knew every duty, answered in the following words.

Bhishma said :—

8. Formerly, O king, I heard of those high mounts, O chief of Bharata's race, as belonging to the observance of fasts according to the ordinance.

9. I had, O Bharata, asked the Rishi Angiras of great ascetic merit, the very same questions which you have asked me to-day.

10. Answered me thus, the illustrious Rishi, who originated from the sacrificial fire, answered me even thus about the observance of fasts according to the ordinance.

Angiras said :—

11. Fasts for three nights together, are ordained for Brahmanas and Kshatriyas, O delighter of the Kurus. Indeed, O king, a fast for one night, for two nights, and for three nights, may be observed by them.

12. Fast for one night is ordained for Vaishyas and Shudras. If they observe fasts for two or three nights by mistake, such fasts never bring on their advancement.

13. Fasts for two nights have been ordained for Vaishyas and Shudras (on certain special occasions). Fasts for three nights, however, have not been ordained for them by persons knowing duties.

12-15. The wise man who, with his senses and soul under restraint, O Bharata, fasts, by abstaining from one of the two meals, on the fifth and the sixth days of the moon as also on the day of the full moon, becomes gifted with forgiveness and personal beauty and knowledge of scriptures. Such a person never becomes childless and poor.

16-18. He who celebrates sacrifices for worshipping the deities on the fifth and the sixth days of the moon, becomes superior to all the members of his family and succeeds in leading a large number of Brahmanas. He who observes fasts on the eighth and the fourteenth days of the dark fortnight, becomes freed from diseases and possessed of great energy. The man who abstains from one meal every day throughout the month called Margashirsha, should, with respect and devotion, feed a number of Brahmanas. By so doing he becomes freed from all his sins. Such a man becomes gifted with prosperity, and all sorts of grain become his.

19. He becomes gifted with energy. In fact, such a person reaps profuse harvest from his fields, acquires great riches and much corn.

20. That man, O son of Kunti, who passes the whole month of Pausa, abstaining every day from one of two meals, becomes a gainer of good fortune and pleasant features and great fame.

21. He who passes the whole month of Magha, abstaining every day from one of the two meals, is born in a high family and attains to a position of eminence among his kinsmen.

22. He who passes the whole month of Bhagadavata, confining himself every day to only one meal, becomes a favourite with women who, indeed, readily acknowledge his sway.

23. He who passes the whole of the month of Chaitra, taking every day one meal only, is born in a high family and becomes rich in gold, gems, and pearls.

24. The person, whether male or female, who passes the month of Vaishakha, taking himself or herself every day one meal, and keeping his or her senses under restraint, succeeds in attaining to a position of eminence among kinsmen.

25. The person who passes the month of Jyestha taking himself every day one meal, succeeds in acquiring a position of eminence and great riches. If a woman, she reaps the same reward.

26. He who passes the month of Ashada, taking himself one meal a day and

with senses steadily concentrated upon his duties, becomes possessed of much corn, great riches, and a large progeny.

27. He who passes the month of Sravana, taking himself one meal a day receives the honors of Abhisheka wherever he may happen to live, and attains to a position of eminence among hismen whom he supports.

28. That man who takes himself only one meal a day for the whole month of Proushlapada, becomes possessed of great riches.

29. The man who passes the month of Ashvin, taking himself one meal a day, becomes pure in soul and body, possessed of many animals and vehicles and a large progeny.

30. He who passes the month of Kartika, taking himself one meal every day, becomes possessed of heroism, many wives and great fame.

31. I have now told you, O king, what the fruits are that are obtained by men by observing fasts for the two and ten months in detail. Listen now, O king, to me as I tell you what the rules are about the lunar days.

32. The man who, abstaining from it every day, takes rice at the termination of every fortnight, becomes possessed of a great many kins, a large progeny, and a long life.

33. He who observes fasts for three nights every month and acts thus for two and ten years, acquires a position of eminence among his kinsmen and friends, without a rival to contest his claim and without any molesty caused by any one trying to rise to the same height.

34. These rules which I speak of, O chief of Bharata's race, should be observed for twelve years. Be disposed to do so.

35-35. That man who eats once in the forenoon and once after evening and abstains from drinking at the intervals, and who shows mercy towards all creatures, and pours libations of clarified butter on his sacred fire every day, acquires success, O king, in six years. There is no doubt in this. Such a man acquires the merit of the Agnistoma sacrifice.

37. Gifted with merit and freed from every sort of stain, he acquires the region of the Apurvas which echo with the sound of songs and dance, and passes his days in the company of a thousand highly beautiful ladies.

38. He rides on a car of the color of

terted gold and receives great honors in the region of Brahma.

39-40. After the exhaustion of that merit, such a person returns to Earth and acquires elevated position. That man who passes one whole year, taking himself every day only one meal, acquires the merit of the *Aśvini* sacrifice. He ascends to Heaven after death and receives great honors there.

41-42. Upon the termination of that merit he returns to the Earth and acquires a position of eminence. He who passes one whole year fasting for three days in succession and taking food on every fourth day, and abstaining from injury from every sort, adhering to truthfulness of speech, and keeping his senses under control, acquires the merit of the *Vajapeya* sacrifice.

43-44. Such a person ascends to Heaven after death and receives great honors there. That man, O son of Kunti, who passes a whole year observing fasts for five days and taking food on only the sixth day, gains the merit of the *Horse* sacrifice. The chariot he rides, is drawn by *Chakravakas*.

45-46. Such a man enjoys every kind of happiness in Heaven for full forty thousand years. He who passes a whole year observing fasts for seven days and taking food on only every eighth day, gains the merit of the *Gāmaya* sacrifice. The chariot he rides, is drawn by swans and cranes.

47-48. Such a person enjoys all kinds of happiness in Heaven for fifty thousand years. He who passes a whole year, O king, taking food only at intervals of a fortnight, gains the merit of a continuous fast for six months. This has been said by the illustrious *Angiras* himself. Such a man lives in Heaven for sixty thousand years.

49. He is roused every morning from his bed by the sweet notes of *Vinas* and *Vallakis* and flutes, O king.

50. He who passes a whole year, drinking only a little water at the termination of every month, acquires, O king, the merit of the *Vishvajit* sacrifice.

51. Such a man rides a chariot drawn by lions and tigers. He lives in Heaven for seventy thousand years in the enjoyment of every sort of happiness.

52. No fast for more than a month, O king, has been ordained. Even this, O son of Pritha, is the ordinance about fasts that has been declared by sages conversant with duties.

53. That man who, unaffected by disease and free from every malady, observes a fast, indeed acquires, at every step, the merits of Sacrifices.

54. Such a man ascends to Heaven on a car drawn by swans. Gifted with power, he enjoys every sort of happiness in Heaven for a hundred years.

55. A hundred *Apsaras* of the most beautiful features, wait upon, and sport with him.

56. He is roused from his bed every morning by the sound of the *Kandās* and the *Nupurās* of those ladies.

57. Such a person rides on a car drawn by a thousand swans. Living, again, in a region teeming with hundreds of the most beautiful ladies, he passes his time in great joy.

58-59. The person who seeks Heaven, does not want strength when he becomes weak, or the cure of wounds when he is wounded, or the administration of medicine when he is ill, or soothing by others when he is angry, or the mitigation, by the expenditure of money, of sorrows caused by poverty.

60. Leaving this world, where he suffers all sorts of privations, he proceeds to Heaven and rules on cars bedecked with gold, his body adorned with all sorts of ornaments. There, in the midst of hundreds of beautiful ladies, he enjoys all sorts of pleasure and happiness, deemed of every sin.

61. Indeed, abstaining from food and enjoyments in this world, he renounces this body and ascends to Heaven as the fruit of his penances. There purged of all his sins, he enjoys health and happiness and all his wishes become crowned with success.

62-63. Such a person rides on a celestial car of golden color, effulgent like the setting sun, set with pearls and lapis lazuli, resounding with the music of *Vinas* and *Murajās*, adorned with banners and lamps, and echoing with the sounds of celestial bells.

64. Such a person enjoys all sorts of happiness in Heaven for as many years as there are pores in his body.

65. There is no Shastrā superior to the *Vedas*. There is no person more worthy of respect than the mother. There is no acquisition superior to that of virtue, and no penance superior to fast.

66. There is nothing more sacred, in Heaven or Earth, than *Brahmanas*. Similarly there is no penance that is superior to the observance of fasts.

67. It was by fasts that the celestials have succeeded in becoming dwellers at Heaven. It is by fasts that the *Rishis* have acquired high success.

68. Vishvamsira passed a thousand celestial years, taking one meal a day, and as the consequence thereof acquired the status of a Brahmana.

69. Ouyavara, Jarhadagni, Vastishtha, Gautama and Bhrigu—all these great Rishis gifted with the virtue of forgiveness—have attained to Heaven through the observance of fasts.

70. Formerly Angiras declared so to the great Rishis. The man who teaches another the merit of fasts, has never to suffer any sort of misery.

71. The ordinances about fasts, in their due order, O son of Kunti, have originated from the great Rishi Angiras. The man who daily reads these ordinances or hears them read, becomes freed from all sins.

72. Not only is such a person freed from every calamity, but his mind rises above all sorts of shortcomings. Such a person succeeds in understanding the sounds of all creatures other than human, and acquiring eternal fame, becomes the foremost of men.

CHAPTER CVII.

(ANUSHASANIKA PARVA).—

Continued.

Yudhishthira said :—

1. O grandfather, you have duly described to me the subject of Sacrifice, including the merits in full that attach to them both here and hereafter.

2. It should be remembered, however, O grandfather, that Sacrifices are incapable of being celebrated by poor men, for these require a large store of various articles.

3. Indeed, O grandfather, the merit attaching to Sacrifices can be acquired by only stings and prizes. That merit is incapable of being acquired by those who have no wealth and power and who live alone and are helpless.

5. Do you tell us, O grandfather, what the ordinances are about these acts that are fraught with merit equal to what belongs to Sacrifice and which, therefore, are capable of being performed by poor men.

Bhishma said :—

6. Listen, O Yudhishthira ! These ordinances that I have told you of,—those, viz., that were first promulgated by the great Rishi Angiras, and that have reference to mortification, have for their seal,—are considered as equal to Sacrifices.

7—8. That man who takes one meal in the forenoon and one at night, without taking any food or drink during the interval, and who observes this regulation for a period of six years successively abstaining all the while from injuring any creature and regularly pouring libations on his sacred fire every day, attains, forthwith, to success. Such a man acquires hereafter a car of the color of heated gold, and acquires a residence, for millions of years, in the region of Prajapati, in the company of celestial ladies, that ever echoes with the sound of music and dance, and shines with the effulgence of fire.

9. He who passes three years, taking one meal a day and abstaining all the while from intercourse with any other woman except his own married wife, attains to the merit of the Agnishtoma sacrifice.

10—14. Such a man is considered as having performed a Sacrifice, with plenty of gifts in gold, that is dear to Vasava himself. By practising truthfulness of speech, making gifts, respecting the Brahmanas, avoiding malice, becoming forgiving and self-controlled, and conquering anger, a man acquires the highest end. Riding on a car of the color of white clouds that is drawn by swans, he lives, for millions and millions of years, in the company of Apsaras. Fasting for a whole day and taking only one meal on the second day, he who pours libations upon his sacred fire for the period of a whole year,—indeed, he who observes such a fast and attends every day to his fire and rises every day from bed before sunrise, acquires the merit of the Agnishtoma sacrifice. Such a man acquires a car drawn by swans and cranes.

15—17. Surrounded by the most beautiful ladies, he lives in the region of Indra. That man who takes only one meal every third day, and pours libations every day on his sacred fire for a period of a whole year,—indeed, he who thus attends to his fire every day and wakes up from sleep every morning before sun rise, acquires the high merit of the Ashvina sacrifice. He acquires a car drawn by peacocks and swans and cranes.

18. Proceeding to the region of the seven Rishis, he lives there, surrounded by Apsaras of great beauty. It is well-known that such residence lasts for full three Padmas of years.

19—20. Fasting for three days successively, he who takes only one meal every fourth day, and pours libations every day on his sacred fire, acquires the great merit of the Vajapeya sacrifice. The car he

acquires is grazed by highly beautiful celestial ladies who have Indra for their father.

21. He lives in the region of Indra for millions and millions of years, and enjoys great happiness by witnessing the sports of the king of the gods.

22-23. Fasting for four days successively he who eats only one meal every fifth day, and pours libations on the sacred fire every day for the period of a whole year, and who lives without capidity, telling the truth, respecting the Brahmanas, abstaining from every sort of injury, and avoiding malice and sin, acquires the merit of the Vajapeya sacrifice.

24. The car he rides, is made of gold and drawn by swans and effulgent like many suns rising together. He acquires, besides, a palatial building of pure white.

25. He lives there happily for full one and fifty Padmas of years.

26-27. He who fasting for five days, takes food only on the sixth day, and pours libations on his sacred fire every day for one year, and who performs three rituals in course of the day for purifying himself and saying his prayers and paying his adoration, and who leads a celibate life, divested of malice in his conduct, acquires the merit of the Gomedha sacrifice.

28. He acquires an excellent car adorned with pure gold, effulgent like a blazing fire and drawn by swans and peacocks.

29. He sleeps on the lap of Aparas and is awakened every morning by the melodious sound of Nuparas and Kanchis.

30. He leads such a happy life for ten thousand millions of years and three thousand millions besides and eight and ten Padmas and two Pankas.

31. Such a man lives also, honored by all, in the region of Brahma for as many years as there are hairs on the bodies of five thousand bears.

32-34. Fasting for six days, he who takes only one meal every seventh day and pours libations on the sacred fire every day, for a full year, controlling speech all the while and observing the vow of celibacy and abstaining from the use of flowers and unguents and honey, and meat, acquires the region of the Maruts and of Indra. Crowned with the fruition of every wish as it originates in the mind, he is waited upon and adored by celestial ladies.

35. He acquires the merits of a sacrifice in which profuse gold is given away. Proceeding to the regions sacred, he lives there for numberless years in the enjoyment of greatest happiness.

36-37. He who shows mercy to all and fasting for seven days eats on every eighth day for a whole year, and, pouring libations every day on the sacred fire, worship the celestiala, regularly, acquires the great merits of the Pundarikā sacrifice. The car he rides is lotus-budded.

38. Foremost, such a man acquires also a large number of young and beautiful ladies, some having complexions that are dark, some with complexions like that of gold, and some that are Shyamas, whose looks and gestures are of the most agreeable kind.

39-40. He who fasts for eight days and takes only one meal on every ninth day for one full year, and, pours libations on the sacred fire every day, wins the great merits of a thousand Horse sacrifices. The car he rides in Heaven is beautiful like a lotus.

41. He always journeys, on that car, accompanied by the daughters of Rudra bedecked with celestial garlands and gifted with the effulgence of the midday sun or of fires of burning flames.

42. Acquiring the regions of Rudra, he lives there in great happiness for numberless years.

43-44. He who fasts for nine days and takes only one meal every tenth day for a whole year, and pours libations on his sacred fire every day, gains the high merit of a thousand Horse sacrifices and attains to the companionship of Brahmana's daughters whose beauty charm the hearts of all creatures.

45. These ladies, possessed of such beauty, and some of them possessed of color of the lotus and some like that of the same flower of the blue variety, always keep him in joy.

46. He acquires a beautiful car which moves in beauriful circles and which looks like the dense cloud called Avarita, resemble also an ocean wave.

47. That car resounds with the constant tinkle of rows of pearls and gems, and the melodious sound of conchs, and is adorned with columns made of crystals and diamonds, as as also with an altar constructed of the same minerals.

48. He rides such a car, drawn by swans and cranes, and lives for millions and millions of years in great happiness in Heaven.

49-51. He who fasts for ten days and eats only clarified butter on every eleventh day for one full year and, pours libations on his sacred fire every day, who never, in word or thought, seeks the company of other

people's wives, and who never utters a falsehood even for the sake of his mother and father, succeeds in seeing Mahadeva of great power seated on his car. Such a person acquires the great merit of a thousand Horse sacrifices.

52. He sees the car of the Self-create Brahman himself approach for taking him on it. He rides on it, accompanied by celestial ladies gifted with great beauty, and complexion as effulgent as that of pure gold.

53. Gifted with the blazing splendour of the cycle fire, he lives for many years in a celestial mansion in Heaven, full of every happiness.

54. For those numerous years he experiences the joy of bending his head in respect to Rudra worshipped by the celestial and Danavas.

55-56. Such a person sees every day the great god. That man who having fasted for eleven days, eats only a little clarified butter on the twelfth, and acts thus for a whole year, succeeds in acquiring the merits of all the Sacrifices. The car he rides, is effulgent like a dozen suns.

57-58. Adorned with costly gems and pearls and coral, embellished with rows of swans and snakes and of peacocks and Chakravakas mixing their melodious notes, and beautified with large domes, is the quarter to which he attains in the region of Brahman.

59. That house, O king, is always filled with men and women. This is what the highly blessed Rishi Angiras, knowing every duty, said.

60. That man who having fasted for twelve days, eats a little clarified butter on the thirteenth, and acts thus for a whole year, succeeds in acquiring the merits of the divine sacrifice.

61. Such a man gets a car of the color of the new-blown lotus, adorned with pure gold and heaps of jewels and gems.

62. He goes to the region of the Maruts which are full of celestial ladies, which are adorned with every kind of celestial ornament, which are filled with celestial perfumes, and which contain every element of happiness.

63. Countless is the number of years he lives in those happy regions.

64. Soothed with the sound of music and the sweet voice of Gvadhavas and the sounds and blast of drums and Panavas, he is constantly pleased by celestial ladies of great beauty.

65. That man who having fasted for thirteen days, eats a little clarified butter on the fourteenth day, and acts thus for a full year, acquires the merits of the Mahamedha sacrifice.

66. Celestial ladies of indescribable beauty, and whose age cannot be determined, for they look ever young, adorned with every ornament and with armlets of blazing effulgence, wait upon him with many cars and follow him in his journeys.

67. He is visited every morning from his bed by the melodious note of swans, the tinkle of Nupuras, and the highly agreeable jingle of Kanchins. Indeed, he lives in a superior house, waited upon by such celestial ladies, for years as countless as the sands on the shores of Ganga.

68-70. That man who, keeping his senses under restraint, fasts for a fortnight and takes only one meal on the sixteenth day, and acts thus for a whole year, pouring libations every day on his sacred fire, acquires the great merits of a thousand Rajasuya sacrifices. The car he rides, is highly beautiful and is drawn by swans and peacocks.

71-73. Riding on such a car which is, besides, adorned with garlands of pearls and the purest gold and graced with bevy of celestial ladies decked with ornaments of every sort, having one column and four wheels and seven wheels exceedingly auspicious, having thousands of banners and echoing with the sound of music, celestial and of celestial attributes, set with gems and pearls and corals, and effulgent like lightning, such a man lives in Heaven for a thousand cycles, having elephants and rhinoceroses for dragging that car of his.

74. That man who having fasted for fifteen days takes one meal on the sixteenth day and acts thus for one whole year, acquires the merits of the Soma sacrifice.

75. Proceeding to the celestial region, he lives in the company of Soma's daughters. His body fragrant with unguents whose perfumes are as sweet as those of Soma himself, he acquires the power of going immediately to any place he likes.

76. Seated on his car he is waited upon by beautiful damsels of agreeable manners, and commands all articles of enjoyment.

77. He enjoys such happiness for many years.

78-79. That man who having fasted for sixteen days, eats a little clarified butter on the seventeenth day, and acts thus for a whole year, pouring libations every day on

his sacred fire, proceeds to the regions of Varuna and Indra and Rishi and the Maruts and Ushanas and Brahman himself.

84. There he is waited upon by celestial ladies and sees the celestial Rishi called Bharghava and sees the entire universe.

85. The daughters of the king of the deities gladden him there. These damsels, of agreeable manners and adorned with every ornament, are capable of assuming thirty-two forms.

86. As long as the Sun and the Moon move in the sky, so long does that wise man live in these regions of happiness, living upon the succulence of ambrosia and nectar.

87. That man who having fasted for seventeen days, takes only one meal on the eighteenth day, and acts thus for a whole year, succeeds in seeing the seven regions of the universe.

88. While making his journeys on his car, he is always followed by a large train of cars producing the most agreeable rattle and ridden by celestial ladies shining with ornaments and beauty.

89. Enjoying the greatest happiness, the car he rides, is celestial and endued with the greatest beauty. It is drawn by horses and tigers, and produces rattle as deep as the muttering of the clouds.

90. He lives in such happiness for a thousand years, living upon ambrosia that is as sweet as nectar itself.

91. That man who having fasted, for eighteen days, eats only one meal on the nineteenth day and acts thus for a full year, succeeds in penetrating all the seven regions of the universe.

92. The region to which he attains is peopled by various tribes of Asuras and surrounded with the sweet note of Gandharvas. The car he rides is effulgent like the sun.

93. His heart shorn of every anxiety, he is waited upon by the foremost of celestial ladies. Decked with celestial garlands, and possessed of beauty, he lives in such happiness for millions and millions of years.

94-97. That man who having fasted for nineteen days, eats only one meal on every twentieth day, and acts thus for a full year, observing all the while truthfulness of speech and observance of other (excellent) rituals, abstaining also from meat, leading a cellant life and devoted to the behoof of all creatures, acquires the extensive regions of great happiness, belonging to the Adityas.

98. While making his journeys on his

own car, he is followed by a large train of cars ridden by Gandharvas and Apasas decked with celestial garlands and perfumes.

99-101. That man who having fasted for twenty days, takes a single meal on the twenty-first day, and acts thus for a full year, pouring libations every day on his sacred fire, acquires the regions of Ushanas and Bharghava, of the Asvins and the Maruts, and lives there in uninterrupted happiness of great measure.

102. Unacquainted with all sorrows, he rides the foremost of cars for making his journeys, and waited upon by foremost of celestial ladies, and possessed of power, he sports in joy like a celestial himself.

103-107. That man who having fasted for twenty-one days, takes a single meal on the twenty-second day, and acts thus for a full year, pouring libations on his sacred fire every day, abstaining from injuring any creature, observing truthfulness of speech, and freed from malice, acquires the regions of the Vasas and becomes endued with solar effulgence.

108. Gifted with the power of going everywhere at will, living upon nectar, and riding on the foremost of cars, his body decked with celestial ornaments, he sports in joy in the company of celestial ladies.

109-113. That man who having fasted for twenty-two days, takes a single meal on the twenty-third day, and acts thus for a full year, thus regulating his diet and keeping his senses under restraint acquires the regions of the Wind-God of Ushanas and of Rudra. Capable of going everywhere at will, and always raving at will, he is adored by various tribes of Apasas.

114. Riding on the foremost of cars and his body decked with celestial ornaments, he sports for numberless years in great happiness in the company of celestial ladies.

115-119. That man who having fasted for twenty-three days eats a little clarified butter on the twenty-fourth day, and acts thus for a full year, pouring libations on his sacred fire, lives for countless years in great happiness in the regions of the Adityas, his body decked with celestial dresses and garlands and celestial perfumes and fragrances.

120. Riding on an excellent car, made of gold and gifted with great beauty and drawn by swans, he sports in joy in the company of thousands and thousands of celestial ladies.

121. That man who having fasted for twenty-four days, takes a single meal on the twenty-fifth day, and acts thus for full year,

succeeds in getting a car of the foremost kind, full of every object of enjoyment.

106-108. He is followed in his journeys by a large train of cars drawn by lions and tigers, and producing a sound as deep as the muttering of the clouds, ridden by celestial ladies, and all made of pure gold and adorned with great beauty. Himself riding on an excellent celestial car adorned with great beauty, he lives in these regions for a thousand years, in the company of hundreds of celestial ladies, and living upon ambrosia that is sweet as nectar itself.

109-112. That man who having fasted for twenty-five days, takes only one meal on the twenty-sixth day, and acts thus for a full year in the observance of such a regulation about diet, keeping his senses under restraint, freed from attachment, and pouring libations every day on his sacred fire,—that blessed man,—adored by the Apsaras, acquires the regions of the seven Marice and the Vatas. When making his journeys, he is followed by a large train of cars made of excellent crystal and adorned with all sorts of gems, and ridden by Gandharvas and Apsaras who show him every honor. He lives in those regions, in enjoyment of such happiness, and gifted with celestial energy, for two thousand cycles.

113-114. That man who having fasted for twenty-six days eats a single meal on the twenty-seventh day, and acts thus for a full year, pouring libations every day on his sacred fire, acquires great merit and proceeding to the celestial region, receives honor from the deities. Living there, he subsists on nectar, freed from thirst of every kind, and enjoying every happiness.

115. He is purified of every dross and making his journeys on a celestial car of great beauty, he lives there, O king, acting like the celestial Rikis and the royal sages.

116. Gifted with great energy, he lives there in great happiness in the company of celestial ladies of highly agreeable manners, for three thousand cycles and years.

117-118. That man who having fasted for twenty-seven days, takes a single meal on the twenty-eighth day, and acts thus for a full year, with zeal and senses under perfect restraint, acquires very great merit, which, in fact, is equal to what is acquired by the celestial Rikis. Having every article of enjoyment, and gifted with great energy, he shines with the effulgence of the midday sun.

119-120. Sportive ladies of the most delicate features and gifted with splendour of complexion, having deep bosoms, tapering thighs and full and round hips, decked

with celestial ornaments, please him with their company while he rides on a delightful and excellent car effulgent like the sun, and equipped with every article of enjoyment, for thousands and thousands of years.

121-123. That man who having fasted for twenty-eight days, takes a single meal on the twenty-ninth day, and acts thus for a full year, observing all the while truthfulness of speech, acquires auspicious regions of great happiness that are adored by celestial Rikis and royal sages. In his car he obtains as effulgent like the sun and the moon, made of pure gold and adorned with every sort of gem, ridden by Apsaras and Gandharvas singing melodiously.

124. Thereon he is attended by auspicious ladies adorned with celestial ornaments of every sort. Gifted with sweet dispositions and agreeable features, and adorned with great energy, these gladden him with their company.

125. Endued with every article of enjoyment and with great energy, and possessed of the splendour of a burning fire, he shines like a celestial, with a celestial form having every excellence.

126. The regions he attains are those of the Vatas and the Itas, of the Saddhyas and the Ashwins, of the Rudras and of Brahman himself.

127. That man who having fasted for a full month, takes a single meal on the first day of the following month, and acts thus for a full year, looking on all things impartially, attains to the regions of Brahman himself.

128. There he lives upon ambrosia. Gifted with a beauteous form highly agreeable to all, he shines with energy and prosperity like the sun himself of a thousand rays.

129. Devoted to Yoga and adorned with celestial dresses and garlands and scented with celestial perfumes and incenses, he passes his time in great happiness, not experiencing the least sorrow. He shines on his car attended by ladies that blaze forth with effulgence united by themselves.

130. These ladies the daughters of the celestial Rikis and the Rudras, worship him with veneration.

131. Capable of assuming various forms that are highly delightful and highly agreeable, their speech is characterized by various kinds of sweetness, and they are able to please the person they wait upon in various kinds of ways.

132-133. While making his journeys, he rides on a car that looks like the sky itself in color. In his rear are cars which

look like the Moon; before him are those which resemble the clouds; on his right are cars that are red; behind him are those that are blue; and above him are those that are of variegated color. He is always worshipped by those who wait upon him.

134. Gifted with great wisdom, he lives in the region of Brahman for as many years as are measured by the drops of rain that fall in course of a thousand years on the insular continent of Jambudwipa.

135. Indeed, gifted with the effulgence of deity, he lives in that region of unalloyed happiness for as many years as the drops of rain which fall upon the Earth in the rainy season.

136. The man who, having fasted for a whole month, eats on the first day of the following month, and acts thus for ten years, acquires the status of a great Rishi. He has not to undergo any change of form while going to the celestial region for enjoying the rewards of his deeds in this life.

137. Indeed, this is the status which one acquires by counselling speech, practising self-denial, subjugating anger, sexual appetite, and the desire to eat, pouring libations on the sacred fire, and regularly worshipping the two-twigged.

138. That man who purifies himself by the observance of these and similar vows and practices, and who eats in this way, becomes as pure as ether and gifted with solar effulgence.

139. Such a man, O king, proceeding to the celestial region in even his own corporeal frame, enjoys all the happiness that is there like a celestial at his will.

140. I have thus told you, O chief of the Bharatas, what the excellent ordinances are about sacrifices, one after another, as dependent upon the fruits of fasts.

141-142. Poor men, O son of Pritha, may, nevertheless, acquire the fruits thereof (by the observance of fasts). By observing these fasts, even a poor man may acquire the highest end, O foremost one of Bharata's race, revoting himself all the while, besides, to the worship of the celestials and the Brahmanas. I have thus recited to you in full the ordinances about fasts.

143. Do not entertain any doubt about those men who so observe vows, who are so heedful and pure and great, who are freed from pride and malice, who are endowed with such devoted understandings, and who pursue their end with such firmness and fidelity of purpose without ever deviating from their path.

CHAPTER CVIII.

(ANUSHASANIKA PARVA).—

Continued.

Yudhishtira said :—

1. Tell me, O grandfather, of that which is considered as the foremost of all Tirthas. Indeed, you should expound to me what that Tirtha is which conduces to the greatest purity.

Bhisma said :—

2. Forsooth, all Tirthas are possessed of merit. Listen, however, with attention to me as I tell you what the Tirtha, the cleanser, is of men gifted with wisdom.

3. Following eternal Truth, one should bathe in the Tirtha called Alanasa, which is unfathomable, stainless, and pure, and which has Truth for its waters and the understanding for its lake.

4. The fruits, in the form of cleansing, that one gains by bathing in that Tirtha, are freedom from cupidity, sincerity, truthfulness, midness, mercy, abstention from injuring any creature, self-control, and tranquility.

5. These men who are freed from attachments, who are shorn of pride, who are above all pairs of opposites, who have no wives and children and houses and gardens, etc., who are gifted with purity, and who live upon the alms given to them by others, are considered as Tirthas.

6. He who knows the truths of all things and who is freed from the idea of sinfulness, is said to be the highest Tirtha. In finding out the marks of purity, your gaze should ever be directed towards these qualities.

7-8. Those persons from whose souls the qualities of goodness, darkness, and ignorance have been washed off, they who, not caring for purity and impurity, pursue the ends they have proposed to themselves, they who have renounced everything, they who are possessed of omniscience and gifted with universal sight, and they who are of pure conduct, are considered as Tirthas possessing the purifying power.

9. That man whose limbs only are wet with water, is not considered as one that is washed. He, on the other hand, is considered as washed who has washed himself by self-denial. Even such a person is said to be pure both internally and externally.

10. They who never busy themselves with what is past, they who feel no attachment for present acquisitions, indeed, they who are free from desire, are said to be possessed of the highest purity.

11. Knowledge is said to form the especial purity of the body. So also freedom from desire, and cheerfulness of mind.

12. Purity of conduct forms the purity of the mind. The purity that one acquires by ablations in sacred waters is considered as inferior. Indeed that purity which originates from knowledge, is considered as the best.

13. Those ablations which one performs with a burning mind in the waters of the knowledge of Brahma in the Tirtha called Manasa, are the true ablations for truth-knowing persons.

14. That man who is endued with true purity of conduct and who is always given to the preservation of a proper attitude towards all, indeed, he who is gifted with attributes and merit, is considered as truly pure.

15. These that I have mentioned have been said to be the Tirthas of the body. Listen to me as I tell you what those sacred Tirthas are that are situated on the Earth also.

16. As special attributes of the body have been said to be sacred, so there are particular spots on Earth as well, and particular waters, which are considered sacred.

17. By reciting the names of the Tirthas, by performing ablations there, and by offering oblations to the departed Manes in those places, one's sins are dissipated. Those men whose sins are thus dissipated, succeed in acquiring the celestial region, when they leave this world.

18. On account of their association with pious persons, through the special efficacy of the earth itself, of those spots and of particular waters, there are certain portions of the Earth that have come to be considered as sacred.

19. The mental Tirthas are separate and distinct from those of the Earth. That person who bathes in both, acquires success forthwith.

20—21. As strength without exertion, or exertion without strength can never perform anything, singly, and as these, when combined, can do all things, so one that becomes gifted with the purity that is contributed by the Tirthas in the body as also by that which is contributed by the Tirthas on the Earth, becomes truly pure and acquires success. That purity which is derived from both sources is the best.

CHAPTER CIX.

(ANUSHASANIKA PARVA).—

Continued.

Yudhishthira said :—

1. You should, O grandfather, tell me what is the highest, the most beneficial, and the most certain fruit of all sorts of fasts in this world.

Bhishma said :—

2. Listen, O king, to what was recited by the Self-creator himself and by doing which a person, forsooth, acquires the highest happiness.

3. That man who fasts on the twelfth day of the moon in the month called Mangashira and adores Krishna as Keshava for the whole day and night, acquires the merits of the Horse sacrifice and becomes purged off of all his sins.

4. He who, similarly, fasts on the twelfth day of the moon in the month of Pausha and adores Krishna as Narayana, for the whole day and night, acquires the merits of the Vajapeya sacrifice and the highest success.

5. He who fasts on the twelfth day of the moon in the month of Magha and adores Krishna, as Madhava, for the whole day and night, acquires the merits of the Rajanya sacrifice, and rescues his own family.

6. He who fasts on the twelfth day of the moon in the month of Phalguna and adores Krishna as Govinda, for the whole day and night, acquires the merit of the Atiratra sacrifice and goes to the region of Soma.

7. He who fasts on the twelfth day of the moon in the month of Chaitra and adores Krishna as Vishnu, for the whole day and night, acquires the merit of the Pundarika sacrifice and proceeds to the region of the celestials.

8. By observing a similar fast on the twelfth day of the month of Vaisakha and adoring Krishna as the destroyer of Madhu for the whole day and night, one acquires the merits of the Agnishtoma sacrifice and proceeds to the region of Soma.

9. By observing a fast on the twelfth lunar day in the month of Jyaishtha and adoring Krishna as him who had covered the universe with three steps of his, one acquires the merits of the Gomeda sacrifice and sports with the Apsaras in great happiness.

10. By observing a fast on the twelfth day of the moon in the month of Ashad

and adoring Krishna as the Dwarf, one acquires the merits of the Narayana sacrifice and sports in happiness with the Apparas.

11. By observing a fast for the twelfth lunar day of the month of Shravana and adoring Krishna for day and night as Shreendhara, one acquires the merits of the sacrifice called Panchayajna and acquires a beautiful car in the celestial region whereon he sports in joy.

12. By observing a fast on the twelfth day of the moon in the month of Bhadrapada and adoring Krishna as Hrishikesha for the whole day and night, one acquires the merits of the Sauramani sacrifice and becomes purged off of all sins.

13. By observing a fast for the twelfth day of the moon in the month of Ashwin and adoring Krishna as Padmanabha, one acquires, forsooth, the merits of that sacrifice in which a thousand kine are given away.

14. By observing a fast for the twelfth day of the moon in the month of Kartika and adoring Krishna as Damodara, one acquires, forsooth, the combined merits of all the sacrifices.

15. He who, in this way, worships Krishna for a whole year as Pandariksha, acquires the power of recollecting the incidents of his pristine births and acquires much wealth in gold.

16. Likewise he who adores Krishna every day as Upendra, acquires oneness with him. After Krishna has been adored thus, one should, at the conclusion of his vow, feed a number of Brahmanas or make gifts of clarified butter to them.

17. The illustrious Vishnu, that ancient Being, has himself said that there is no fast which possesses superior merits.

CHAPTER CX.

(ANUSHASANIKA PARVA).—

Continued.

Vaishampayana said:—

1. Approaching Bhishma venerable in years, *etc.*, Bhishma, who was then lying on his bed of arrows, the highly wise Yudhishtira put the following questions.

Yudhishtira said:—

2. How, O grandfather, does one acquire beauty of form and prosperity and sweet,

ness of disposition? How, indeed, does one acquire religious merit and wealth and pleasure? How does one win happiness?

Bhishma said:—

3—9. In the month of Margashira, when the moon comes in conjunction with the asterism called Mula, when his two feet are united with that very asterism, O king, when Rohini is in his calf, when his knees-joints are in Ashwini, and his thighs are in the two Ashadhas, when Phalguni makes his arm, and Kritika his waist, when his navel is in Bhadrapada, his navel region in Revati, and his back on the Dhanishthas, when Anuradha makes his belly, when with his two arms he reaches the Vishakhas, when his two hands are indicated by Hastas, when Punarvasu, O king, makes his fingers, Ashlesha his nails, when Jyeshtha makes his neck, when Shravana makes his ears, and Pushya his mouth, when Swati is said to make his teeth and lips, when Shatabhisha is his smile and Magha his nose, when Mrgashirasa is known to be in his eye, and Chitra in his forehead, when his head is in Bharani, when Ardra forms his hair, O king, the vow called Chandrawrata should be taken in hand. Upon the termination of that vow, gels of clarified butter should be made to Brahmanas conversant with the Vedas.

10. As the fruit of that vow, one acquires prosperity, personal beauty and that good luck which brings about knowledge. Indeed, one becomes, on account of such a vow, as full of attribute as the full Moon himself.

CHAPTER CXI.

(ANUSHASANIKA PARVA).—

Continued.

Yudhishtira said:—

1. O grandfather, O greatly wise one, conversant with all the scriptures, I wish to know those excellent ordinances by which mortals have to travel through their rounds of re-birth.

2. What is that conduct by following which, O king, men succeed in acquiring high heaven, and what is that conduct by which one sinks in Hell?

3. When, renouncing the dead body that is as inert as a piece of wood or clod of earth, people proceed to the other world, what are those which follow them there?

Dhishma said :—

4. Yonder comes the illustrious and highly intelligent Vrihaspati. Do you ask his blessed self. The subject is an eternal mystery.

5. None else is capable of explaining the matter. There is no speaker like Vrihaspati.

Vaishampayana said :—

6. With the son of Pritha and the son of Ganga were thus conversing with each other, there came at the spot from the sky the illustrious Vrihaspati of purified soul.

7. King Yudhishtira, and all others, headed by Dhritarashtra, stood up and received Vrihaspati with proper honors. Excellent was the worship they offered to the preceptor of the celestials.

8. Then approaching the illustrious Vrihaspati, Dhishma's royal son, Yudhishtira, asked him the question in proper form, desirous of knowing the truth.

Yudhishtira said :—

9. O illustrious one, you are conversant with all duties and all the scriptures. Do you tell me what is truly the friend of mortal creatures?

10. Is the father, or mother, or son, or preceptor, or kinsmen, or relatives, or those called friends, that may be said to truly form the friend of a mortal creature? One goes to the next world, leaving his dead body that is like a piece of wood or a clod of earth. Who is it that follows him there?

Vrihaspati said :—

11. One is born alone, O king, and one dies alone; one crosses alone the difficulties one meets with, and one alone meets whatever misery falls to his lot.

12—13. One has really no companion in these deeds. The father, the mother, the brother, the son, the preceptor, kinsmen, relatives, and friends, leaving the dead body as if it were a piece of wood or a clod of earth, after having mourned for only a moment, all turn away from it and mind their own affairs.

14. Only virtue follows the body that is thus left by them all. It is, therefore, plain, that virtue is the only friend and that virtue only should be sought by all.

15. A virtuous man would acquire that high end which is formed by Heaven. If sinful, he goes to Hell.

16. Hence, an intelligent man should always seek to acquire virtue through

wealth acquired by fair means. Virtue is the one, only friend, which creatures have in the next world.

17. Moved by cupidity, or stupefaction, or mercy, or fear, one shorn of knowledge is seen to do unfair deeds, for the sake of even another, his judgment, thus stupefied by cupidity.

18. Virtue, wealth, and pleasure,—these three form the fruit of life. One should win these three by means of being free from impropriety and sin.

Yudhishtira said :—

19. I have carefully heard the words spoken by your illustrious self,—these words that are fraught with virtue, and that are highly beneficial, I wish now to know of the state of the body (after death).

20. The dead body of man becomes subtle and unmanifest. It becomes invisible. How is it possible for virtue to follow it?

Vrihaspati said :—

21—22. Earth, Wind, Ether, Water, Light, Mind, Yama (the king of the dead), Understanding, the Soul, as also Day and Night, all together witness the merits of all living creatures. With these, virtue follows the creature (when dead).

23. When the body becomes bereft of life, skin, bones, flesh, the vital seed, and blood, leave it simultaneously.

24. Gifted with merit (and dexterity) individual soul (after the destruction of this body) comes by another body. After the attainment by individual soul of that body the presiding deities of the five elements once more witness all his deeds, good and bad.

25. What else do you wish to hear? If gifted with virtue, individual soul enjoys happiness. What other subject, belonging to this or the other world, shall I describe to you?

Yudhishtira said :—

26. Your illustrious self has explained how Virtue follows individual soul. I wish to know how the vital seed is originated.

Vrihaspati said :—

27—28. The food that these gods, O king, who live in the body, viz., Earth, Wind, Ether, Water, Light and Mind, eat, pleases them. When those five elements become pleased, O monarch, with Mind numbering as their sixth, their vital seed then becomes generated, O you of purified soul.

30. When an act of union takes place between male and female, the vital seed comes out and causes conception. I have thus explained to you what you had asked. What else do you wish to hear.

Yudhishtira said :—

30. You have, O illustrious one, said how conception takes place. Do you explain how the individual soul that takes birth, grows.

Vrihaspati said :—

31. As soon as individual soul enters the vital seed, he becomes overwhelmed by the elements already mentioned. When individual soul become disunited therewith, he is said to attain to the other end (viz., death).

32. Gifted with these elements, the individual soul comes by a body. The deities that preside over these elements, witness all his deeds, good and bad. What else do you wish to hear.

Yudhishtira said :—

33. Living off skin, bone and flesh, and becoming destitute of all these elements, in what does individual soul reside, O illustrious one, for enjoying and suffering happiness and misery?

Vrihaspati said :—

34. Endued with all his acts, individual soul quickly enters the vital seed, and availing of the menstrual flow of women, takes birth in time, O Bharata.

35. After birth, individual soul receives voice and death from the messengers of Yama. Indeed, he goes through misery and a painful round of re-birth.

36. Endued with life, O king, individual soul in this world, from the moment of his birth, enjoys and suffers his own (pristine deeds), depending upon virtue (and its reverse).

37. If individual soul according to the best of his power, follows virtue from the day of his birth, he then succeeds in enjoying uninterrupted, when re-born, happiness.

38. If, on the other hand, without following virtue without interruption, he acts sinfully, he reaps happiness at first as the reward of his virtue and suffers misery after that.

39. Endued with sin, individual soul has to go to the dominions of Yama and suffering great misery there, he has to take birth in an intermediate order of being.

40-41. Listen to me as I tell you, what the different acts are by doing which individual soul, stupefied by folly, has to take birth in different orders of being, as declared in the Vedas, the scriptures, and the histories. Mortals have to go to the dreadful regions of Yama. In these regions, O king, there are places which are fraught with every merit and which are worthy on that account of being the habitations of the very celestials.

42. There are, again, places in those regions that are worse than those which are occupied by animals and birds. Indeed, there are places of these kinds in the abode of Yama which is equal to the region of Brahma himself in merits.

43-44. Creatures, fettered by their deeds, suffer various kinds of misery. I shall, after this, tell you what those acts and dispositions are on account of which a person acquires an end that is fraught with great misery and terror.

45. If a twice-born person, having studied the four Vedas, becomes stupefied by folly and accepts a gift from a fallen man, he has then to take birth in the order of asses.

46. He has to live as an ass for fifteen years. Shaking off his assine form, he has next to take birth as an ox and which state he has to live for seven years.

47. Throwing off his bovine form, he has next to take birth as a Rakshasa of the twice-born order for three months; he then regains his status of a Brahmana.

48. A Brahmana, by officiating at the sacrifice of a degraded person, has to take birth as a vile worm. In this form he has to live for fifteen years, O Bharata.

49. Freed from his worm birth, he is next born as an ass. As an ass he has to live for five years, and then as a hog, in which state also he has to remain for as many years.

50. After that, he is born as a cock, and living for five years in that form, he is born as a jackal and lives for as many years in that state. He is then born as a dog, and living thus for a year he regains his manhood.

51. That foolish disciple who offends his preceptor by injuring him, has certainly to undergo three changes in this world.

52. Such a person, O king, has in the first instance to become a dog. He has then to become a beast of prey, and then an ass. Living his assine form, he has to wander for sometime in great misery as a

spirit. After the expiration of that time, he is born as a Brahmana.

53. That sinful disciple who even in thought knows the wife of his preceptor, has, on account of such a sinful hebet, to undergo many dreadful shapes in this world.

54. First taking birth in the canine order he has to live for three years. Throwing off the canine form when death comes, he is born as a vile vermin.

55. In this form he has to live for a year. Resumming that form he succeeds in regaining his status as a human being of the twice-born order.

56. If the preceptor kills, without reason, his disciple who is even as a son to him, he has, on account of such a sinful deed of sin on his part, to take birth as a beast of prey.

57. That son who disregards his father and mother, O king, is born after resuming his human form as an ass.

58. Assuming the piscine form he has to live for ten years. After that he is born as a crocodile, in which form he has to live for a year. After that he regains the human form.

59. That son with whom his parents become angry, has, on account of his evil thoughts towards them, to take birth as an ass.

60. As an ass he has to live for ten months. He is next born as a dog and has to remain as such for fourteen months. After that he is born as a cat and living in that form for seven months he regains his human form.

61. Having spoken ill of parents, one is born as a Sarika. Striking them one is born, O king, as a tortoise.

62. Living as a tortoise for ten years, he is born as a porcupine. After that he has to take birth as a snake, and living for six months in that form he regains human form.

63. That man who, while living upon the food that his royal master supplies, commits deeds injurious to the interests of his master, stupefied by folly, has, after death, to take birth as a monkey.

64. For ten years he has to live as a monkey, and after that for five years as a mouse. After that he is born as a dog, and living in that form for six months he succeeds in regaining his human form.

65. That man who misappropriates what is deposited with him in trust, has to undergo a hundred births. He at last takes birth as a vile worm.

66. In that order he has to live for fifteen years, O Bharata. Upon the exhaustion of his sin in this way, he succeeds in regaining his human form.

67. That man who has malice towards others, has, after death, to take birth as a Shrngata. That wicked man who becomes guilty of breach of trust has to take birth as a fish.

68. Living as a fish for eight years, he is born, O Bharata, as a deer. Living as a deer for four months, he is next born as a goat.

69. After the expiration of a full year, he renounces his goatish body, and is then born as a worm. After that he succeeds in regaining his human form.

70-71. That shameless insensate man who, through stupelation, steals paddy, barley, sesame, Musta, Kulath, oil-seeds, oats, Kalaya, Mudga, wheat, Atasi, and other kinds of corn, is born as a mouse.

72. After lending the life for sometime, he is next born as a hog. As soon as he is born as a hog he has to die of disease.

73. On account of his sin, that foolish man has next to take birth as a dog, O king. Living as a dog for five years, he then regains his human form.

74. Having committed an act of adultery with the wife of another man, one is born as a wolf. After that he has to assume the forms of a dog and jackal and violence. He has next to take birth as a snake and then as a Garuda (a bird of prey) and then as a crane.

75. That sinful wight who, out of foolishness, knows his brother's wife, has to take birth as a male Goel and to live in that form for a whole year, O king.

76. He who, through lust, knows the wife of a friend, or the wife of preceptor, or the wife of his king, has after death to take the form of a hog.

77. He has to live in this form for five years and then to assume that of a wolf for ten years. For the next five years he has to live as a cat and then for the next ten years as a cock.

78. He is next born as an ant, for three months and then as a worm for a month. Having undergone these births, he has next to live as a vile worm for fourteen years.

79. When his sin becomes exhausted by such punishment, he at last regains the human form.

80. When a marriage is about to take place, or a sacrifice, or an act of gifts is about to be made, O you of great power,

the man who puts in any impediment, has to take birth in his next life as a vile worm.

80. Assuming such a form he has to live, O Bharata, for fifteen years. When his sin is exhausted by such suffering, he re-gains the human form.

81. Having once bestowed his daughter in marriage upon a person, he who seeks to bestow her again upon a second husband, is compelled, O king, to take birth among vile worms.

82. Assuming such a form, O Yudisthira, he has to live for thirteen years. Upon the exhaustion of his sin by such suffering, he re-gains the human form.

83. He who eats without having performed the rites in honor of the celestials or those in honour of the departed Manes or without having offered (even) oblations of water to both the Rishis and the departed Manes has to take birth as a crow.

84. Living as a crow for a hundred years, he next assumes the form of a cock. His next change is that of a snake for a month. After this, he regains the human form.

85. He who disregards his eldest brother who is like a father, has, after death, to take birth as a crane.

86. Having assumed that form he has to live in it for two years. Renouncing that form at the conclusion of that period, he re-gains the human form.

87. That Shudra who knows a Brahmani woman, has, after death, to take birth as a hog.

88. As soon as he takes birth in that order he dies of disease, O king. The wretch has next to take birth as a dog, O king, on account of that sinful deed.

89. Renouncing his canine form he regains, upon the exhaustion of his sin, the human form. The Shudra who begets offspring upon a Brahmani woman, bearing off his human form, is born again as a mouse.

90. The man who becomes guilty of ingratitude, O king, has to go to the regions of Yama and there to suffer very painful and severe treatment at the hands of the emissaries, provoked to fury, of the grim king of the dead.

91-93. Clubs with heavy hammers and mallets, sharp-pointed lances, heated jars, dreadful sword-blades, heated sands, thorny Shalimalis, these and many other engines of torture such a man has to suffer in the regions of Yama, O Bharata.

94. O chief of Bharata's race, having suffered such dreadful treatment in the regions of the grim king of the dead, the ungrateful person has to return to this world and take birth among vile vermin.

95. He has to live as a vile vermin for a period of fifteen years, O Bharata. He has then to enter the womb and die potentially before birth.

96. After this, that person has to enter the womb a hundred times successively. Indeed, having undergone a hundred rebirths, he at last is born as a creature in some intermediate order between man and inanimate nature.

97. Having suffered misery for a great many years, he has to take birth as a hairless tortoise.

98. A person who steals cards is born as a crane. One becomes a monkey by stealing raw fish. That intelligent man who steals honey, is born as a gadfly.

99. By stealing fruits or roots or coles, one becomes an ant. By stealing Nishpava, one becomes a Halagolaka.

100. By stealing Payasa, one becomes, in his next birth, a Tisiri bird. By stealing cakes, one becomes a screech-owl.

101. That little-witted man who steals iron, has to take birth as a crow. That man who steals white brass, is born as a bird of the Haria species.

102. By stealing a silver vessel, one becomes a pigeon. By stealing a golden vessel, one has to take birth as a vile vermin.

103. By stealing a piece of silken cloth, one becomes a Krishna. By stealing a piece of cloth made of red silk, one becomes a Vartaka.

104. By stealing a piece of muslin, one becomes a parrot. By stealing a piece of cloth that is of fine texture, one becomes a duck after renouncing his human body.

105. By stealing a piece of cloth made of cotton, one becomes a crane. By stealing a piece of cloth made of jute, one becomes a sheep in his next life.

106. By stealing a piece of linen, one is born as a hare. By stealing different sorts of colouring matter, one is born as a peacock.

107-108. By stealing a piece of red cloth one is born as a bird of the Jivajivaka species. By stealing argumats (such as sandalpaste) and perfumes in this world, the avaricious man, O king, is born as a mole. Assuming the form of a mole one has to live in it for fifteen years.

109. After the exhaustion of his sin by such suffering, he regains the human form. By stealing milk, one becomes a crane.

110. That man, O king, who, through stupefaction of the understanding, steals oil, is born, after renouncing this body, as an animal who lives upon oil as his form.

111. That wretch, who, himself well-armed, kills another while that other is unarmed, for getting his riches or out of hostile feelings, has, after renouncing his human body, to take birth as an ass.

112. Assuming that assine form, he has to live for a period of two years and then he is killed by a weapon. Renouncing his assine body, he has to take birth, in his next life, as a deer always anxious (for fear of being killed).

113—114. Upon the expiration of a year from the time of his birth as a deer, he is killed by a weapon. Thus renouncing his form of a deer, he next takes birth as a fish and dies on account of being dropped up in a net, on the expiration of the fourth month. He has next to take birth as a beast of prey. He has to live in that form, for ten years and then he takes birth as a bird in which form he has to live for five years.

115. Actuated by the change that is occasioned by time, he then renounces that form, and, his sin having been exhausted, he regains the human form.

116. That man of little understanding who slays a woman, has to go to the regions of Yama and to suffer various kinds of pain and misery. He then has to pass through full twenty-one transformations.

117. After that, O king, he has to take birth as a vile vermin. Living as a vermin for twenty years, he regains the human form.

118—119. By stealing food, one has to take birth as a bee. Living for many months in the company of other bees, his sin becomes exhausted and he regains the human form. By stealing paddy, one becomes a cat.

120. That man who steals food mixed with sesame cakes, is in his next birth born as a mouse large or small according to the largeness or smallness of the quantity stolen.

121. He bites human beings every-day and, therefore, becomes sinful and passes through a varied round of re-births. That foolish man who steals clarified butter has to take birth as a gallinule.

122. That wicked man who steals fish has to take birth as a crow. By stealing

salt one has to take birth as an irritating parrot.

123. That man who misappropriates trust-property, has to suffer a diminution in the period of his life, and dying has to take birth among fishes.

124. Having lived for sometime as a fish, he dies and re-gains the human form. Regaining, however, the human form he becomes short-lived.

125. Indeed, having perpetrated sins, O Bharata, one has to take birth in an order intermediate between that of humanity and vegetables. Those people do not know the principles of virtue who take their own hearts for their guide.

126. Those men who commit various sinful deeds, and then seek to expiate them by continuous vows and observances of piety, enjoy happiness and suffer misery and live in great anxiety of heart.

127. Those sinful men who yield to the influence of cupidity and stupefaction, are surely born as Mlechchhas who are unworthy of being associated with.

128. Those men, on the other hand, who abstain from sin all their lives, become free from disease of every sort, gifted with beauty of form, and possessed of riches.

129. Women also, when they act in this way, attain to births of the same kind. Indeed, they have to take birth as the males of the animals I have mentioned.

130. I have told you all the fruits of the misappropriation of others' properties. I have described to you very briefly the subject, O sinless one.

131—132. In connection with some other subject, O Bharata, you will again hear of these faults. I heard all this, O king, formerly from Brahma himself, and I asked all about it in a proper way, when he described it in the midst of the celestial Rishis. I have told you truly and in detail all that you had asked me.

133. Having listened to all this, O king, do you always set your heart on virtue.

CHAPTER CXII.

(ANUSHASANIKA PARVA).—

Continued.

Yudhishtira said:—

1. You have told me, O twice-born one, what the end is of virtue or sin. I wish now to hear, O foremost of speakers, of what the end is of virtue.

3. Having committed various sinful deeds, by what acts do people succeed in acquiring an auspicious end in this world? By what acts also, do people acquire auspicious end in the celestial region?

Vrihaspati said:—

3. By committing sinful deeds with perverted mind, one gives way to the influence of sin, and accordingly goes to Hell.

4. That man who, having perpetrated sinful deeds through stupefaction of mind, feels the pangs of repentance and sets his heart on meditation (of the deity), has not to suffer the consequences of his sins.

5. One becomes freed from his sins inasmuch as he repents for them.

6. If one, having committed a sin, O king, mentions it before Brahmanas conversant with duties, he speedily becomes freed from the obloquy arising from his sin.

7. Accordingly as one mentions his sins, fully or otherwise, with concentrated mind, he becomes cleansed therefrom fully or otherwise, like a snake freed from his diseased slough.

8. By making, with a concentrated mind, gifts of various kinds to a Brahmana, and concentrating the mind (on the deity), one attains to an auspicious end.

9. I shall now tell you what those gifts are, O Yudhishtira, by making which a person, even if guilty of having committed sinful deeds, may become gilded with merit.

10. Of all kinds of gifts, that of food is considered as the best. One desirous of acquiring merit should, with a sincere heart, make gifts of food.

11. Food is the vital air of men. From it all creatures originate. All the worlds of living creatures are established upon food. Hence food is highly spoken of.

12. The deities, Rishis, departed Manes, and men, all praise food. Formerly king Harisideva, proceeded to the celestial region by making gifts of food.

13. Good food that has been acquired by fair means, should be given, with a cheerful heart, to Brahmanas possessed of Vedic learning.

14. That man, whose food, given with a cheerful heart, is taken by a thousand Brahmanas, has never to take birth in an intermediate order.

15. A person, O king, by feeding ten thousand Brahmanas, becomes cleansed of sins and devoted to Yajna practices.

16. A Brahmana knowing the Vedas,

by giving away food acquired by him as alms, to a Brahmana devoted to the study of the Vedas, succeeds in acquiring happiness here.

17—18. That Kshatriya who, without taking anything belonging to a Brahmana, protects his subjects lawfully, and makes gifts of food, obtained by his strength, to Brahmanas foremost in Vedic knowledge, with concentrated heart, succeeds by such conduct, O you of righteous soul, in cleansing himself, O son of Pandu, of all his sinful deeds.

19. That Vaishya who divides the produce of his fields into six equal parts and makes a gift of one of those shares to Brahmanas, succeeds by such conduct in cleansing himself from every sin.

20. That Shudra who, acquiring food by hard labour and at the risk of life itself, makes a gift of it to Brahmanas, becomes purged off of every sin.

21. That man who, by dint of his physical strength, acquires food without doing any act of injury to any creature, and makes gift of it to Brahmanas, succeeds in avoiding all calamities.

22. A person by cheerfully making gifts of food acquired by fair means to Brahmanas pre-eminent for Vedic learning, becomes purged off of all his sins.

23. By treading in the path of the pious, one becomes freed from all sins. A person by making gifts of such food as creates great energy, becomes himself endued with great energy.

24. The path made by charitable persons, is always trod by the wise. They who make gifts of food, are considered as givers of life. The merit they acquire by such gifts, is eternal.

25. Hence, a person should, under all circumstances, seek to acquire food by fair means, and having got it to make always gifts of it to worthy men. Food is the great support of living creatures.

26. By making gifts of food, one never to go to Hell. Hence, one should always make gifts of food, having got it by fair means.

27. The house-holder should always try to eat after having made a gift of food to a Brahmana. Every man should make the day fruitful by making gifts of food.

28—29. A person by feeding, O king, a thousand Brahmanas who are all conversant with duties and the scriptures and the sacred histories, has not to go to Hell and to return to this world for going through

re-birth. Gifted with the fruition of every desire, he enjoys great happiness in the next world.

30. Gifted with such merit, he sports in happiness, freed from every anxiety, possessed of personal beauty and great fame and endowed with wealth.

31. I have thus told you all about the great merit of gifts of food. This is the root of all virtue and merit, as also of all gifts, O Bharata.

CHAPTER CXIII.

(ANUSHASANIKA PARVA).—

Continued.

Yudhishtira said :—

1. Which amongst these is more efficacious to a person, namely, abstention from injury, the observance of the Vedic ritual, meditation, control over the senses, penances and obedient services rendered to the preceptors.

Vrihaspati said :—

2. All these six are meritorious. They are different doors of virtue. I shall discourse upon them now. Do you listen to them, O chief of the Bharatas!

3. I shall tell you what forms the highest good of a human being. That man who practices the religion of universal mercy, acquires his highest good.

4. That man who keeps under restraint the three passions, *viz.*, lust, anger and avarice, by throwing them upon all creatures, acquires success.

5. He who, for his own happiness, kills ether innocent creatures with the rod of punishment, never acquires happiness in the next world.

6. That man who considers all creatures as his own self, and treats them as his own self, laying aside the rod of punishment and completely controlling his anger, succeeds in acquiring happiness.

7. The very celestials who are desirous of a fixed habitation, become stupefied in ascertaining the road of that person who forms himself the goal of all creatures and considers them all as his own self, for such a person leaves no track behind.

8. One should never do that to another which he considers as injurious to his own self. Thus, in brief, is the rule of virtue. One by acting in a different way by giving way to desire, becomes guilty of sin.

9. In refusing and giving, in weal and woe, in the agreeable and the disagreeable, one should judge of their effects by considering his own self.

10. When one injures another, the injured in return injures the injurer. Like unto, when one cherishes another, that other cherishes the cherisher. One should form his own rule of conduct according to this. I have told you what virtue is even by this subtle way.

Vaishampayana continued :—

11. The preceptor of the celestials endowed with great intelligence, having said this to king Yudhishtira the just, ascended upwards for proceeding to the celestial regions before our eyes.

CHAPTER CXIV.

(ANUSHASANIKA PARVA).—

Continued.

Vaishampayana said :—

1. After this, king, Yudhishtira gifted with great energy, and the foremost of elegant men, addressed his grandfather lying on his bed of arrows, in the following words.

Yudhishtira said :—

2. O you of great intelligence, the Rishis and Brahmanas and the celestials, led by the authority of the Vedas, all speak highly of the religion of mercy.

3. But, O king, what I ask you is this : how does a man, who has perpetrated acts of injury to others in word, thought and deed, succeed in purifying himself from misery.

Blaisma said :—

4. Brahmanas have said that there are four kinds of mercy or abstention from injury. If even one of those four kinds be not observed, the religion of mercy, it is said, is not observed.

5. As all quadruped animals are incapable of standing on three legs, so the religion of mercy cannot stand if any of these four divisions or parts be wanting.

6—7. As the foot-prints of all other animals are sunk in those of the elephant, so all other religions are said to be contained in that of mercy. A person becomes guilty of injury through acts, words, and thoughts.

8. Discarding it mentally in the beginning, one should next discard it in word and thought. He who, according to this rule, abstains from eating meat is said to be purified in a three-fold way.

9. It is heard that Brahmavadies point out three causes (for the sin of eating meat). That sin may attach to the mind, to words, and to deeds.

10. It is, therefore, that wise men who are gifted with penances refrain from eating meat. Listen to me, O king, as I tell you what the faults are which attach to the eating of meat.

11. The meat of other animals is like the flesh of one's son. That foolish person, stupefied by folly, who eats meat is considered as the vilest of human beings.

12. The union of father and mother produces children. Similarly the cruelty that a helpless and sinful wretch commits, produces his progeny of repeated re-birth fraught with great misery.

13. As the tongue is the cause of sensation of taste, so, the scriptures declare, attachment proceeds from taste.

14. Well-dressed, cooked with salt or without salt, meat, in whatever form one may take it, by and by attracts the mind and enslaves it.

15. How will those foolish men who live up to meat succeed in listening to the sweet music of celestial drums and cymbals and lyres and harps?

16. They who eat meat highly speak of it, allowing themselves to be stupefied by its taste which they declare to be something inestimable, undescribable, and unimaginable.

17. Such praise even of meat is sinful. Formerly, many pious men, by giving the flesh of their own bodies, protected the flesh of other creatures and as a result of such deeds of merit, have proceeded to the celestial region.

18. In this way, O king, the religion of mercy is surrounded by four considerations. I have thus declared to you that religion which contains all other religions within it.

CHAPTER CXV.

(ANUSHASANIKA PARVA).—

Continued.

Yudhishtira said :—

1. You have told it many times that abstention from injury is the highest Religion. In Shraddhas, however, that are performed in honour of the departed Manes, persons for their own behalf, should make offerings of various kinds of meat.

2. You have said so while discoursing formerly upon the ordinances about Shraddhas. How can meat, however, be procured without killing a living creature? Your declarations, therefore, appear to me to be contradictory.

3. A doubt has, therefore, sprung in our mind about the duty of abstaining from meat. What are the sins that one commits by eating meat, and what are the merits that one acquires?

4. What are the demerits of him who eats meat by himself slaying a living creature? What are the merits of him who eats the meat of animals, slain by others? What the merits or demerits of him who kills a living creature for another? Or of him who eats meat buying it of others?

5. I wish, O sinless one, that you could describe to me this subject in full. I wish to ascertain this eternal Religion with certainty.

6. How does one acquire longevity? How does one acquire strength? How does one acquire faultlessness of limbs? Indeed, how does one become gifted with excellent marks?

Bhishma said :—

7. Listen to me, O son of Kuru's race what the mark is of abstention from meat. Listen to me as I declare to you what the excellent ordinances, in sooth, are on this subject.

8. Those great men who desire beauty, faultlessness of limbs, long life, understanding, mental and physical strength, and memory, should abstain from acts of injury.

9. Numberless discourses took place between the Rishis, on this subject, O son of Kuru's race. Listen, O Yudhishtira, what their opinion was.

10. The merit acquired by that person, O Yudhishtira, who, with the steadiness of a vow, worships the celestials every month in horse-sacrifices, is equal to him who discards honey and meat.

11. The highly wise seven celestial Rishis, the Valakshilyas, and those Rishis, who drink the rays of the sun, all speak highly of abstinence from meat.
12. The Self-create Manu has said that man who does not eat meat, or who does not kill living creatures, or who does not cause them to be killed, is a friend of all creatures.
13. Such a man is incapable of being oppressed by any creature. He enjoys the confidence of all living beings. He always enjoys, besides, the praise of the pious.
14. The virtuous Narada has said that that man who wishes to multiply his own flesh by eating the flesh of other creatures, meet with disaster.
15. Vrihaspati has said that that man who abstains from honey and meat, gains the merit of gifts and sacrifices and penances.
16. In my view, these two persons are equal, viz., he who worships the celestials every month in a Horse-sacrifice for a century and he who abstains from honey and meat.
17. On account of abstinence from meat, one is considered as one who always worships the celestials in sacrifices, or as one who always makes gifts to others, or as one who always practices the severest austerities.
18. That man who having eaten meat, gives it up afterwards, wins merit by such a deed that is so great that a study of all the Vedas or a performance, O Bharata, of all the sacrifices, cannot give its like.
19. It is very difficult to abstain from meat after one has known its taste. Indeed, it is extremely difficult for such a person to observe the great vow abstinence from meat, a vow that assures every creature by removing all fear.
20. That learned person who gives to all living creatures the gift of complete assurance, in formless, regarded as the giver of life-breaths in this world.
21. This is the high Religion which wise men esteem very highly. The vital airs of other creatures are as dear to them as those of his own self.
22. Men gifted with intelligence and purified souls should always treat others as they themselves wish to be treated.
23. It is seen that even those men who are adorned with learning and who seek to acquire the greatest good in the shape of Liberation, are not free from the fear of death.
24. What necessity there be said of those innocent and healthy creatures gifted with love of life, when they are sought to be killed by sinful wretches living by slaughter?
25. Therefore, O king, know that the discarding of meat is the highest religion of Religion, of the celestial region, and of happiness.
26. Abstinence from injury is the highest Religion. It is, again, the highest penance. It is also the highest truth from which all duty emanates.
27. Flesh cannot be had from grass or wood or stone. Unless a living creature is killed, it cannot be procured. Hence is the fault in eating flesh.
28. The celestials, who live upon Swaha, Swadha, and nectar, are given to truth and sincerity. Those persons, however, who are for satisfying the sensation of taste, should be known as Kalashayas pervaded by the quality of Darkness.
29. That man who abstains from meat, is never put in fear, O king, by any creature, wherever he may be, viz., in terrible forest or inaccessible fastnesses, by day or by night, or at the two twilights, in the open squares of towns or in cordons of men, from upraised weapons or in places where there is great fright from wild animals or snakes.
30. All creatures seek his protection. He is trusted by all. He never causes any anxiety in others, and himself has never to become anxious.
31. If there were nobody who ate flesh there would then, be nobody to slay living creatures. The man who slays living creatures kills them for the sake of the person who eats flesh.
32. If flesh were not considered as food, there would then be no destruction of living creatures. It is for the sake of the eater that the destruction of living creatures is carried on in the world.
33. Since, O you of great splendour, the period of life is shortened of persons who kill living creatures or cause them to be killed, it is clear that the person who seeks his own, behoof, should give up meat altogether.
34. These dreadful persons who are engaged in the destruction of living creatures, never find protectors when they are in need. Such persons should always be molested and punished even as beasts of prey.
35. Through cupidity or stupefaction of sense, for the sake of strength and

energy, or through association with the sinful, men show tendency for committing sin.

36. That man who seeks to multiply his own flesh by (eating) the flesh of others, has to live in this world in great anxiety and after death has to take birth in indifferent races and families.

37. High Rishis given to the observance of vows and self-control have said that abstinence from meat is worthy of praise, productive of fame and Heaven, and a great satisfaction itself.

38. This I heard formerly, O son of Kunti, from Markandeya when that Rishi discoursed on the sins of eating flesh.

39. He who eats the flesh of animals are who desirous of living but who have been slain by either himself or others, commits the sin of slaughter for his this act of cruelty.

40. He who purchases flesh, kills living creatures through his money. He who eats flesh, kills living creatures through such act of eating. He who binds or seizes and actually kills living creatures, is the slaughterer. These are the three sorts of slaughter, each of these three acts being so.

41. He who does not himself eat flesh but approves of an act of slaughter, becomes stained with the sin of slaughter.

42. By abstaining from meat and showing mercy to all creatures one becomes incapable of being molested by any creature, and acquires longevity, perfect health and happiness.

43. The merit won by abstaining from meat, we have heard, is superior to that of one who makes presents of gold, of lime, and of land.

44. One should never eat meat of animals not dedicated, in sacrifices and that are, therefore, killed uselessly, and that has not been offered to the gods and departed Manes with the help of the ordinances. There is not the least doubt that a person by eating such meat goes to Hell.

45. If one eats the meat that has been sacrificed on account of its having been procured from animals dedicated in sacrifices and that have been killed for the purpose of feeding Brahmanas, one incurs a little fault. By behaving otherwise, one becomes stained with sin.

46. That wretched man who kills living creatures for the sake of those who would eat them, commits great sin. The eater's sin is not so great.

47. That wretched man who, following the path of religious rites and sacrifices laid down in the Vedas, would kill a living creature from desire of eating its flesh, would certainly go to Hell.

48. That man who having eaten flesh abstains from it afterwards, acquires great merit on account of such abstinence from sin.

49. He who arranges for obtaining flesh, he who approves of those arrangements, he who kills, he who buys or sells, he who cooks, and he who eats, are all considered as eaters of flesh.

50. I shall now cite another authority, depending upon the saying of the ordainer himself, that is ancient, worshipped by the Rishis, and established in the Vedas.

51. It has been said that that religion which has acts for its marks, has been ordained for house-holders, O chief of kings, and not for those men who are desirous of Liberation.

52. Manu himself has said that meat which is sanctified with Mantras and properly dedicated, according to the ordinances of the Vedas, in rites performed in honor of the departed Manes,—is pure.

53-54. All other meat's useless slaughter, and is, therefore, inedible, and leads to Hell and infamy. One should never eat, O chief of Bharata's race, like a Rakshasa, any meat that has been procured by means not sanctioned by the ordinance. Indeed, one should never eat flesh obtained from useless destruction and that has not been sanctified by the ordinance.

55. That man who wishes to avoid disaster should abstain from the meat of every living creature.

56. It is heard that in the former Æon persons, desirous of acquiring regions of merit hereafter, celebrated sacrifices with seeds, regarding such animals as dedicated by them.

57. Doubtful about the propriety of eating flesh, the Rishis asked Vasa the king of the Chedis, for removing their doubt. King Vasa, knowing that flesh should not be taken, answered that it was edible, O king.

58. From that moment Vasa dropped down from the sky on the Earth. After this he once more repeated his opinion, with the result that he had to go down below the Earth for it.

59. Desirous of doing good to all men, the great Agastya, by the help of his penances, dedicated, once for all, all wild deer to the celestials.

60. Hence there is no longer any necessity of purifying those animals for offering them to the celestials and the departed Manes. Served with flesh according to the ordinance, the departed Manas become pleased.

61. Listen to me, O king of kings, as I tell you this, O sinless one. There is absolute happiness in abstaining from meat, O king.

62. He who practises severe austerities for a century, and he who abstains from meat, are both equally meritorious. This is my opinion.

63. In the light half of the month of Kartika in especial, one should abstain from honey and meat. It has been ordained, that there is great merit in it.

64. He who abstains from meat for the four months of the rainy season, acquires the blessed achievements, viz., longevity, fame, and power.

65. He who abstains for the whole month of Kartika from meat of every kind, gets over all sorts of vice and lives in complete happiness.

66. They who abstain from flesh by either months or fortnights, have the region of Brahma ordained for them on account of their abstention from cruelty.

67. Formerly many kings, O son of Pritha, who had turned themselves the souls of all creatures and who had known the truths of all things, viz., Soul and Not-Soul, had abstained from flesh either for the whole of the month of Kartika or for the whole of the light fortnight in that month.

68—70. They were Nabhiaga, Anuvishnu, the great G-ya, Ayu, Anasuya, and Dwilaga, Ragini, Pura, Kartavirya, Aniruddha, Nabhiha, Y-yati, Nriga, Vibhacana, Shasvindu, Vavashwa, Shivi the son of Ushinara, Muchukunda, Mandhatri, and Harishchandra.

71. Do you always speak the truth. Never speak an untruth. Truth is an eternal duty. It is by truth that Harishchandra roves through the sky like a second Moon.

72—77. These other kings also, viz., Shyamschitra, O monarch, and Samaka, Vilka, Rairata, Rantidava, Venu, Srinujaya, Dushmanta, Karustene, Rama, Alarka, Nala, Virupashwa, Nimi, intelligent Janaka, Aila, Prithu, Virasena, Ikshvaku, Shambhu, Shweta, Sagara, Aja, Dhundha, Sabahu, Haryashwa, Kalapa and Bharata, O monarch, did not eat flesh for the month of

Kartika, and, therefore, attained to the celestial region, and gifted with prosperity, blazed forth with effulgence in the region of Brahma, worshipped by Gandharvas and surrounded by a thousand beautiful ladies.

78. These great men who practise this excellent Religion which is marked out by abstention from injury, succeed in living in the celestial region.

79. Those pious men who, from the time of birth, abstain from honey and meat and wine, are considered as ascetics.

80. That man who practises this religion consisting of abstention from meat or who recites it for making others hear it, will never have to go to Hell, even if he be a great wicked man.

81—82. He, O king, who always reads these ordinances about abstention from meat, that are sacred and worshipped by the Rishis, or hears it read, becomes purged off of every sin and acquires great happiness on account of the fruition of every desire. Forsooth, he acquires an eminent position among kinsmen.

83. When afflicted with calamity, he immediately gets over it. When obstructed with obstacles, he succeeds in freeing himself from them with the utmost ease. When suffering from a disease, he becomes quickly cured, and afflicted with sorrow he becomes liberated from it with greatest ease.

84. Such a man has never to take birth in the intermediate order of animals or birds. Born in the order of men, he attains to great personal beauty. Gifted with great prosperity, O chief of Kuru's race, he acquires great fame as well.

85. I have thus told you, O king, all that should be said about the subject of abstention from meat, together with the ordinances about both the religion of action and inaction as framed by the Rishis.

CHAPTER CXVI.

(ANUSHASANIKA PARVA).—

Continued.

Yudhishtira said:—

1. Alas, those cruel men, who not caring for various other sorts of food, want only flesh, are really like great Rakshasas.

2. Alas, they do not relish various kinds of cakes and diverse sorts of pot-herbs and

various species of Khanda with juicy flavour as much as they do fish.

3. I cannot understand this at all. I think they feel that there is nothing so tasteful as meat.

4. I wish, therefore, O powerful one, to hear what the merits are of abstention from flesh, and the sin about the eating of flesh, O chief of Bharata's race.

5. You know every duty. Describe to me, in full, according to the ordinances on duty, this subject. Do tell me what, indeed, is edible and what inedible?

6. Tell me, O grandfather, what is flesh, of what substances it is, the merits of abstention from it, and the sins for eating meat.

Brahma said :—

7. O mighty-armed one, what you say is true! There is nothing on Earth that is superior to meat in taste.

8. There is nothing that is more beneficial than meat to persons who are lean, or weak, or afflicted with disease, or addicted to sexual union or exhausted with travel.

9. Meat quickly increases strength. It ordains great development. There is no food, O scorcher of enemies, that is superior to meat.

10. But, O delighter of the Kurus, those who abstain from it, win great merits. Listen to me as I describe it to you.

11. That man who wishes to increase his own flesh by the meat of another living creature, is such that there is none meaner and more cruel than he.

12. In this world there is nothing that is dearer to a creature than his life. Hence, one should show mercy to the lives of others or he does to his own life.

13. Forsooth, O son, flesh has its origin in the vital seed. There is great sin attaching to its eating, as, indeed, there is merit in abstaining from it.

14. One does not, however, commit any sin by eating flesh sanctified according to the ordinances of the Vedas. The *Shruti* says that animals were created for sacrifice. They who eat flesh in any other way are said to follow the Rakshasa practice.

15. Listen to me as I tell you what the ordinance is for the Kshatriyas. They do not commit any sin by eating flesh that has been acquired by power.

16. All wild deer have been dedicated to the celestials and the departed Manes in days of old, O king, by Agastya. Hence, the hunting of deer is not censured.

17. There can be no hunting without risk of one's own life. There is equality of risk between the killer and the killed. Either the animal is killed or it kills the hunter.

18. Hence, O Bharata, even royal sages take to hunting. By such conduct they do not become stained with sin. Indeed, the practice is not considered sinful.

19. There is nothing, O delighter of the Kurus, that is equal in point of merit, either in this world or in the next, to the practice of mercy to all living creatures.

20. The merciful man has no fear. Those innocent men who are endued with mercy, have both this world and the next.

21. Persons conversant with duty say that that Religion is worthy of being called Religion which is characterised by abstention from cruelty. The man of purified soul should do only such acts as have mercy for their soul.

22. That flesh which is dedicated in sacrifices performed in honour of the deities and the departed Manes, is called *Havi*. That man who is given to mercy and who behaves with mercy towards others, has no fear to entertain from any creature.

23—24. It is heard that all creatures abstain from causing any fear to such a creature. All creatures protect him when he is wounded or fallen down or prostrated or weakened or bruised. Indeed, they do so, under all circumstances, whether he is on even or uneven ground. Neither snakes nor wild animals, neither *Pinchas* nor *Rakshasas*, ever kill him.

25. When circumstances of fear originate, he becomes freed from fear, who frees others from situations of fear. There has never been, nor will there ever be, a gift which is superior to the gift of life.

26. It is certain that there is nothing dearer to oneself than his life. Death, O Bharata, is a disaster to all creatures.

27—29. When the time comes for Death, a trembling of the entire body is seen in all creatures. Undergoing both in the uterus, decrepitude, and sufferings of all sorts, in this ocean of the world, living creatures may be seen to be continually going forward and coming back. Every creature is afflicted by Death. While living in the uterus, all creatures are cooked in the fluid juices, that are alkaline and sour and bitter, of urine and phlegm and faeces,—juices which produce painful sensations and are difficult to bear. There in the uterus, they have to live in a state of helplessness and are even repeatedly torn and pierced.

30. They who are covetous of meat, are seen to be repeatedly carried in the uterus in such a state of helplessness. Going through all sorts of birth, they are cooked in the Hell called Kumbhipaka.

31. They are assailed and killed; and in this way have to travel again and again. There is nothing so dear to one as his life when one comes to this world.

32-35. Hence, a person of purified soul should be merciful to all living creatures. That man, O king, who abstains from every kind of meat from his birth, forsooth, acquires a large space in the celestial regions. They who eat the flesh of animals who are desirous of life, are themselves eaten by the animals they eat. This is my opinion. Since he has eaten me, I shall eat him in return, this, O Bhishma, forms the character as *Mand* of Manas. The destroyer is always slain. After him the eater meets with the same fate.

36-37. He who acts with hostility towards another, becomes the victim of similar deeds done by that other. Whatever acts one does in whatever bodies, he has to suffer the consequences thereof in those bodies. Abstention from cruelty is the highest Religion. Abstention from cruelty is the greatest self-restraint.

38. Abstention from cruelty is the highest gift. Abstention from cruelty is the highest penance. Abstention from cruelty is the highest sacrifice. Abstention from cruelty is the highest power.

39. Abstention from cruelty is the greatest friend. Abstention from cruelty is the greatest happiness. Abstention from cruelty is the highest truth. Abstention from cruelty is the highest *Shruti*.

40. Gifts made in all sacrifices, ablutions performed in all sacred waters, and the merit which one acquires from making all kinds of gifts mentioned in the scriptures,—all these do not equal abstention from cruelty in merit.

41. The penances of a man who abstains from cruelty are endless. The man who abstains from cruelty is considered as always performing sacrifices. The man who abstains from cruelty is the father and mother of all creatures.

42. Even these, O chief of Kurū's race, are some of the merits of abstention from cruelty. Altogether, the merits of it are so many that they are incapable of being exhausted even if one were to speak for a century.

CHAPTER CXVII.

(ANUSHASANIKA PARVA).—

Continued.

Yudhishtira said :—

1. Wishing to die and wishing to live, many persons surrender their lives in the great sacrifice (of battle). Tell me, O grandfather, what is the end that these attain to.

2-3. To give up life in battle is fraught with sorrow for men. O you of great wisdom, you know that to give up life is difficult for men whether they are rich or poor, or are in happiness or misery. In my opinion, you are gifted with omniscience. Do you tell me the reason of this.

Bhishma said :—

4. In prosperity or adversity, in woe or won, living creatures, O king, coming into this world, live according to a particular method.

5. Listen to me as I explain the reason to you. The question you have put to me, is, indeed, excellent, O Yudhishtira !

6. Regarding it, O king, I shall explain to you the old discourse that took place formerly between the Dwapayana Rishi and a crawling worm.

7. Formerly when that learned Brahmana, viz., the Krishna Dwapayana, having identified himself with Brahman, roamed over the world, he saw on a road over which carts used to pass, a worm moving quickly.

8. The Rishi knew the colour of every creature and the language of every animal. Gifted with omniscience, he addressed the worm he saw in these words.

Vyasa said :—

9. O worm, you appear to be greatly alarmed, and to be in great haste. Tell me, where do you run, and whence have you been afraid ?

The worm said :—

10. I am stricken with fear on hearing the cattle of that large cart. O you of great intelligence, it makes a fearful roar. It is almost come.

11. The sound is heard. Will it not kill me ? I am flying away for this. I hear the sound of the bells.

12. They are breathing hard under the whip of the driver, as they are carrying the heavy load. I hear also the various sound made by the men who are driving the bulls.

13. Creatures which live on are born as worms, cannot bear such wounds, it is therefore, that I am flying from this situation of great fright.

14. Death is considered by all creatures as painful. Life is an acquisition difficult to make. Hence, I fly away in fear, I do not wish to pass from a state of woe to one of woe.

Bhishma said:—

15. Thus addressed,

Draupayana Vyasa said:—

O worm, whence can be your happiness? You belong to the intermediate order of being. I think death would be of happiness to you.

16. Spind, touch, taste, scent, and various kinds of excellent enjoyments are unknown to you, O worm! I think death will prove a benefit to you.

The worm said:—

17. A living creature, however circumstanced he may be, becomes attached to it. In even this order of being I am happy. I think, O you of great wisdom! It is for this that I wish to live.

18. In this condition, every object of enjoyment exists for me according to the necessity of my body. Human beings and those creatures which originate from immovable objects have different enjoyments.

19. In my former life I was a human being. O powerful one, I was a wealthy Shudra. I was not devoted to the Brahmanas. I was cruel, vile in conduct, and a miser.

20. I was harsh in speech. I considered cunning as wisdom. I hated all creatures. Taking advantage of pretences, in agreements made, between myself and others, I used always to take away what belonged to others.

21. Without loading servants and guests arrived at my house, I used to fill, when hungry, my own stomach, proud, covetous of good food, cruel as I was.

22. Greedy as I was of riches, I never dedicated, with faith and respect, any food to the celestial and the departed Manes, although duty required me to dedicate food to them.

23. These men, who moved by fear, came to me, for seeking my help, I went adrift without giving them any protection. I did not extend my help to those who came to me with prayers for removing their fear.

24. I used to feel unreasonable envy at seeing other people's riches, and corn, and wives held dear by them, and articles of drink, and good palaces.

25. Seeing the happiness of others I was filled with envy and I always wished them poverty. Acting thus which promised to crown my own wishes with fruition, I sought to destroy the virtue, riches, and pleasures of other people.

26. In that past life of mine, I committed various deeds moved by cruelty and such other evils. Recollecting those deeds I am filled with repentance and grief, as one is filled with grief at the loss of his dear son.

27. On account of those deeds of mine, I do not know what the fruits are of good deeds. I, however, adored my old mother and on one occasion adored a Brahman.

28. Gifted with birth and accomplishments, that Brahmana, while travelling, came to my house once as a guest. I received him with respectful hospitality. On account of the merit of this deed my memory has not forsaken me.

29. I think that an account of that deed, I shall once more succeed in regaining happiness. O you having asceticism for wealth, you know everything. Tell me please what is for my behoof.

CHAPTER CXVIII.

(ANUSHASANIKA PARVA).—

Continued.

Vyasa said:—

1. On account of a atrocious deed, O worm, that you, though born in the intermediate order of being, are not stupefied. For a deed of mine, O worm, you are not stupefied.

2. On account of the power of my punishment, I am able to remove a being of sin by punishing him a sight only of my body. There is no stronger power than that of punishment.

3. I know, O worm, that you have taken birth in the order of worms through the evil deeds of your past life. If, however, you think of acquiring virtue and merit, you may again attain to it.

4. Deities as well as beings created with atonic nature, enjoy or suffer the consequence of deeds done by them in this field of action. Men perform acts of

merit from desire of fruit. The very accomplishments that one seeks to acquire are sought from desire of the happiness they will produce.

5. Learned or ignorant (in a previous existence) the creature that is, in this life, shorn of speech and understanding and hands and feet, is really shorn of everything.

6. He who becomes a superior Brahmana worships while alive, the deities of the Sun and the Moon, uttering various sacred Mantras. O worm, you will come by that state of existence.

7. Acquiring that status, you will enjoy all the elements converted into articles of enjoyment. When you have acquired that state, I shall impart to you Brahman. Or, if you wish, I may place you in any other status.

8. Agreeing to the words of Vyasa, the worm did not leave the road, but remained on it. Meanwhile, the large car which was coming in that direction came there.

9-11. Torn to pieces by the assault of the wheels, the worm died. Born at last in the Kshatriya order through the grace of Vyasa of immeasurable power, he proceeded to see the great Rishi. He had, before becoming a Kshatriya, to pass through various orders of birth, such as hedge-hog and iguana and bear and deer and bird, and Chandala and Shudra and Vaishya. Having given an account of his various changes to the truth-telling Rishi, and remembering the Rishi's kindness for him, the worm (now with joined hands) fell at the Rishi's feet and touched them with his head.

The Worm said :-

12. My present status is that great one which is coveted by all and which only persons having ten well-known attributes, can get. Indeed, I who was formerly a worm have thus acquired the status of a prince.

13. Elephants of great strength, decked with golden chains, carry me on their backs. To my ears are yoked Kamruja horses of high mettle.

14. Numerous cars to which are attached camels and mules, bear me. With all my relatives and friends I now eat food rich with meat.

15. Adored by all, I sleep. O highly blessed one, on rich beds in charming rooms to which disagreeable winds cannot blow.

16. Towards the dawn, bards and musicians sing my praises even as the deities

utter the agreeable praises of Indra their chief.

17. Through your favour who are firm in truth and gifted with immeasurable energy, I who was before a worm have now become a Kshatriya.

18. I bow my head to you, O you of great wisdom. Do you command me as to what I should now do. Ordained by the power of your penances, I have come by this position.

Vyasa said :-

19. I have to-day been adored by you, O king, with various words expressive of respect. Changed into a worm, your memory had become clouded. That memory has again appeared.

20. The sin you had committed in a pristine life, has not yet been dissipated,—that sin, *viz.*, which was acquired by you while you were a Shudra covetous of riches and cruel in conduct and hostile to the Brahmanas.

21-23. You were able to obtain a sight of my body. That was an act of merit to you while you were a worm. On account of your having saluted and worshipped me, you shall rise higher, *viz.*, from the Kshatriya order you shall rise to the status of a Brahmana, if only you die on the field of battle for the sake of kine or Brahmanas.

23. O prince, enjoying much happiness and celebrating many sacrifices with profuse presents, you shall attain to Heaven and, changed into eternal Brahman, you shall enjoy perfect beatitude.

24. Those who take birth in the intermediate order, become Shudras. The Shudra rises to the status of the Vaishya; and the Vaishya to that of the Kshatriya. The Kshatriya who takes a pride in the discharge of the duties of his caste, succeeds in acquiring the status of a Brahmana. The Brahmana, by following a righteous conduct, acquires Heaven which is full of happiness.

CHAPTER CXIX.

(ANUSHASANIKA PARVA) :-

Continued.

Bhisma said :-

1. Having renounced the status of a worm and taken birth as a Kshatriya of great energy, the person remembering his previous changes, O monarch, began to practice severe austerities.

2. Seeing those severe austerities of the Kshatriya who was well conversant with Religion and Profit, Krishna-Dwaipayana, that foremost of Brahmanas, went to him.

Vyasa said :—

3. The penances, O worm, of the Kshatriyas consist of the protection of all creatures. Consider these duties of the Kshatriya to be the penances laid down for you. You shall come by the status of a Brahmana.

4. Ascertaining what is right and what is wrong, and purifying your soul, do you duly cherish and protect all creatures, judiciously satisfying all good desires and correcting all that is unbecoming.

5. Be you of purified soul, be contented and be devoted to the practice of virtue. Acting thus, you will then, when you die, become a Brahmana.

Bhisma said :—

6. Although he had retired into the forest, yet, O Yudhishtira, having heard the words of the great Rishi, he began to cherish and protect his subjects righteously.

7. Soon, O best of kings, that worm, on account of the duty of protecting his subjects, became a Brahmana after renouncing his Kshatriya body.

8. Seeing him changed into a Brahmana, the celebrated Rishi, viz., Krishna-Dwaipayana of great wisdom came to him.

Vyasa said :—

9. O chief of Brahmanas, O blessed one, be not troubled. He who acts proudly, comes by a respectable birth. He, on the other hand, who acts impiously comes by a low and vile birth. O you who are conversant with virtue, one agone to misery according to the measure of his sin.

10. Therefore, O worm, do not be troubled through fear of death. The only fear you should entertain, is about the loss of virtue. Do you, therefore, go on practicing virtue.

The worm said :—

11. Through your favour, O Holy One, I have attained from happy to happier positions! Having obtained such prosperity as is established in virtue, I think my demerits have been lost.

Bhisma said :—

12. The worm having, at the command of the holy Rishi, acquired the status of a Brahmana that is so difficult to attain, caused the Earth to be marked with a thousand sacrificial stakes.

13. That foremost of all persons conversant with Brahma then gained a residence in the region of Brahman himself. Indeed, O son of Pritha, the worm acquired the highest status, viz., that of eternal Brahma, as the result of his own deeds done according to the counsels of Vyasa.

14. These foremost of Kshatriyas, also, who have renounced their life-breaths, exerting their energy all the while, have all acquired a satisfaction end. Therefore, O king, do not mourn on their account.

CHAPTER CXX.

[(ANUSHASANIKA PARVA).—

Continued.

Yudhishtira said :—

1. Which amongst these three is superior, viz., Knowledge, Penances, and Gifts? I ask you, O foremost of pious men. Tell me this, O grandfather.

Bhisma said :—

2. Regarding it is cited the old conversation between Maitreya and Krishna-Dwaipayana.

3. Once on a time, Krishna-Dwaipayana, O king, while wandering over the world in disguise, proceeded to Baranasi and waited upon Maitreya who belonged by birth to a race of ascetics.

4. Seeing Vyasa arrive, that foremost of Rishis, viz., Maitreya, gave him a seat and after adorning him with due rites, entertained him with excellent food.

5. Having eaten that good food which was very wholesome and which gave every kind of gratification, the great Krishna became highly pleased and as he sat there, he even laughed aloud.

6. Seeing Krishna laugh, Maitreya addressed him, saying,—Tell me, O Righteous-Souled One, what the reason is of your laughter? You are an ascetic, gifted with power to control your emotions. Great joy, it appears has come over you.

7. Solating you and adorning you with bent head, I ask you this, viz., what the power is of my penances and what the high blessedness is that is yours?

8. The acts I do, are different from those of yours. You are already emancipated through a life, I, however, am not yet freed. For all that, I think that there

is not much difference between you and me. I am, again, distinguished by birth.

Vyasa said :—

9. This Wonder that has filled me, has originated from an ordinance which appears like a hyperbole, for the comprehension of the people. The declaration of the Vedas seems to be untrue. But why should the Vedas say an untruth?

10. It has been said that there are three roads which form the best vows of a man. One should never injure; one should always tell the truth; and one should make gift.

11. The Rishis of old said this, following the ordinances laid down in the Vedas. These injunctions of yore, should certainly be followed by us even in our times.

12. Even a small gift, made under the circumstances laid down, yields great fruits. You have given a little water with a sincere heart to a thirsty man.

13. Yourself thirsty and hungry, you have by giving me such food, conquered many high regions of happiness, O powerful one, as one does by many sacrifices.

14. I am greatly delighted with your very sacred gift, as also with your penances. Your power is that of virtue. Your appearance is that of virtue.

15-16. The fragrance of virtue, is about you, I think that all your acts are performed according to the ordinance. O son, gift is superior to ablutions in sacred waters and to the accomplishment of all Vedic vows. Indeed, O Brahmana, gift is more auspicious than all religious rites. If it be not more meritorious than all religious rites, there can be no question about its superiority.

17. All those rites laid down in the Vedas which you highly speak of, do not equal a gift, for, gift is undoubtedly fraught with very superior merit.

18. The road that has been made by those men, who make gifts is the road that is trodden by the wise. They who make gifts are considered as givers of even the life-breaths. The duties that form virtue are established in them.

19. As the Vedas when well-studied, as the controlling of the senses, as a file of universal Renunciation, so is Gift which is fraught with very superior merit.

20. You, O son, will rise from joy to greater joy for performing the duty of making gifts. The intelligent man certainly rises from joy to greater joy.

21. We have undoubtedly seen many instances of this. Men gifted with pros-

perity succeed in acquiring riches, making gifts, celebrating sacrifices, and acquiring happiness as the result thereof.

22. It is always observed, O you of great wisdom, to happen naturally that happiness is followed by misery, and misery is followed by happiness.

23. Wise men have said that human beings in this world have three kinds of conduct. Some are righteous; some are sinful; and some are neither, righteous nor sinful.

24. The conduct of the person who is devoted to Brahma is not considered either way. His sins are never considered as sins. So also the man who is devoted to the duties laid down for him, is considered as neither pious nor sinful.

25. Those men who are devoted to sacrifices, gifts, and penance, are considered as pious. These, however, who injure other creatures and are unfriendly to them, are considered sinful.

26. There are some men who appropriate others' properties. These certainly fall into Hell and meet with misery. All other acts that men do are indifferent, being considered as neither righteous nor sinful.

27. Do you sport and grieve and rejoice and make gifts and celebrate sacrifices. Neither men of knowledge nor those gifted with penance will then be able to get the better of you.

CHAPTER CXXI.

(ANUSHASANIKA PARVA).—

Continued.

Bhisma said :—

1. Thus addressed by Vyasa, Maitreya, who was a worshipper of deads, who had been born in a family gifted with great prosperity, who was wise and endowed with great learning, said to him these words.

Maitreya said :—

2. O you of great wisdom, it is, what you have said, O powerful one, with your permission I wish to say something.

Vyasa said :—

3. Whatever you wish to say, O Maitreya in what way, so even, do you say, O man of great wisdom, for I wish to hear you.

Maitreya said :—

4. Your words on the subject of Gift are faultless and pure. Forsooth, your soul

has been purified by knowledge and penances.

5. On account of your soul being purified, even this is the great advantage I reap from it. With the help of my understanding I see that you are gifted with high penances.

6. As regards ourselves we succeed in acquiring prosperity through only seeing personages like you. I think, that is due to your favours and originates from the nature of my own soul.

7. Penance, knowledge of the Vedas, and birth in a pure family, these are the causes of the status which one acquires of a Brahmana. When one is possessed of these three qualities, then does he come to be called a twice-born person.

8. If the Brahmana be pleased, the departed Manes and the deities also are pleased. There is nothing superior to a Brahmana possessed of Vedic learning.

9. Without the Brahmana, all would be darkness. Nothing would be known. The four castes would not exist. The distinction between virtue and sin, Truth and Untruth, would disappear.

10. Men, when they sow on a well-cultivated field, reap an abundant harvest. Even so, one reaps great merit by making gifts to a Brahmana endowed with great learning.

11. If there were no Brahmana gifted with Vedic learning and good conduct for accepting gifts, the wealth possessed by rich men would be useless.

12. The ignorant Brahmana, by eating the food that is offered to him, destroys what he eats. The food also that is eaten destroys the eater. That is called food which is given away to a worthy man, in all other cases he who takes it, makes the donor's gift thrown away and the receiver is likewise ruled for his unduly taking it.

13. The Brahmana, endowed with learning, becomes the subjugator of the food that he eats. Having eaten it, he begets other food. The ignorant man, who eats the food offered to him, loses his right to the children he procreates, for the latter become his whose food has spoiled the progenitor to beget them. This is the shortcoming of persons eating other people's food when they have not the power to conquer that food.

14. The merit, which the giver wins by making the gift, is equal to what the taker acquires by accepting the food. Both the giver and the taker depend equally upon each other. This is what the Rishis have said.

15. There where Brahmanas exist, gifted with Vedic learning and conduct, people are enabled to acquire the sacred fruits of gifts and to enjoy them both in this world and the next.

16. Those men who are of pure birth, who are devoted to penances, and who make gifts, and study the Vedas, are considered as worthy of the most respectful adoration.

17. It is these good men who have chalked out the path by treading on which one does not become steeped. It is those men who take others to the celestial regions. They are the men who carry on their shoulders the burden of Sacrifices and live for good.

CHAPTER CXXIX.

(ANUSHASANIKA PARVA):—

Continued.

Bhisma said :—

1. Thus addressed, the Holy One replied to Maitreya, saying,—By good luck, you are gifted with knowledge. By good luck, your understanding is of this kind.

2. Good men highly speak of righteous qualities. By your good luck you are not overwhelmed by personal beauty, youth and prosperity.

3. This favour done to you is due to kindness of the celestials. Listen to me, as I describe to you what is even superior to gifts.

4. All scriptures, religious treatises, and rites that are seen in the world, have all originated from the Vedas, according to their due order.

5. Following them I highly speak of gift. You highly speak of penances and Vedic learning. Penance is sacred. Penance is the means by which one may acquire the Vedas and the celestial region.

6. With the help of penances and of knowledge, one acquires the highest fruits. It is by penances that one dissipates his sins and all else that is evil.

7. We have heard that with whatever purpose in view one performs penances, one acquires the fruition thereof on account of those penances. The same may be said of knowledge.

8. Whatever is difficult to do, whatever is difficult to conquer, whatever is difficult to attain, and whatever is difficult to cross, can all be done with the help of penances. Of

all things, penances are of very superior power.

9. The man who drinks alcohol, or he who takes forcibly other men's properties, or he who is guilty of homicide, or he who violates the bed of his preceptor, succeeds in crossing with the help of penances. Indeed, one becomes purged off of all these sins through penances.

10. One gifted with all knowledge and, therefore, having true vision, and an ascetic of whatever kind, are equal. One should always bow to these two.

11. All men who have the Vedas for their wealth should be adored. Likewise all men gifted with penances deserve to be adored. They who make gifts get happiness in the next world and much prosperity in this world.

12. By making gifts of food, righteous men of this world obtain both this world and that of Brahman himself with many other regions of superior happiness.

13. These men who are worshipped by all, themselves worship him who makes gifts. Those men who are honored everywhere, themselves honor him who makes gifts. Wherever the giver goes, he hears himself his own praise.

14. He who does acts and he who omits to do them, gets each what is proportionate to his acts and omissions. Whether one lives in the upper regions or in the nether, one always acquires those places to which one becomes entitled by his deeds.

15. As regards yourself, you will certainly obtain whatever food and drink you may covet, for you are gifted with intelligence, good birth, Vedic learning and mercy.

16. You are possessed of youth, O Maitreya! You are observant of vows. Be devoted to virtue. Do you take instructions from me about those duties which you should first follow,—the duties, *vā*, of householders.

17. That house in which the husband is pleased with his married wife, and the wife pleased with her husband, all auspicious results ensue.

18. As *ślū* is washed away from the body with water, so darkness is removed by the light of fire, so is sin washed off by gifts and penances.

19. Bless you, O Maitreya, may you have palaces! I depart hence in peace. Do you remember what I have said. You shall then be able to reap many advantages!

20. Maitreya then walked round his illustrious guest and bowed his head to him, and joining his hands in respect, said,—Let blessing be to you also, O Holy One!

CHAPTER CXXIII.

(ANUSHASANIKA PARVA).—

Continued.

Yudhishthira said:—

1. O you who know all duties, I wish to hear, in full, what forms the excellent conduct of good and chaste women. Do you, O grandfather, describe this to me!

Shishma said:—

2—4. Once on a time, in the celestial region, a lady named Sumana, of Kekaya's race, addressing Shandili, gifted with great energy and conversant with the truth regarding everything and gifted with omniscience, said,—By what conduct, O auspicious lady, by what course of deeds, have you succeeded in acquiring the celestial region, purged off of every sin? You shine with your own energy like a flame of fire. You appear to be a daughter of the Lord, of stars, come to Heaven in your own effulgence.

5. You put on dresses of pure white, and are quite cheerful and at your ease. Seated on that celestial car, you shine, O auspicious dame, with energy multiplied a thousandfold.

6. You have not, I understand, attained to this region of happiness by great penances and gifts and vows. Do you tell me the truth!

7. Thus questioned sweetly by Sumana, Shandili of sweet smiles, addressing her fair interrogatrix, thus answered her silently. I did not wear yellow robes; nor barks of trees. I did not shave my head; nor did I keep matted locks on my head. It is not on account of these deeds that I have acquired the status of a celestial.

8. I never carelessly addressed any harsh words to my husband.

9. I was always devoted to the adoration of the celestials, the departed Manes, and the Brahmanas. Always careful I waited upon and served my mother-in-law and father-in-law.

10. This was my resolution that I should never act deceitfully. I never needs

to stay at the door of our house nor did I speak long with any body.

12. I never did any evil deed. I never laughed aloud; I never did any injury. I never gave out any secret. Thus did I myself act.

13. When my husband, having left home upon any business, used to return, I always served him by giving him a seat, and adored him with respect.

14. I never ate food of any kind which was unknown to my husband and with which my husband was not pleased.

15. Rising early in the morning I did and caused to be done whatever was brought about and required to be done for the sake of relatives and kinsmen.

16. When my husband leaves home for going to a distant place on any errand, I remained at home engaged in various kinds of auspicious deeds for blessing his enterprises.

17. During the absence of my husband I never use collyrium, or ornaments; I never wash myself properly or use garlands and unguents, or adorn my feet with lacdye or body with ornaments.

18. When my husband sleeps in peace I never awake him even if important business wanted his attention. I was happy to sit by him lying asleep.

19. I never urged my husband to work hard for acquiring riches to support his family and relatives. I always kept secrets without giving them out to others. I used to always keep our premises clean.

20. That woman who, with rapt attention, follows her duty, receives profuse honors in the celestial region like a second Arundhati.

Bhishma said :—

21. The illustrious and highly blessed Shandili, of pious conduct, having said these words to Sumana on the subject of woman's duties towards her husband, disappeared there and then.

22. That man, O son Pandu, who reads this discourse at every full moon and new moon, succeeds in acquiring the celestial region and enjoying great happiness in the bowers of Nandana.

CHAPTER CXXIV.

(ANUSHASANIKA PARVA).—

Continued.

Yudhishtira said :—

1. In which is superior efficacy, Conciliation or Gifts? Tell me, O chief of Bharata's race, which of these two is superior in efficacy.

Bhishma said :—

2. Some become pleased by Conciliation, while others are pleased by Gifts. Every man, according to his own nature, likes the one or the other.

3. Listen to me, O king, as I explain to you the merits of Conciliation, O chief of Bharata's race, so that the most ferocious creatures may be cooled down by it.

4. Regarding it is cited the ancient narrative of how a Brahmana, who had been seized in the forest by a Rakshasa, was freed.

5. A certain Brahmana, gifted with eloquence and intelligence, fell into distress, for he was seized in a lone forest by a Rakshasa who wished to feed on him.

6. The Brahmana, gifted as he was with understanding and learning, was not at all moved. Without allowing himself to be stupefied at the sight of that terrible cannibal, he resolved to apply Conciliation and see its effect on the Rakshasa.

7. Respectfully saluting the Brahmana with words, the Rakshasa put to him this question: You shall escape, but tell me why I am so pale and lean.

8. Reflecting for a short time, the Brahmana accepted the question, of the Rakshasa and replied in the following well-spoken words.

The Brahmana said :—

9. Living in a place distant from your house, moving in a sphere that is not your own, and deprived of the company of your friends and kinsmen, you are enjoying vast riches. It is, therefore, that you are so pale and lean.

10. Indeed, O Rakshasa, your friends, though well-treated by you, are still not well-disposed towards you on account of their own vicious nature. It is for this that you are so pale and lean.

11. You are gifted with merit and wisdom and a well-controlled soul. Yet it is your lot to see others who have merit and wisdom honored in preference to yourself. It is for this that you are so pale and lean.

12. Persons having riches much greater than yours but inferior to you in merit, are, indeed, disregarding you. It is for this that you are so pale and lean.

13. Though distressed for want of the means of support, yet you are actuated by the greatness of your mind to disregard such means as are open to you for getting your subsistence. It is for this that you are so pale and lean.

14. On account of your virtuous nature you had deprived yourself for doing good to another. This person, O righteous Rakshasa, considers you deceived and defeated. It is for this that you are so pale and lean.

15. I think you are grieving for these persons who with souls possessed by love and anger, are suffering misery in this world. It is for this that you are so pale and lean.

16. Though wise, you are ridiculed by others who are entirely destitute of it. Persons of wicked conduct are vilifying you. It is for this that you are so pale and lean.

17. Indeed, some enemy of yours, with a friendly tongue, coming to you believed at first like a pious man and then has left you, bequilling you like a knave. It is for this that you are so pale and lean.

18. You are well conversant with the course of world's affairs. You are well-skilled in all mysteries. You are gifted with power. Those who know you to be such do not yet respect and praise you. It is for this that you are so pale and lean.

19. Staying in the midst of bad men engaged together in some business, you had discoursed to them, removing their doubts. Still they did not admit your superior merits. It is for this that you are so pale and lean.

20. Indeed, though destitute of riches and intelligence and Vedic learning, you wish yet, with the help of your energy alone, to accomplish something great. It is for this that you are so pale and lean.

21. It appears that although you are resolved to practise severe austerities by retiring into the forest, yet your passions are not favourably disposed towards this project of yours. It is for this that you are so pale and lean.

22. Some rich neighbours of yours, endowed with youth and handsome features, covet your dear wife. It is for this that you are so pale and lean.

23. The words spoken by you, even when excellent, in the midst of rich men,

are not regarded by them as wise at all times. It is for this that you are so pale and lean.

24. Some dear kinsman of yours, chorn of intelligence though repeatedly instructed in the scriptures, has become angry. You have not been able to pacify him. It is for this that you are so pale and lean.

25. Indeed, somebody, having first set you to the accomplishment of some object desirable to you, is now trying to deprive you of the fruit thereof. It is for this that you are so pale and lean.

26. Though possessed of excellent qualities and adored by all on that account, you are yet considered by your kinsmen as adored for their sake and not for your own. It is for this that you are so pale and lean.

27. Indeed, through shame you are unable to give out some purpose in your heart, moved also by the inevitable delay that will take place in its accomplishment. It is for this that you are so pale and lean.

28. Indeed, you wish with the help of your intelligence, to control various persons with various kinds of understandings and inclinations. It is for this that you are so pale and lean.

29. Stern of learning, without courage, and without much riches, you seek such fame as is won by knowledge and prowess and gifts. Indeed, it is for this that you are so pale and lean.

30. You have not been able to get something which you have long been seeking for. Or, what you try to do is sought to be undone by somebody else. It is for this that you are so pale and lean.

31. Indeed, without being able to see any fault on your part, you have been cursed by somebody. It is for this that you are so pale and lean.

32. Having no wealth and accomplishments you try in vain to remove the grief of your friends and the sorrows of sorrowing men. It is for this that you are so pale and lean.

33. Seeing virtuous persons living like householders, unrighteous persons living according to the forest mode, and liberated persons attached to domesticity and fixed abodes, you have become so pale and lean.

34. Indeed, your acts connected with Virtue, Profit, and Pleasure, also the well-timed words spoken by you, do not produce fruit. It is for this that you are so pale and lean.

35. Though gifted with wisdom, yet desirous of living, you live with wealth

obtained by you in gift from somebody of evil conduct. It is for this that you are so pale and lean.

36. Seeing sinful persons multiplying on every side and virtue languishing, you are filled with grief. It is for this that you are so pale and lean.

37. Urged by them you seek to please all your friends even when they are quarrelling and opposing one another. It is for this that you are so pale and lean.

38. Seeing persons gifted with Vedic learning engaged in improper deeds, and learned persons unable to keep their senses under control, you are filled with grief. It is for this that you are so pale and lean.

39. Thus praised, the Rishianna addressed that learned Brahmana in return, and making him his friend and bestowing sufficient riches upon him in gift, sent him away.

CHAPTER CXXV.

(ANUSHASANA PARVA).—

Continued.

Yudhishthira said :—

1. Tell me, O grandfather, how should a poor man, desirous of achieving his own behalf, set after having acquired the status of humanity and come into this region of acts that is so difficult to acquire.

2. Tell me also what is the best of all gifts, and what should be given under what circumstances? Tell me, O son of Ganga, who are truly worthy of honor and adoration. You should describe these mysteries to us.

Vaishampayana continued :—

3. Thus accosted by that famous king, viz., the son of Pandu, Bhishma explained to that king these great mysteries about duty.

Bhishma said :—

4. Listen to me, with rapt attention, O king, as I explain to you, O Bharata, these mysteries of duties, as the holy Vyasa had explained them to me formerly.

5. This subject is a mystery to the very celestials, O king. Yama of pure deeds, with the help of whom well observed and Yoga meditation, had acquired the knowledge of these mysteries as the high fruits of his penances.

6-8. What pleases, what dithy, what pleases the departed Manes, the Rishi, the

conspicuous of Mahadeva, the godless Sirti, Chitrarekha, and the powerful Elephants which rule the cardinal points of the compass, what forms the religion of the Rishi, —the religion, viz., which has many mysteries and which yields high fruits,—the merits of what are called great gifts, and the merits of all the sacrifices, he who knows these, O sinless one, and knowing acts according to his knowledge, becomes freed from stains if he has stains, and acquires the merits indicated.

9. One citizen is equal to ten butchers, Equal to ten citizens is one drinker of alcohol, Equal to ten drinkers of alcohol is one harlot, Equal to ten harlots is a single king.

10-11. A great king is said to be equal to half of these all. Hence, one should not accept gifts from these. On the other hand, one should attend to the sciences which is sacred and which has virtue for its mark, of the threefold objects of life. Amongst these, Wealth and Pleasure are naturally attractive. Hence, one should, with rapt attention, listen to the sacred expositions of Religion, for the fruits of listening to the mysteries of Religion are very great. One should certainly hear every subject bearing on Religion as ordained by the celestials themselves.

12. In it is contained the ritual about the Shraddha in which have been declared the mysteries of the departed Manes. The mysteries about the duties have also been explained there.

13. It contains the duties and practices, productive of great merit, of the Rishi also, together with the mysteries attaching to them. It contains an exposition of the merits of great sacrifices and all kinds of gifts.

14. Those men who always read the scriptures about these subjects, those who bear them properly in their mind, and he who, having listened to them, follows them in practice, are all considered to be as holy and sinless as the powerful Narayana himself.

15. The merits of the gift of knowledge, those that belong to the performance of ablations in sacred waters, those that are acquired by the celebration of sacrifice,—all these are acquired by that man who treats guests with respect.

16-17. They who listen to these scriptures, they who are gifted with faith, and they who have a pure heart, it is well known, conquer many regions of delirium. These pious men, who are filled with faith, become detached of all sins, and no sin can touch them. Such men always increase in

virtue and succeed in attaining to the celestial region.

18. Once on a time, a celestial messenger, coming to the court of Indra of his own accord, but remaining invisible, addressed the king of the deities in these words:—

19. At the command of Ashwini Kumaras (the celestial physicians) and who are gifted with every desirable quality, I have come to this place where I see human beings the departed Manes and the celestials assembled together.

20. Why, indeed, is sexual intercourse interdicted for the man who performs a Shraddha and for him also who eats at a Shraddha? Why are three rice-balls offered separately at a Shraddha?

21. To whom should the first of these balls be offered? To whom should the second one be offered? And whom has it been said is the third or the remaining one? I wish to know all this!

22. After the celestial messenger had said these words connected with virtue and duty, the celestials who were seated towards the east and the departed Manes also, praising that ranger of the sky, began as follows.

The Pitris said:—

23. Welcome are you, and blessings upon you! Do you listen, O best of all rangers of the sky! The question you have put is a high one and fraught with deep import.

24. "The departed Manes of that man who indulges in sexual intercourse" ... day he performs a Shraddha or eats at a Shraddha, have to lie for a whole month on his vital seat.

25. We shall explain the classification of the rice-balls offered at a Shraddha. The first rice-ball should be thought of as being thrown into the waters.

26. The second ball should be given to one of the wives to eat. The third ball should be thrown into the burning fire.

27. This is the ordinance about the Shraddha. This is the ordinance of the rites of religion. The Pitris of that man who acts according to this ordinance become pleased with him and remain always cheerful.

28. The progeny of such a man increases and he always commands endless riches.

The Celestial Messenger said:—

29. You have explained the division of the rice-balls and their consignment one

after another to the three, together with the reasons thereof.

30. Whom does that rice-ball which is thrown into the waters, reach? How does it, by being so thrown, please the deities, and how does it rescue the departed Manes?

31. The second ball is eaten by the wife. That has been laid down in the ordinance. How do the Pitris of that man become the chiefs thereof?

32. The last ball goes into the burning fire. How does that ball succeed in finding its way to you, or who is he to whom it goes?

33. I wish to hear this,—that is, what are the ends attained by the balls offered at Shraddhas when thus disposed of by being thrown into the waters, given to the wife, and thrown into the burning fire.

The Pitris said:—

34. The question which you have asked is of deep import. It involves a mystery and is wonderful. We have been highly pleased with you, O ranger of the sky.

35. The very celestials and the Manes applaud acts done in honor of the departed Manes. Even they do not know what the certain conclusions are of the ordinances about the acts done in honor of the Pitris.

36. Excepting the great, immortal, and excellent Markandeya, that learned Brahmana of great fame, who is ever devoted to the Pitris, none amongst them is conversant with the mysteries of the ordinances about the Pitris.

37. Having heard from the holy Vyasa what the duty of the three rice-balls offered at the Shraddha, as explained by the Pitris themselves in reply to the question of the celestial messenger, I shall explain the same to you. Do you hear, O king, what the conclusions are about the ordinances about the Shraddha.

38. Listen with attention, O Bharata, to me as I explain what the end is of the three rice-balls. That rice-ball which goes into water is considered as pleasing the deity of the Moon.

39. That deity being pleased, O you of great intelligence, graciously in return the other deities and the Pitris also with them. It has been laid down that the second rice-ball should be eaten by the wife.

40. The Pitris, who always wish for progeny, bestow children on the woman of the house. Listen now to me as I tell you what becomes of the rice-ball, that is thrown into the burning fire.

41. With that bell the Pitris are pleased, and as the result thereof, grant the fruition of all desires to the person offering it. I have thus told you everything about the end of the three rice-halls offered at the Shraddha and assigned to the three (viz., water, the spouse, and the fire).

42. That Brahmana who becomes the priest at a Shraddha forns himself, by that deed, the Pitr of the person performing the Shraddha. Hence, he should abstain that day from sexual intercourse with even his own wife.

43. O best of all rangers of the sky, the man who eats at a Shraddha should remain pure for that day. By acting otherwise, one surely commits the sin I have indicated. It cannot be otherwise.

44. Hence, the Brahmana who is invited to a Shraddha for eating the offerings, should eat them after purifying himself by a bath and remain pious for that day by abstaining from every kind of injury or evil. The progeny of such a person multiplies and he also who feeds him gets the same reward.

Brishma said :—

45. After the Pitris had said so, a Rishi of austere penances, named Vidutprabha, whose form was effulgent like the Sun, spoke.

46-47. Having heard these mysteries of religion as explained by the Pitris, he addressed Shakra, saying,—Stupefied by folly, men kill numerous creatures born in the intermediate orders, such as worms, ants, snakes, sheep, deer, and birds. They commit a great sin by these acts. What, however, is the remedy?

48. When this question was asked, all the gods and Rishis having penances for wealth and the highly blessed Pitris, praised that ascetic.

Shakra said :—

49. Thinking in one's mind of Karakshatra and Ganga and Prabhasa and the lakes of Pushkara, one should dip his head in a piece of water.

50. By so doing he becomes purged off of all his sins like the Moon freed from Rahu. He should thus bathe for three days successively and then fast for every day.

51. Besides this, he should touch (after bathing) the back of a cow and bow his head to her tail. Vidutprabha, after this, once more addressing Vasava, said,—I shall describe a rite that is more subtle. Listen to me, O you of a hundred sacrifices,

52. Rubbed with the astringent powder of the hanging roots of the banian and anointed with the oil of Prangu, one should eat the Shashika paddy mixed with milk. By so doing he becomes purged off of all his sins.

53. Listen now to another mystery unknown to many but which was discovered by the Rishi with the help of meditation. I heard it from Vrihaspati while he rested it before Mahadeva.

54-55. O king of the celestials, do you hear it with Rudra in your company, O lord of Shuchi. If a person, ascending a mountain, stands there on one foot, with arms upraised and joined together, and, abstaining from food, looks at a burning fire,—he acquires the merits of severe penances and obtains the rewards of fasts.

56. Hasted by the rays of the Sun, he becomes purged off of all his sins. One who acts thus in both the summer and the winter seasons, becomes freed from every sin.

57. Purged off of every sin, one acquires a splendour of complexion for all time; Such a man burns with energy like the Sun or shines in beauty like the Moon.

58. After this, the king of the celestials viz., he of a hundred sacrifices, seated in the midst of the gods, then sweetly addressed Vrihaspati, with these excellent words :—

59. O Holy One, do you describe those mysteries of religion which are fraught with happiness to human beings, and what the faults are which they commit, together with the mysteries of them.

Vrihaspati said :—

60-61. They who pass urine, facing the Sun, they who do not show respect for the wind, they who do not pour libations on the burning fire, they who milk a cow whose udder is very young, actuated by the desire of obtaining from her as much milk as possible, commit many sins. I shall describe what those faults are, O lord of Shuchi. Do you hear me.

62-63. The Sun, Wind, the carrier of sacrificial oblations, O Vasava, and kind who are the mothers of all creatures, were created by the Self-Creative himself, for regaining all the worlds, O Shakra. These are the duties of human beings. Listen all to the conclusions of religion.

64. These wicked men and wicked women who pass urine facing the Sun, live in great infamy for eighty-six years.

65. That man, O Shakra, who cherishes no respect for the Wind, gets children that come out prematurely from the womb of

his wife. Those men who do not pour libations on the burning fire, said that the fire, when they do light it up for such rites as they wish to perform, refuses to eat their libations.

66. Those men who drink the milk of kine whose calves are very young, never get children for perpetuating their races.

67. Such men see their children die and their families shrink. These are the consequences of the acts referred to, as observed by twice-born persons, venerable for age in their respective families.

68. Hence, one should always avoid that which has been interdicted, and do only that which has been directed to be done, if one is desirous of securing his prosperity. This that I say to you is very true.

69—70. After the celestial preceptor had said this, the highly blessed celestials, with the Maruts, and the highly blessed Rishis questioned the departed Manu, saying, Ye Pitris with what acts of human beings, who are generally gifted with little understandings, do you become pleased? What gifts, made in course of such rites as are performed for improving the position of deceased persons in the other world, become inexhaustible in efficacy?

71. By doing what acts can men become freed from the debt they owe to their ancestors? We wish to hear this. Great is our curiosity.

The Pitris said :—

72. Ye highly blessed ones, the doubt existing in your minds has been properly explained. Listen as we describe the deeds of righteous men with which we become pleased.

73. Blue-hued Bulls should be liberated. Gifts should be made to us, on the day of the new moon, of sesame seeds and water. In the season of rains, lamps should be lighted. By these deeds of men, they can free themselves from the debt they owe to their ancestors.

74. Such gifts never become vain. On the other hand they yield great and endless fruits. The gratification we derive from them is considered to be inexhaustible.

75. Those men, who gifted with faith, beget offspring, rescue their deceased ancestors from miserable Hell.

76—77. Hearing these words of the Pitris, Vridhira-Gargya, endued with penances and high energy, became filled with wonder to find the hair on his body stood erect. Addressing them he said,—Ye having penances for wealth, tell us what the merits are of

setting free Bulls having blue complexion. What merits, again, are of the gift of lamps in the season of rains and the gift of water with sesame seeds?

The Pitris said :—

78. If a bull of blue complexion, upon being liberated, raises a (small) quantity of water with its tail, the Pitris become pleased with that water for full sixty thousand years.

79. The mud such a bull raises with its horns from the banks (of a river or lake), succeeds, forthwith, in sending the Pitris to the region of Soma.

80. By giving lamps in the season of rains, one shines with effulgence like Soma himself. The man who gives lamps is never subject to the quality of Darkness.

81—82. Those men who make gifts, on the day of the new moon, of sesame seeds and water, mixed with honey and using a vessel of copper, O you having penances for wealth, are considered as duly performing a Shraddha with all its mysteries. These men get children of sound health and cheerful minds.

83. The merit acquired by the giver of the Pinda takes the form of the growth of his family. Indeed, he who performs thus, acts with faith, becomes freed from the debt he owes to the ancestors.

84. Thus have been laid down the proper time for the performance of the Shraddha, the ordinances about the rites to be observed, the proper person that should be fed at the Shraddha, and the merits that belong to it. I have described everything to you in due order.

CHAPTER CXXVI.

(ANUSHASANIKĀ PARVA).—

Continued.

Brahma said :—

1. The king of the celestials, viz., Indra, after the Pitris had ceased to speak, addressed the powerful Hari, saying,—O Lord, what are those deeds which please you? How, indeed, do men succeed in pleasing you?

Vishnu said :—

2. That which I greatly hate, is the detraction of Brahmanas. Forsooth, if the Brahmanas are adored, I consider myself adored.

7-3 All superior Brahmanas should always be saluted with respect, after feeding them with hospitality. One should respect his own feet also (in the evening). I am pleased with men who act thus, as also with those who worship and make offerings to the wind that is noticeable on coo-dang.

4-6 They who see a Brahmana that is a dwarf in stature, or a bear that has just risen from water and that bears on his head a quantity of mud taken up from the bank, have never to meet with any evil. They become freed from every sin. That man who adores every day the Ashvattha (*Ficus religiosa*) and the substance called Gorchana and the cow, is considered as adoring the whole universe with the celestials and Asuras and human beings. Indeed, saying within these, I accept, in my own town, the adoration that is offered to them.

7. The worship that is offered to these, is the adoration offered to me. This has been so as long as the worlds have been created. These little-witted men who adore me in a different way, worship me in vain, for the worship of that kind I never accept. Indeed, the worship of other kind is not at all pleasing to me.

Indra said:—

8. Why do you speak highly of the circular marks on coo-dang, the feet, the beer, the Brahmanas that is a dwarf in stature, and mud raised up from the soil?

9. It is you who create all creatures and it is you who destroy them. You are the eternal nature of all transitory things.

Bhishma said:—

10. Hearing these words of Indra, Vishnu smiled a little and then said,—It was with my circular disc that the Daityas were killed. It was with my two feet that the world was covered.

11. Assuming the form of a bear I killed Hiranyaksha. Assuming the form of a dwarf I conquered king Vail.

12. These great men who adore these, greatly me. Indeed, they who who worship me in these forms never meet with defeat.

13. If one, seeing a celibate a Brahmana arrived at one's house, offers to him the first portion of his food that belongs as of right to a Brahmana, and eats the residue, he is considered as eating Amrita.

14. If one, after worshipping the morning, twilight, stands with face directed towards the Sun, he reaps the merit that belongs to the performance of ablutions in all Vithas and becomes purged off of all sins.

15. Ye Rishis having penances for

worship, I have told you in detail what forms a great mystery. On what else shall I discourse to you? Tell me your doubts!

Valadeva said:—

16. Listen now to another great mystery that yields happiness to men. Unacquainted with it, ignorant persons suffer much distress from other creatures.

17. That man who, rising at early dawn, touches a cow, clarified, butter, and curds, as also mixed seeds and the larger variety thereof called Piyangu, becomes purged off of all his sins.

18. As regards Rishis having penances for wealth, they always avoid all creatures both before and behind, as also all that is impure, while performing Shraddhas.

The deities said:—

19-20 If a person, taking a vessel of copper, filling it with water, and facing the East, determines upon a fast or the observance of a particular vow, the celestials become pleased with him and all his wishes become crowned with fortune. By observing fasts or vows in any other way, little-witted men gain nothing.

21-22. In uttering the resolution about the observance of fasts and in making offerings to the celestials, the use of a vessel of copper is preferable. In presenting the offerings to the celestials, as (giving and accepting) alms, in procuring the ingredients of the Arghya, and in offering oblations to the departed Manes, a vessel of copper should be used. By doing these acts in any other way, one acquires little merit. These mystiques have been laid down about how the deities are pleased.

Dharma said:—

23-24. The offerings made in all rites in honour of the celestials and in those in honor of the departed Manes, should never be given away to a Brahmana who has accepted service under the king, or who rings the bell or sounds to minor duties, in acts of worship or at Shraddhas, or who keeps him, or who drives a trade, or who follows some art as a profession, or who is an actor, or who quarrels with friends, or who is destitute of Vedic studies, or who marries a Shudra woman.

25. The performer of the Shraddha who gives away such offerings to such a Brahmana, loses prosperity and multiplies not his race. He falls, again, to gratify his Pious by doing such an act.

26. From the house of that person whence a guest returns dissatisfied, the

Pitris, the deities, and the sacred fires, all remain disappointed on account of such treatment of the guest.

37. That man who does not perform the duties of hospitality towards the guest arrived at his house, comes to be considered as equally sinful with those who are slayers of women or of kine, who are ungrateful towards benefactors, who are slayers of Brahmanas, or who are violators of the beds of their preceptors.

Agni said :—

28—30. Listen ye with rapt attention. I shall describe the demerits of that man of wicked understanding who lifts up his feet for striking therewith a cow or a highly blessed Brahmana or a burning fire. The infamy of such man spreads throughout the world and reaches the boundary of Heaven itself. His Pitris become filled with fear. The deities also become highly dissatisfied with him. Grieved with great energy, fire resumes to accept the libations poured by him.

31. For a hundred lives he has to rot in Hell. He is never rescued at any time.

32—33. One should, therefore, never touch a cow with his feet, or a Brahmana of high energy, or a burning fire, if he is grieved with faith and seeks his own blessed. These are the demerits declared by me of one who lifts up his feet towards these three.

Vishwamitra said :—

34—35. Listen to a great mystery that is unknown to most of men and which is connected with religion. He, who offers to the departed Manes, rice hulled in milk and sugar, sitting with face directed to the south at noon, in the shade caused by an elephant's body in the month of Bhadrapada, under the constellation Magha, acquires great merits. Hear of those merits. The man who makes such an offering to the Pitris under such circumstances, is considered as performing a great Shraddha each year for thirteen years successively.

The kine said :—

37—39. That man becomes purged off of all his sins who worships a cow with these Mantras,—*vis.*,—O Vahula, O Samanga, O you who are fearless everywhere, O you who are forgiving and full of auspiciousness, O friend, O source of all plenty, in the region of Brahman, formerly you were present with your calf in the sacrifice of Indra the holder of the thunderbolt! You were stationed in the sky and in the path of Agni! The celestials with Narada among them worshipped you on that occasion

by calling you *Sarvamaha*!—Such a man attains to the region of Purandara. He acquires, besides, the merits that belong to kine, and the splendour of the Moon also.

41. Such a man becomes freed from every sin, every fear, every grief. At the end, he acquires residence in the happy region of the Thousand-eyed Indra.

Bhisma said :—

41. After this, the highly blessed and illustrious seven Rishis, headed by Vashishtha, rose and going round the Lotus-born Brahman, stood around him with hands joined in respect.

42. Vashishtha, that foremost of all persons conversant with Brahma, became their spokesman and put this question which conduces to the behalf of all creatures but especially to the Brahmanas and Kshatriyas.

43. By doing what acts may virtuous men who have no worldly belongings, succeed in acquiring the merits of sacrifices?

44. Hearing this question of theirs, the Grandfather Brahman began to say what follows.

Brahman said :—

45. Excellent is this question, ye highly blessed ones! It is at once auspicious and high and full of mystery. This question that you have put is subtle and conduces to the well-being of mankind.

46. Ye Rishis having penances for wealth, I shall recite everything to you in full. Do you listen with attention to what I say so to how men acquire the merits of sacrifices.

47—48. In the eighth fortnight of the month of Pousa, when the constellation Rohini is in conjunction, if one, purifying himself by a bath, lies, under the canopy of heaven, clad in a single piece of cloth, with faith and rapt attention, and drinks the rays of the Moon, he wins the merits of great sacrifices.

49. Ye foremost of twice-born persons, this is a great mystery that I declare it to you in reply to your question, you who know the truths of all subjects.

CHAPTER CXXVII.

(ANUSHASANIKA PARVA).—

Continued.

Vibhavastu (the Sun) said :—

1—2. There are two offerings. One of these consists of a palmful of water and the

After called Akshata consists of rice-grains with clarified butter. One should, on the day of the full moon, stand facing that bright orb and make to him the two offerings mentioned, viz., a palmful of water and the rice-grains with clarified butter called Akshata. The man who presents these offerings is said to worship his sacred fire. Indeed, he is considered as one who has poured libations on the three (principal) fires.

3. That man of little understanding who casts down a large tract on the day of the new moon, becomes sullied with the sin of Brahmanicide. By killing even a single bee one commits that sin.

4. That foolish man who chews a tooth-burn on the day of the new moon is considered as injuring the god of the moon by such a deed. The departed Manes of such a person become annoyed with him.

5. The celestials do not accept the libations poured by such a man on days of the full moon and the new moon. His departed Manes become enraged with him, and his family become extinct.

Shree said :—

6—7. The celestials and departed Manes leave that sinful house, in which eating and drinking vessels and seats and beds lie scattered, and in which women are beaten. Without accepting the offerings made to them by the owners of such houses, the celestials and the departed Manes fly away from such a sinful house.

Angiras said :—

8. The offspring of that man multiplies who stands every night for a full year under a Karanjika tree with a lamp for lighting it, and holds in his hands the roots of the Savatthala plant.

Gargya said :—

9. One should always do the duties of hospitality to his guests. One should give lamps in the hall or shed where sacrifices are celebrated. One should avoid sleep during the day, and abstain from all sorts of flesh or food.

10. One should never injure kine and Brahmanas. One should always recite the names of the Pustikara lakes and the other sacred waters. Such a course of duty is the foremost. Even this forms a high religion with its mysteries. If observed in practice, it is sure to yield great results.

11. If a person celebrates even a hundred sacrifices, he is doomed to see the exhaustion of the merits belonging to the libations poured therein. The duties, how-

ever, which I have mentioned are such that when observed by persons having faith, their merit becomes endless.

12—13. Listen now to another great mystery unknown to many. The celestials do not eat the libations on occasions of Shraddhas and rites in their honor or on occasions of those rites which are performed on ordinary later days or on the especially sacred days of the full moon and the new moon, if they see a woman in her menses or one who is the daughter of a mother suffering from leprosy.

14. The ancestors of the man who allows such a woman to come near the place where the Shraddha is being performed by him, do not become pleased with him for thirteen years.

15. Clad in white clothes, and becoming pure in body and mind, one should invite Brahmanas and make them utter their benedictions. On such occasions one should also recite the the Bhairava. It is by observing all these that the offerings made at Shraddhas become endless.

Dharmya said :—

16. Broken utensils, broken bedsheets, cocks and dogs, as also such trees as have grown within dwelling houses, are all insuspicious objects.

17. In a broken utensil exists Kali himself, while in a broken bedsheet is loss of money. When a cock or a dog is seen, the celestials do not eat the offerings made to them. Scorpions and snakes find shelter under the roots of a tree. Hence, one should never plant a tree within his house.

Jamadagni said :—

18—19. That man whose heart is not pure, is sure to go to Hell even if he worships the celestials in a Horse-Sacrifice or in a hundred Vajapeya Sacrifices, or if he practices the severest austerities with head down most. Purity of heart is considered as equal to Sacrifices and Truth.

20. A very poor Brahmana, by giving only a portion of powdered barley with a pure heart to a Brahmana, acquired the region of Brahman himself. This is a sufficient proof.

CHAPTER CXXVIII.

(ANUSHASANIKA PARVA).—

*Continued.***Vayu said:—**

1. I shall recite some duties the observance of which procures happiness to mankind. Do you listen also, with rapt attention, to certain transgressions upon which they depend.

2.—4. That man who offers for the four months of the rainy season sesame and water (to the Pitris), and food, according to the best of his power, to a Brahmana thoroughly expert in duties, who duly pours libations on the sacred fire, and makes offerings of rice boiled in sugared milk, who gives lamps in honor of the ancestors, with sesame and water, indeed he who does all this with faith and rapt attention, acquires all the merits of a hundred sacrifices in which animals are offered up to the celestials.

5. Listen to this other great mystery that is unknown to all. That man who thinks it all right when a Shudra lights up the fire upon which he is in great libations or who does not see any fault when women who are incompetent to assist at Shraddhas and other rites are allowed to assist at them, commits a sin.

6. The three sacrificial fires become enraged with such a person. In his next life he is born as a Shudra. His departed Manes, together with the celestials, are never pleased with him.

7. I shall now recite what the expiations are which one must perform for purifying himself from such sins. Listen to me with attention. By performing these expiatory rites, one becomes happy and free from fever.

8. Fasting all the while, one should, for three days, with rapt attention, pour libations on the sacred fire, of the urine of the cow mixed with condung and ghee and clarified butter.

9. The celestials accept the offerings of such a man on the expiration of a full year. His departed Manes also, when the time comes for him for performing the Shraddha, become pleased with him.

10. I have thus recited what is righteous and what unrighteous, with all their unknown details, about human beings desirous of attaining to Heaven. Men who abstain from these sins or who having committed them perform the expiatory rites pointed out, succeed in attaining to the celestial region when they leave this world.

CHAPTER CXXIX.

(ANUSHASANIKA PARVA).—

*Continued.***Lomasha said:—**

1. The departed Manes of those men who, without having wives of their own, know the wives of other people, are disappointed when the time for the Shraddha comes.

2. He who knows the wives of other people, he who indulges in sexual union with a barren woman, and he who appropriates what belongs to a Brahmana, are equally sinful.

3. Forsooth, the departed Manes of such people on them off without wishing to have any intercourse with them. The offerings they make fail to please the celestials and the departed Manes.

4. Hence, one should always abstain from sexual union with women who are the lawful wives of others, as also with women who are barren. The man who seeks his own good, should not appropriate what belongs to a Brahmana.

5. Listen now to another mystery, unknown to all, about Religion. One should, having faith, always do the command of his preceptor and other elders.

6. On the twelfth lunar day, as also on the day of the full moon, every month, one should make gifts to Brahmanas of clarified butter and of Akshata. Listen to me as I say what the measure is of the merit that such a person wins.

7. By such a deed one is said to increase Soma and the Ocean. Vasava, the king of the celestials, confers upon him a fourth part of the merits of a Horse-Sacrifice.

8. By making such gifts, a person becomes gifted with great energy and prowess. Well-pleased with him, the divine Soma grants him the fruition of his desires.

9. Listen now to another duty, together with the foundation on which it depends, which yields great merits. In this age of Kali, that duty, if performed, gives much happiness to men.

10—11. That man who, rising at dawn and purifying himself by a bath, dresses himself in white clothes and with concentrated attention makes gifts to Brahmanas of vessels full of sesame seeds, who makes offerings to the departed Manes of water with sesame seeds and honey, and who gives lamps as also the food called Krishara, acquires great merits. Listen to me as I say what these merits are.

17-19. The great ghostly powers, the departed ones, came to the gift of vessels of copper and brass filled with sesame seeds. He who makes gifts of rice, he who makes gifts of food which yield eternal merit, he who performs the Akshishruka sacrifice with good presents in the form of Dakshina to two Brahmanas are all considered by the departed as acquiring merit equal to those which are acquired by making gifts of vessels filled with sesame seeds.

20. Gifts of water with sesame seeds are considered by the departed Manes as yielding eternal gratification to them. The great sages all become highly pleased with gifts of lamps and Krishnas.

21. I have thus recited the ancient ordinances, laid down by the Rishis, that is both the spoken of, by both the departed Manes and the celestial in their respective regions.

CHAPTER CXXX.

(ANUSHASANA PARVA).— Continued.

Bhishma said :—

1. The devotes Rishi there assembled together with the departed Manes and the sages, then, with great attention, asked Arundhati who was gifted with great ascetic merit.

2. Having perceived for awhile Arundhati was equal to her husband the high-souled Vasudeva in energy, for both in words and conduct she was her husband's equal.

3. Addressing her, they said,—We wish to hear from you the mysteries of duty and religion. You should, O amiable lady, tell us what you consider as a great mystery.

Arundhati said :—

4-5. The great progress I have been able to make in penances is owing to your consideration for me in thus remembering my poor self. With your gracious permission I shall now describe duties that are eternal, and are great mysteries. I shall describe them with the codes on which they depend. Listen to me as I describe them to you in full. A knowledge of these should be communicated to him only who has faith or who has a pure heart.

6. These four, viz., he who is bereft of faith, he who is full of pride, he who is

1. bereft of knowledge, and he who violates the law of his preceptor, should never be talked to. Penance and duty should never be communicated to them.

7-8. The merits acquired by a person who gives away a Kapaṭa coin every day for twelve years, or by a person who worships the deities every month in a sacrifice, or by him who gives away hundreds of thousands of lines in the great Purāṇas, do not equal those that are his with whom a guest is pleased.

9. Listen now to another duty whose observance yields happiness as manifold. It should be observed with its secret ritual by a person having faith. Its merits are certainly high.

10-12. Listen to what they are. If a person, rising at dawn and taking with him a quantity of water and a few blades of Kusha grass, goes to a corpse and, arrived there, washes a dead's limbs by sprinkling thereon that water with these blades of Kusha grass and then comes the water to drip down on his own head, he is considered, on account of such a bath, as one who has performed his abstinences in all the sacred waters that the men have heard to exist in the three worlds and that are honored and resorted to by the Śardhas and Cāraṇas.

13. After Arundhati had said these words, all the devotes and sages applauded her, saying,—Ever best. Excellent.—Indeed, all the beings there were highly pleased and all of them admired Arundhati.

Brahman said :—

14. O highly blessed one, excellent is the duty that you have described, together with its secret ritual. Please tell to us ! I grant you this boon, viz., that your penances will continuously increase.

Yama said :—

15. I have heard from you an excellent and agreeable subject. Listen now to what Chitragnya has said and what is agreeable to me.

16. Those words teach on duty with its secret ritual, and are worthy of being heard by the great Rishis, as also by men having faith and desirous of achieving their own good.

17. Nothing is best of either virtue or sin that is committed by creatures. On days of the full moon and the new moon, these acts are taken to the Sun where they rest.

18. When a mortal goes into the regions of the dead, the Sun will receive all his deeds

He who is virtuous, acquires the fruits of his virtue there.

19.—20. I shall now tell you of some auspicious duties that are approved of by Chitragnapta. Water for drink, and lamps for lighting darkness, should always be given, as also sandals and umbrellas and Kapila rice with due rites. In Pushkara especially, one should make the gift of a Kapila cow to a Brahmana conversant with the Vedas.

21. One should also always maintain his Agnihotra with great care. Here is another duty which was proclaimed by Chitragnapta.

22. The best of creatures should listen to what the merits are of that duty separately. In course of time, every creature is destined to undergo dissolution.

23. The little-witted meet with great distress in the regions of the dead, for they become stricken with hunger and thirst. Indeed, they have to rot there in pain. There is no escape for them from such a disaster.

24. They have to enter into a thick darkness. I shall now tell you of those duties by discharging which one may succeed in getting over such disasters.

25. The performance of those duties costs very little but yields great merit. Indeed, such performance yields great happiness in the other world. The merits of the gift of water for drink, are excellent. In the next world, in especial, those merits are very great.

26. A large river full of excellent water is ordained in the other world for them who make gifts of water for drink. Indeed, the water contained in that river is endless and cool and sweet as nectar.

27. He who makes gifts of water in this world, drinks from that river in the next world when he goes there. Listen now to the profuse merits accruing from the gift of lamps.

28. The man who gives lamps in this world, has never to even see the thick darkness (of Hell). The Sun and the Moon and the God of Fire always give him their light when he goes to the other world.

29. The celestials ordain that on every side of such a person there should be burning light. Indeed, when the giver of lights goes to the world of the dead, he himself shines in pure effulgence, like a second Sun.

30. Hence, one should give lights while here and water for drink in especial. Listen now to what the merits are of the person

who makes the gift of a Kapila cow to a Brahmana knowing the Vedas, especially also, the gift be made in Pushkara.

31. Such a man is considered as having made a gift of a hundred kine with a bull—a gift that yields eternal merit.

32. The gift of a single Kapila cow is capable cleansing whatever sins the giver may be guilty of, even if those sins be as grave as Brahmicide, for the gift of a single Kapila cow is considered as equal in merit to that of a hundred kine.

33. Hence, one should give away a Kapila cow at that Pushkara which is considered as the senior, on the day of the full moon in the month of Kartika. Men who succeed in making such a gift have never to meet with distress of any kind, or sorrow, or those giving pain.

34. That man who gives away a pair of sandals to a superior Brahmana who is worthy of the gift, acquires similar merits. By giving away an umbrella, a person gets comfortable shade in the next world.

35. A gift made to a worthy person never goes for nothing. It is sure to yield agreeable results to the giver. Hearing these opinions of Chitragnapta, the Sun's hairs stood erect.

36. Gifted with great splendour, he addressed all the celestials and the departed Manes, saying,—Ye have heard the mysteries about duty, as explained by the great Chitragnapta.

37. Those human beings who, gifted with faith, make these gifts to great Brahmanas, become freed from fear of every sort.

38. These five kinds of men, sullied with vicious deeds, have no escape. Indeed, these wretched men of sinful conduct, should never be talked to. Indeed, they should always be avoided.

39. These five are he who is the destroyer of a Brahmana, he who is the destroyer of a cow, he who is addicted to sexual union with other people's wives, he who is bereft of faith (in the Vedas), and he who maintains himself by selling the virtue of his wife.

40. These men of sinful conduct, when they go to the region of the dead, rot in hell like worms which live upon puss and blood.

41. These five are avoided by the departed Manes, the celestials, the Seatata Brahmanas, and other twice-born persons who are given to the practice of penances.

CHAPTER CXXXI.

(ANUSHASANIKA PARVA).—

*Continued.***Bhishma said :—**

1.—2. Then all the highly blessed celestials and the departed Manes, and the highly-blessed Rishis also, addressing the Pramathas, said,—Ye are all highly blessed beings. Ye are invincible night-rangers. Why do you afflict these men who are vile and impure and that are unclean ?

3. What acts are considered as obstacles to your power ? What, indeed, are those acts on account of which ye cannot afflict men ? What are those acts that are destructive of Rakshasas and which prevent you from influencing the dwellings of men ?

4. Ye night-rangers, we wish to hear all this from you.

The Pramathas said :—

5.—6. Men are rendered unclean by acts of sexual intercourse. They who do not purify themselves after such deeds, they who insult their elders, they who from stupefaction eat different sorts of meat, the man also who sleeps at the feet of a tree, he who keeps any animal matter under his pillow while lying down for sleep, and he who lies down or sleeps putting the head where his feet should be placed, or his feet where his head should be placed,—these men are considered by us as unclean. Indeed, these men have many holes.

7.—8. Those also are classed amongst those who throw their phlegm and other unclean secretions into the water. Forgiveness, these men deserve to be killed and eaten up by us. Indeed, we afflict those human beings who are endued with such conduct. Listen now to what those acts are which are considered as vices and on account of which we fail to do any injury on men.

9.—11. Those men on whose body are marks of Gorchasas, or who hold Vachas in their hands, or who make gifts of clarified butter with Aishvata, or who place clarified butter and Aishvata on their heads, or those who abstain from meat, are incapable of being afflicted by us. That man in whose house the sacred fire burns day and night without being ever extinguished, or who keeps the skin or teeth of a wolf in his house or a bill-tartarish, or from whose house the sacrificial smoke is seen to curl upwards, or who keeps a cat or a goat that is either tawny or black in colour, is free from our power.

12. Those householders who keep these things in their houses always find them free

from the attacks of even the most dreadful spirits that live on carrion.

13. Those beings also, that like us range through different worlds seeking pleasure, are unable to do any harm to such houses. Therefore, should men keep such articles in their houses as are destructive of Rakshasas. We have thus told you everything in solution of your great doubts.

CHAPTER CXXXII.

(ANUSHASANIKA PARVA).—

*Continued.***Bhishma said :—**

1.—2. After this, the Grandfather Brahman, sprung from the primeval lotus and resembling the lotus (in agreeableness and fragrance), addressed the celestials headed by Vasava, the husband of Sachi,—Yonder sits the powerful Naga who lives in the nether regions. Gifted with great strength and energy, and with great prowess also, his name is Renuka. He is certainly a great being.

3.—5. Those powerful elephants of great energy and power, who hold the entire Earth with her hills, waters, and lakes, should be seen by this Renuka at your request. Let Renuka go to them and ask them about the mysteries of religion for duty !—Hearing these words of the Grandfather, the celestials, well-pleased, sent (the elephant) Renuka to where those upholders of the world are.

6. Going where these elephants are, Renuka addressed them, saying,—Ye powerful creatures, I have been commissioned by the celestials and the departed Manes to question you about the mysteries of religion and duty ! I desire to hear you discourse on that subject in detail. Ye highly-blessed ones, do ye discourse on the subject as your wisdom may dictate.

7. Standing in the eight quarters, the elephants said,—On the sacred eighth day of the dark fortnight in the month of Kartika, when the constellation Ashlesha is in the ascendant, one should make gifts of treasure and rice.

8.—11. Renouncing anger, and living on regulated diet, one should make these offerings at a Shradha, uttering these Mantras,—*Let Valadeva and other Nagas endued with great strength, let other powerful snakes of huge bodies that are indur-tractable and eternal, and let all the other*

great snakes that have taken their birth in their family, make Vall offerings to me for the increase of my strength and energy. Indeed, let my strength be as great as that of the blessed Narayana when he raised the submerged Earth. Uttering these Mantras, one should make Vall offerings upon an anthill. After sunset, offerings of raw sugar and rice should be made on anthill selected. The anthill should previously be strewn with Gajendra flowers. Offerings should also be made of blue clothes and fragrant unguents.

13. If offerings are made thus, those beings that live in the nether regions, carrying the weight of the upper regions upon their heads or shoulders, become well-pleased and gratified. As for ourselves, we also do not feel the exertion of upholding the Earth, on account of such offerings being made to us.

14. Afflicted with the burden we bear, this is what we think (beneficial for men), without the slightest selfish end. By observing this rule for a full year, fasting on each occasion, Brahmanas, Kshatriyas, and Vaisnavas and Shudras, acquire great merits from such gifts.

15. We think that the making of such Vall offerings on the anthill is really fraught with very superior merits.

16. By making such offerings, one is considered as doing the duties of hospitality for a hundred years to all the powerful elephants which exist in the three worlds.

17. Hearing these words of the powerful elephants, the celestials and the departed Manes, and the highly-blessed Rishis, all spoke highly of Ravana.

CHAPTER CXXXIII.

(ANUSHASANIKA PARVA).—

Continued.

Maheshwara said:—

1. You have recited excellent duties from your memory. Listen all of you now to me as I declare some mysteries about religion and duty.

2. Only those persons whose understandings have been fixed on religion and who are endowed with faith, should be instructed about these mysteries of duty and religion that are fraught with high merits.

3. Hear what the merits are that become his, who, with heart shorn of anxiety, gives

food every day, for a month, to kine, and content himself with one meal a day throughout such period.

4. The kine are highly blessed. They are considered as the most sacred of all sacred things. Indeed, it is they who are upholding the three worlds with the celestials, Asuras, and human beings.

5. Respectful services done to them, yield great merit and grave results. That man who every day gives food to kine daily, acquires accumulated religious merits.

6. Formerly, in the golden age, I had expressed my approval of these creatures. Afterwards Brahman, sprung from the primeval loins, requested me (to show kindness towards kine).

7. It is, therefore, that emblem of Ball stands on my standard overhead. I always sport with kine. Hence, should kine be adored by all.

8. Kine are endowed with great power. They are givers of boons. If adored, they would grant boons. That person who gives food to kine even for a single day, replete from these beneficent creatures, for that deed, a fourth part of the merits he may acquire by all his good acts in life.

CHAPTER CXXXIV.

(ANUSHASANIKA PARVA).—

Continued.

Skanda said:—

1.—2. I shall now describe a duty that is approved of by me. Do ye listen to it with rapt attention. That person who takes a little earth from the hooves of a bull of blue color, smears his body therewith for three days, and then performs his ablutions, wins great merits. Hear what those merits are. By such a deed he would wash away every stain and evil, and acquire sovereign sway hereafter.

3. Every time he is born in this world, he becomes celebrated for his barishan. Hear of another mystery unknown to all.

4. Taking a vessel of copper and placing therein some cooked food after having mixed it with honey, one should offer it as offering to the rising Moon on the evening of the day when that luminary is at full.

5.—6. Do ye learn, with faith, what the merits are of the person who acts thus. The Suddhyas, the Rudras, the Adityas, the Vishnudevas, the trin Ashwinas, the Maruts,

and the Vastu, all accept that offering. By such an offering, Sama increases as also ocean, that great receptacle of waters. This duty that is declared by me and that is unknown to all, if performed, certainly yields great happiness.

Viashnu said :—

7-8. That person who, gifted with faith and freed from malice, fastens every day with rapt attention to the mysteries about religion and duty that are preserved by the great deities and those mysteries also of the same kind that are preserved by the Rishis, has never to succumb to any evil. Such a person becomes also freed from every fear.

9. That man who, with his senses under thorough restraint, reads these sections describing these auspicious and meritorious duties, together with their mysteries,—duties that have been described (by the previous speakers),—acquires all the merits of their actual performance.

10. Sin can never lead over him. Indeed, such a man can never be stained with faults of any sort. Indeed, one acquires profound merits by reading these mysteries, or by reciting them to others, or by hearing them recited.

11. The celestials and the departed Manes eat for ever the Havi and the Kavi offered by such a creature. Both these, on account of the virtues of the offerer, become inexhaustible. Even such is the merit of the person who, with rapt attention, recites these mysteries to foremost of Brahmanas on days of the full moon or the new moon.

12. Such a person, on account of such a deed, becomes worthy in the performance of all duties. He also enjoys personal beauty and prosperity. He succeeds, besides this, in becoming the favourite for all time, of the Rishis and the celestials and the departed Manes.

13. If a person becomes guilty of all sins except those which are classed as grave or heinous, he becomes purged off of them all by only listening to the recitation of these mysteries about religion and duty.

Rishishma said :—

14-15. Even these, O king, are the mysteries about religion and duty living in the breasts of the deities. Held in high esteem by all the celestials and promulgated by Vyasa, they have now been declared by me for your behoof. One who is conversant with religion and duty thinks that this excellent knowledge is even

superior to the entire Earth full of riches and wealth.

16. This knowledge should not be given to one who has no faith, or to one who is an atheist, or to one who has fallen away from the duties of his caste, or to one who is shorn of mercy, or to one who is given to the science of empty disquisitions, or to one who is hostile to his preceptors, or to one who thinks all creatures to be different from oneself.

CHAPTER CXXXV.

(ANUSHASANIKA PARVA).—

Continued.

Yudhishthira said :—

1. Who are those persons, O Bharata from whom a Brahmana in this world may take his food? From whom may a Kshatriya, a Vaishya, and a Shudra take their food respectively?

Rishishma said :—

2. A Brahmana may take his food from another Brahmana, or from a Kshatriya, or from a Vaishya, but he must never take food from a Shudra.

3. A Kshatriya may take his food from a Brahmana, a Kshatriya, or a Vaishya. He must, however, not take food given by Shudras who are given to evil ways and who partake of all sorts of food without any hesitation.

4. Brahmanas and Kshatriyas can partake of food given by such Vaishyas as serve the sacred fire every day, as are faultless in character, and as perform the vow of Chaturmasya.

5. But the man who accepts food from a Shudra, swallows the very abomination of the Earth, and drinks the excretions of the human body, and partakes of the flesh of all the world.

6. He partakes of the very filth of the Earth who takes his food thus from a Shudra. Indeed, those Brahmanas who accept their food from Shudras, take the dirt of the Earth.

7. If one engages in the service of a Shudra, he is doomed to perdition, though he may duly perform all the rites of his caste. A Brahmana, a Kshatriya, or a Vaishya, so engaging, is doomed, although given to the proper performance of religious rites.

8. It is said that a Brahmana's duty consists in studying the Vedas and seeking the behoof of humanity; that a Kshatriya's duty consists in protecting men, and that a Vaishya's in promoting their material prosperity.

9. A Vaishya lives by distributing the fruits of his own deeds and agriculture. The breeding of hine and trade are the legitimate duties in which a Vaishya may engage without fear of censure.

10. The man who gives up his own proper occupation and does that of a Shudra, should be regarded as a Shudra, and, on an account, should any food be accepted from him.

11. Professors of medicine, mercenary soldiers, the priest who acts as warder of the house, and persons who devote a whole year to study without any profit, are all to be regarded as Shudras.

12-13. And those who foolishly partake of food offered at ceremonials in a Shudra's house, suffer from a dreadful disaster. On account of partaking such forbidden food, they lose their family, strength, and energy, and acquire the status of lower animals degenerating to the position of dogs, fallen in virtue and devoid of all religious observances.

14. He who takes food from a physician, takes but an excrement; the food of a harlot is like urine; that of a skilled mechanic is like blood.

15. If a good Brahmana takes the food of one who lives by his learning, he is considered as taking the food of a Shudra. All good men should avoid such food.

16. The food of a person who is censured by all, is said to be like a drink from a pool of blood. The acceptance of food from a wicked person is as heinous as the killing of a Brahmana.

17. One should not accept food if he is slighted and not received with due honors by the giver. A Brahmana, who does so, is soon possessed by disease, and his family soon becomes extinct.

18. By accepting food from the warder of a city, one degenerates to the status of the lowest outcaste.

19. If a Brahmana accepts food from one who is guilty of slaying either a cow or a Brahmana, or from one who has committed adultery with his perceptor's wife, or from a drunkard, he helps to promote the family of Rakshasas.

20. By taking food from a eunuch, or from an ungrateful person, or from one

who has misappropriated money entrusted to his care, one is born in the country of the Savaras situated beyond the limit of the middle country.

21. I have thus duly described to you the persons from whom food may be accepted and from whom it may not. Now tell me, O son of Kunti, what else do you wish to hear from me to-day.

CHAPTER CXXXVI.

(ANUSHASANIKA PARVA).—

Continued.

Yudhishtira said :—

1. You have told me fully of those from whom food may be taken, and of those from whom it should not be taken?

2. But I have grave doubts on one point. Do you, O sire, enlighten me; do you tell me what expiation a Brahmana should make upon accepting the different kinds of food, those especially offered in honor of the celestials and the oblations made to the departed Manes.

Bhishma said :—

3. I shall tell you, O prince, how great a Brahmana may be freed from all sins incurred by accepting food from others.

4. In accepting clarified butter, the expiation is made by pouring oblations on the fire, reciting the Savitri hymn. In accepting sesamum, O Yudhishtira, the same expiation has to be made.

5. In accepting meat, or honey, or salt, a Brahmana becomes purged off of all sins by standing till the rising of the Sun.

6-7. If a Brahmana accepts gold from any one, he becomes cleansed of all sins by silently reciting the great Gayatri, and by holding a piece of iron in his hand, before the public. In accepting money or clothes or women or gold, the purification is the same as before.

8. In accepting food, or rice boiled in milk and sugar, or sugarcane juice, or sugarcane, or oil, or any sacred thing, one becomes purified by bathing thrice during the day, viz., at noon, noon and eve.

9. If one accepts paddy, flowers, fruits, water, half-ripe barley, milk, or curdled milk, or anything made of meal or flour, the expiation is done by reciting the Gayatri prayer a hundred times.

10. In accepting shoes or clothes at Saurāṣṭra ceremonies, the sin is dispelled by reciting devoutly the same hymn a hundred times.

11. The acceptance of the gift of food during an eclipse or during the period of impurity, is expiated by observing a fast during three successive nights.

12. The Brahmana who partakes of oblations offered to departed Manes, in course of the dark fortnight, is purified by fasting for a whole day and night.

13. Without performing his oblations a Brahmana should not recite his evening prayer, nor engage in religious meditation, nor take his food a second time. By so doing he is purified.

14. Therefore the Shrāddha of departed Manes has been ordained to be performed in the afternoon and then the Brahmana who has been invited beforehand should be treated with food.

15. The Brahmana who takes food at the house of a dead person on the third day after the death, is purified by bathing three times daily for twelve days.

16. After the expiration of twelve days, and performing the purification ceremonies duly, the sin is dispelled by giving clarified butter to Brahmanas.

17. If a man takes any food in the house of a dead person, within ten days after the death, he should perform all the expiations before mentioned, and should recite the Savitri hymn and perform the sin-destroying Isti and Kulamanda penances.

18-19. The Brahmana who takes his food in the house of a dead person for three nights, becomes purified by performing his oblations thrice daily for seven days, and thus gains all the objects of his desire, and is never troubled by misfortunes.

20. The Brahmana who takes his food in the company of Shudras, is purged from all impurities by duly performing the ceremonies of purification.

21. The Brahmana who takes his food in the company of Vaishtyas, is purged off of all sins, by living on alms for three successive nights.

22. If a Brahmana takes his food with Kshatriyas, he should perform expiation by bathing with his clothes on.

23. By eating with a Shudra on the same plate, the Shudra loses his family prestige; the Vaishtya by eating on the same plate with a Vaishtya, loses his cattle and friends. The Kshatriya loses his prosperity; and the Brahmana, his effluence and power.

24. In such cases, expiations should be performed, and penitentiary rites should be observed, and oblations offered to the celestials. The Savitri hymn should be recited and the Raudri rites and Kulamanda penances should be performed for destroying the sin.

25. If any of the above four castes partake of food partly eaten by a person of any other caste, the expiation is, forthwith, made by smearing the body with sacred articles like Redians, Darba grass, and turmeric.

CHAPTER CXXXVII.

(ANUSHASANIKĀ PĀRVA).—

Continued.

Yadhishtairā said:—

1. O Bharata, kindly tell me which of the two is better, viz., charity or devotion? By this expell a great doubt from off my mind.

Brahma said:—

2. Listen to me as I recite the names of the princes who having been devoted to virtue, and having purified their hearts by penances and practised gifts and other acts of virtue, undoubtedly acquire the different celestial regions.

3. The Rishi Atarya respected of all, attained, O King, to the excellent celestial regions, by imparting the knowledge of the limitless Supreme Being to his pupils.

4. By offering the life of his dear son, for the betool of a Brahmana, King Shivi the son of Ushinara was taken from this world to the celestial region.

5. Prataradisa the king of Kashi, secured to himself unique and eternal fame in this as well as in the other world by giving his son to a Brahmana.

6. Rantideva, the son of Sangkriti, attained to the highest heaven by duly making gifts to the great Vashishtha.

7. Devavridha, too, went to the celestial region by giving a hundred-ribbed and excellent golden umbrellas to a Brahmana for a sacrifice.

8. The worshipful Ambarisha, too, has acquired the celestial region by making a gift of all his kingdom to a highly powerful Brahmana.

9. King Janamejaya of the solar-race, went to the highest heaven by making a gift of earrings, fine vehicles, and cows to Brahmanas.

10. The Royal Sage Vrindadasi went to the celestial region by making gifts of various jewels and beautiful houses to Brahmanas.

11. King Nimi of Vidura, acquired the celestial region with his sons, friends and cattle, by giving his daughter and kingdom to the great Agastya.

12. The illustrious Rama, the son of Jamadagni, acquired the eternal regions far beyond his expectation by giving lands to Brahmanas.

13. Vashishtha, the greatest of Brahmanas, saved all the creatures at a time of great drought when the Rain God did not bestow his grateful showers upon the Earth, and for this deed he has secured eternal bliss for himself.

14. The highly-illustrious Rama the son Dasharatha, acquired the eternal regions by making gifts of riches at sacrifices.

15. The illustrious Royal Sage Kakushana went to the celestial region by duly making over to the great Vashishtha the wealth which he had deposited with him.

16. Freethwith Marutta the son of Abhishta and the grandson of Karandhama, by giving his daughter in marriage to Angiras, went to the celestial region.

17. The highly devout king of Panchala, Brahmadaitya, attained the blessed way by giving away a valuable conchshell.

18. King Mitrasala ascended to Heaven by giving his favourite wife Madhyanti to the great Vashishtha.

19. Sudyuma, the son of Manu, attained to the most blessed regions by duly punishing the high-souled Likhita.

20. The celebrated Royal Sage Sahasrathitha went to the blessed regions by sacrificing his dear life for a Brahmana.

21. The king Satadyuma went to heaven by giving to Bhargava a golden palace filled with all the objects of desire.

22. Formerly, King Samanyu, by giving to Shandilya heaps of food resembling a hill, went to the celestial region.

23. The Shalva prince Dyutimat of great effulgence attained to the highest regions by giving his kingdom to Richika.

24. The Royal Sage Madhrashta went to the region of the celestials by giving his slender-waisted daughter to Hiranyasata.

25. The lordly Lomapada attained all the objects of his desire by giving his daughter Shanta in marriage to Rihyashtinga.

26. The Royal Sage Bhagiratha went to the eternal regions by giving his famous daughter Hansi in marriage to Kausa.

27. King Bhagiratha acquired the most blessed regions by giving hundreds and thousands of sine with their young one to Kshala.

28. These and many other men, O Yudhishthira, have attained to the celestial region, by the merit of their charities and penances and they have also returned from there again and again.

29. Their fame will last as long as the world will last. I have related to you, O Yudhishthira, this story of these good householders who have attained to eternal regions by virtue of their charities and penances.

30. These people have acquired the celestial region by their charities and by performing sacrifices and by procreating children.

31. O foremost scion of Kuru's race, these men devoted their virtuous intellects to the celebration of sacrifices and charities by always performing acts of charity.

32. O powerful prince, as night has set in I shall explain to you in the morning whatever doubts may spring up in your mind.

CHAPTER CXXXVIII.

(ANUSHASANIKA PARVA).—

Continued.

Yudhishthira said :—

1. I have heard from you, O sire, the names of those kings who have ascended to the celestial region, O you whose power is great in the observance of the vow of truth, by following the religion of gift.

2. How many kinds of gifts are there? What are the fruits of the several kinds of gifts respectively.

3. For what reasons what kinds of gifts made to what persons yield merits? Indeed, to what persons should what gifts be made? For what reasons are how many kinds of gifts to be made? I wish to hear all this in full.

Bhishma said :—

4. Listen, O son of Kunti, in full to me, O sinless one, as I describe the subject of gifts. Indeed, I shall tell you, O Bharata, how gifts should be made to all the orders of men.

3. Gifts are made from desire of merit, from desire of profit, from fear, from free choice, and from pity. O Bhārat! Gifts, therefore, should be known to be of five sorts. Listen now to the reasons for which gifts are thus divided into five classes.

6. With mind shorn of malice, one should make gifts to Brahmanes, for by making gifts to them one wins fame in this world and great happiness in the next.

7. He is in the habit of making gifts; or he will make gifts; or he has already made gifts to me. Hearing such words from solicitors, one gives away all kinds of riches to a particular solicitor.

8. I am not his, nor is he mine. If disregarded, he may injure me. From such motives of fear even a learned and wise man may make gifts to an ignorant wretch.

9. This one is dear to me. I also am dear to him. Actuated by considerations like these, an intelligent person, freely and with alacrity, makes gifts to a friend.

10. The person who solicits me is poor. He is, again, satisfied with a little. From considerations such as these, one should always make gifts to the poor, moved by pity.

11. These are the five sorts of gift. They increase the giver's merits and fame. The Lord of all creatures has said that one should always make gifts according to his power.

CHAPTER CXXXIX.

(ANUSHASANA PARVA).—

Continued.

Yudhishthira said:—

1. O grandfather, you are endued with great wisdom. Indeed, you are fully conversant with every branch of learning. In our great family you are the only individual who have mastered sciences.

2. I wish to hear from you discourses of Religion and Profit, which bring on happiness in the next world, and that are fraught with wonder to all creatures.

3. The time that has come is full of distress. The like of it does not generally come to kinsmen and friends. Indeed, except you, O foremost of men, we have now none else who can take the place of an instructor.

4. If, O sinless one, I with my brothers deserve your favour, you should answer the questions I wish to ask you.

5. This one is Narayana, who is gifted with every prosperity and is honored by all the kings. Even he waits upon you, showing you every indulgence and honoring you greatly.

6. You should describe it to me, through affection, for my benefit as also for that of my brothers, in the presence of Vasudeva himself and of all these kings.

Vaishampayana said:—

7. Hearing these words of king Yudhishthira, Bhishma, the son of the river Ganges, filled with joy on account of his affection for the monarch and his brothers, said what follows.

Bhishma said:—

8. I shall certainly recite to you discourses that are charming on the subject, O king, of the power of this Vihara as displayed in days of yore and as I have heard (from my preceptors).

9. Listen to me also as I describe the power of that great god who has a hall for his enthrone. Listen to me as I describe also the doubt that filled the mind of the wife of Rudra and that of Rudra himself.

10. Once on a time the virtuous Krishna observed a vow extending for two and ten years. For seeing him who had performed the rite of initiation for the observance of his great vow, there came to that place Narada and Parvata, and Krishna-Dwaipayana and Dhruvya, that foremost of saint recluses, Devaka, Kashyapa, and Hanukashyapa.

11. Other Rishis also, gifted with initiation and self-restraint, followed by their disciples and accompanied by many Siddhas and many ascetics of great merit, came there.

12. The son of Devaki offered them such laudable honors of hospitality as are offered to the gods alone.

13. Those great Rishis sat themselves down upon seats some of which were green and some were gold-based and some were made of the plumes of the peacock and some were perfectly new and fresh.

14. Thus seated, they began to converse sweetly with one another on subjects of Religion and Duty as also with many royal sages and celestiala.

15. At that time the energy, in the form of fire, of Narayana, rising from the feet that consisted of the rigid observance of his vow, came out of the mouth of Krishna of wonderful deeds.

16. That fire began to consume those mountains with their trees and creepers as if

little plants, as also with their birds and deer and beasts of prey and reptiles.

18. Soon the summit of that mountain presented a distressing and pitiful sight. Inhabited by animals of various kinds which began to utter cries of woe and pain, the summit soon became bereft of every living creature.

19. That fire of powerful flames, having consumed everything without leaving a residue, at last returned to Vishnu and touched his feet like a docile disciple.

20. That crusher of enemies, viz., Krishna, seeing that mountain burst, cast a benignant look upon it and thereby brought it back to its former condition.

21. That mountain thereupon once more became bedecked with flowering trees and creepers, and once more echoed with the notes and cries of birds and deer and animals of prey and reptiles.

22. Seeing that wonderful and inconceivable spectacle, all the ascetics became filled with wonder. Their hair stood erect and their vision was disturbed with tears.

23. Seeing these Rishis thus stricken with wonder, that foremost of speakers, Narayana, addressed them in these sweet and refreshing words:—

24. Why, indeed, has wonder filled the hearts of this collection of Rishis, these ascetics who are always free from attachment of every kind, who are divested of the idea of mine-ness, and who are fully conversant with every sacred science.

25. These Rishis having penances for wealth and freed from every stain, should explain to me truly this doubt which has originated in my mind.

The Rishis said:—

26. You are the creator of all the worlds, and the destroyer of them again. You are Winter, you are Summer, and you are the Season of Rains.

27. Of all the creatures, mobile and immobile, that exist on Earth, you are the father, you are the mother, you are the master, and you are the origin.

28. Even this, O destroyer of Madhu, is a matter of wonder and doubt with us. O source of all auspiciousness, you should explain to us that doubt, viz., the issue of fire from your mouth.

29. Our fears being removed, we shall then, O Hari, recite to you what we have heard and seen.

Vasudeva said:—

30. The fire that came out from my

mouth, and that resembled the all-destroying Yuga-Fire in splendour, and by which this mountain has been crashed and scorched, is nothing else than the power of Vishnu.

31. Ye Rishis, ye are persons who have governed anger, who have brought your senses under complete control, who are gifted with wealth of penances, and who are very gods in power. Yet you have allowed yourselves to be agitated and distressed.

32. I am now engaged wholly with the observances about a rigid vow. Indeed, on account of my observing the vows of an ascetic, a fire came out from my mouth. You should not allow yourselves to be agitated therefor.

33. It is for observing a rigid vow that I came to this charming and sacred mountain. The object that has brought me here is to acquire, by the help of penances, a son that would be my equal in power.

34. On account of my penances, the Soul existing in my body became changed into fire and came out of my mouth. That fire had gone to see the boon-giving Grandfather all the universe.

35. The Grandfather, ye foremost of ascetics, told my soul that half the energy of the great god having the bull for his emblem would take birth as my son.

36. That fire returning from its mission, has come back to me and approached my feet like a disciple desirous of attending to me devoutly. Indeed, renouncing its fury it has come back to its own proper nature.

37. I have thus told you, in brief, a mystery belonging to Him who has the leeny for his origin and who is gifted with great intelligence. Ye Rishis having penances for wealth, you should not yield to fear.

38. You are gifted with far-reaching vision. You can peered to every place without any obstacle. Radiant with vows observed by ascetics, you are adorned with knowledge and science.

39. I now ask you to tell me something that is highly wonderful which you have heard of or seen on Earth or in the celestial region.

40. I am anxious to taste the honey of words which will drop from your lips, and which, I am sure, will be as sweet as a jet of nectar itself.

41. If I see anything on Earth or in the celestial region, which is highly delightful

and wonderful but which is unknown to all of you, O god-like Rishis, that is an account of my own supreme Nature which is incapable of being obstructed by anything. Anything wonderful which I know by nature or by my own inspiration, ceases to appear wonderful to me.

43. Anything, however, that is recited by pious persons and that is heard from those who are good, deserves to be accepted with respect and faith. Such discourses exist on Earth for a long time and will last like characters engraved on rocks.

44. I wish, therefore, to hear at this meeting of ourselves, something dropping from the lips of persons who are good and who cannot fail to be productive of good to men.

45. Hearing these words of Krishna, all these ascetics became filled with wonder. They began to look at Janardhana with these eyes of theirs that were as beautiful and large as the petals of the lotus.

46. Some of them began to glorify him and some began to adore him with respect. Indeed, all of them then sang the praises of the destroyer of Madhu with words whose meanings were adorned with the eternal Rishi.

47. All those ascetics then appointed Narada, that foremost of all persons conversant with words, to satisfy the request of Vasudeva.

The Aspetics said :—

48—49. You should, O Narada, describe in full, from the beginning, to Hrishikesha, that wonderful and inconceivable incident which took place, O powerful one, on the mountains of Himavat and which, O ascetic, was seen by those of us who had gone there in course of our sojourn to the sacred waters. Indeed, for the behoof of all the Rishis here collected, you should recite that incident.

50. Thus addressed by those ascetics, the celestial Rishi, viz., the divine Narada, then recited the following story whose incidents had taken place sometime before.

CHAPTER CXL. (ANUSHAŚANIKA PARVA).—

Continued.

Bhishma said :—

1. Then Narada, that holy Rishi, that friend of Narayana, recited the following discourse that took place between Shankara and his wife Uma.

Narada said :—

2. Once on a time the pious lord of all the celestials, viz., Mahadeva, having bull for his emblem, practised severe penances on the sacred mountains of Himavat the resort of Siddhas and Charinis.

3. That charming mountain is overgrown with various kinds of herbs and adorned with various flowers. At that time they were inhabited by the different tribes of Apsaras and crowds of ghosts.

4. There the great god sat, filled with joy, and encircled by hundreds of ghostly beings who presented various aspects to the eye of the beholder. Some of them were ugly and awkward, some were very beautiful, and some presented the most wonderful appearances.

5. Some had faces like the lion's, some like the tiger's, and some like the elephant's. In fact, the faces of those goblins presented every variety of animal faces.—Some had faces resembling that of the jackal; some those of the peacock; some like the eagle's; some like the bull's.

6. Some of them had faces like the owl's; some like the hawk's; some had faces like those of the deer.

7. The great god was also encircled by Kinnaras and Yakshas and Gandharvas and Rakshasas and various other created beings. The resort of Ashadeva also abounded with celestial flowers and shone with celestial rays of light.

8. It was perfumed with celestial sandal, and celestial incense was burnt on all sides. And it echoed with the sounds of celestial instruments.

9. Indeed, it resounded with the beat of Mridangas and Panavas, the blare of conchs, and the sound of drums. It was full of goblets of diverse tribes that danced in joy and with peacocks also that danced with plumes outspread.

10. It was the resort of the celestial Rishis, the Apsaras danced there in joy. The place was exceedingly beautiful to look at. It was exceedingly beautiful, resembling Heaven itself. Its view was wonderful, and, indeed, its beauty and sweetness was beyond description.

11. With the penances of that great god who sleeps on mountain breasts, that king of mountains shone with great beauty. It resounded with the chants of Vedas uttered by learned Brahmanas given to Vedic recitation. Echoing with the hum of bees, O Madhava, the mountains became perfect in beauty.

12. Seeing the great god, who has a fierce form and who looks like a great festival, the ascetics became filled, O Janardana, with great joy.

13-14. All the highly blessed ascetics, the Siddhas who have drawn in their vital seed, the Maruts, the Vasus, the Siddhyas, the Vishwedevas, Vaaava himself, the Yakshas, the Nagas, the Pishachas, the Regents of the world, the several sacred Fires, the Winds, and all the great creatures lived on that mountain with minds concentrated in Yoga.

15. All the Seasons were present there and filled those regions with all sorts of wonderful flowers. Various kinds of burning herbs illuminated the woods and forests on that mountain.

16. Various species of birds, filled with joy, danced about and sang merrily on the charming breast of that mountain. Those birds were exceedingly lovable on account of the notes they uttered.

17. The great Mahadeva sat, beautifully on one of the peaks that was adorned with excellent minerals, as if it served the purposes of a fine bedstead.

18. Round his loins was a tiger-skin, and a lion-skin was his upper garment. His sacred thread consisted of a snake. His arms were decked with a pair of red armlets.

19. His beard was green. He had matted locks on his head. Of dreadful features he fills with fear the hearts of all the enemies of the gods. He removes the fear of all creatures. He is adored by his worshippers as the deity having the bull for his emblem.

20. The great Rishis, seeing Mahadeva, bowed to him by touching the ground with their heads. Gifted with forgiving souls, they all became freed from every sin and thoroughly purified.

21. The retreat of that lord of all creatures, filled with many terrible forms, shone with a peculiar beauty. Abounding with many large snakes, it was unapproachable and unbearable.

22. Within the twinkling of the eye, O destroyer of *Itadha*, everything there became highly wonderful. Indeed, the houses of that great deity having the bull for his emblem began to blaze with a terrible beauty.

23. To Mahadeva, seated there, came his wife the daughter of Himavat, surrounded by the wives of the ghostly-beings who are the companions of the great god. Her dress was like that of her husband

and the vows she observed, were like those of his.

24. She held a jar on her loins that was filled with the waters of every Tirtha, and was accompanied by the presiding goddess of all the mountain rivers. Those auspicious ladies followed her.

25. The goddess came, raising flowers on all sides and various kinds of sweet perfumes. She who loved to live on the breast of Himavat, advanced in this guise towards her great husband.

26. With smiling lips and desirous of playing a jest, the beautiful Uma covered from behind, with her two beautiful hands, the eyes of Mahadeva.

27. As soon as Mahadeva's eyes were thus covered, all the regions became dark, and life seemed to be extinct everywhere in the universe. The *Himsa* river ceased. The universe became suddenly deprived of the sacred Vashat also.

28. All living creatures became dispirited and filled with fear. Indeed, when the eyes of the lord of all creatures were thus closed, the universe appeared sunless.

29. Soon, however, that besetting darkness disappeared. A powerful and burning flame of fire came out from Mahadeva's forehead.

30. A third eye, resembling another sun, appeared (on it). That eye began to shine like the *Vyga*-Fire and began to consume that mountain.

31. Seeing what took place, the large-eyed daughter of Himavat bowed her head to Mahadeva gifted with that third eye which resembled a blazing fire. She stood there with locks fixed on her husband.

32-33. When the mountain forests burned on all sides with their Salas and other trees of straight stems, and their delightful sandals and various excellent medicinal herbs, herds of deer and other animals filled with fear, came quickly to the place where Hari sat and sought his protection. With those creatures almost filling it, the hermitage of the great deity shone with a sort of peculiar beauty.

34. Meanwhile that fire, swelling wildly, soared up to the very sky and ended with the splendour and untidiness of lightning and looking like a dozen suns in power and effulgence, covered every side like the all-destroying *Vyga*-Fire.

35. In a moment the Himavat mountains were consumed, with their minerals and summits and blazing herbs.

36. Seeing Himavat crushed and consumed, the daughter of that king of mountains sought the protection of the great deity and stood before him with her hands joined in respect.

37. Seeing Uma overcome by womanly mildness and finding that she was reluctant to see her father Himavat reduced to that pitiable condition, then Sharva cast kind looks upon the mountain.

38. In a moment the whole of Himavat regained his former condition and became as beautiful to look at as ever. Indeed, the mountain displayed a cheerful aspect. All its trees became bedecked with flowers.

39. Seeing Himavat restored to his natural condition, the goddess Uma, dressed of every fault, addressed her husband, that master of all creatures, viz., the divine Maheshwara, in these words.

Uma said :—

40. O Holy One, O Lord of all creatures, O God holding trident, O you of high vows, a great doubt has filled my mind! You should remove that doubt of mine.

41. Why has this third eye appeared in your forehead? Why also was the mountain consumed with the forests and all that belonged to it?

42. Why also, O illustrious god, have you restored the mountain to its former condition? Indeed, having burnt it once, why have you again filled it with trees?

Maheshwara said :—

43. O goddess without any fault, for your having covered my eyes through an act of indiscretion, the universe became in a moment devoid of light.

44. When the universe became sunless and, therefore, all became dark, O daughter of the prince of mountains, I created a third eye for protecting all creatures.

45. The great energy of that eye crushed and consumed this mountain. For pleasing you, however, O goddess, I once more restored Himavat to his pristine condition, for making good the injury.

Uma said :—

46. O Holy One, why are those faces of yours which are on the east, the north, and the west, so beautiful and so agreeable to look at like the very moon.

47. And why is that face of yours which is on the south so dreadful? Why are your matted locks tawny in colour and so erect? Why is your throat blue like the peacock's plumes?

48. Why, O illustrious god, is the Pinaka always in your hand? Why are you always a Brahmacharin with matted locks?

49. O lord, you should explain all these to me. I am your wife who seeks to follow the same duties with you. Further, I am your devoted worshipper, O deity having highly the bull for your emblem.

Narada continued :—

50. Thus addressed by the daughter of the king of mountains, the illustrious holder of Pinaka, the powerful Mahadeva became highly pleased with her.

51. The great god then addressed her, saying,—O blessed lady, hear as I explain with the reasons thereof, why my forms are so.

CHAPTER CXL.

(ANUSHASANIKA PARVA).—

Continued.

The Blessed and Holy One said :—

1. Formerly a blessed and foremost of women, was created by Brahman, called Tilottama, by collecting beauty from every beautiful object in the universe.

2. One day, that lady of beautiful face, peerless in the universe for beauty of form, came to me, O goddess, for circumambulating me but, in sooth, moved by the desire of tempting me.

3. In whatever direction that lady of beautiful teeth, turned, a new face of mine instantly appeared. All these faces of mine became handsome to look at.

4. Thus, on account of the desire of seeing her, I became four-faced, through Yoga-power. Thus I showed my high Yoga-power in becoming four-faced.

5. With that face of mine which is turned towards the east, I exercise the sovereignty of the universe. With that face of mine which is turned towards the north, I sport with you, O you of faultless features.

6. That face of mine which is turned towards the west is handsome and auspicious. With it I obtain the happiness of all creatures. That face of mine which is turned towards the south is dreadful. With it I destroy all creatures.

7. I live as a Brahmacharin with matted locks on my head, for doing good to all creatures. The bow Pinaka is always in

my hand for accomplishing the work of the celestials.

8. Formerly, Indra, desirous of acquiring my prosperity, had hurled his thunderbolt at me. With that weapon my throat was scorched. Therefore I have become blue-throated.

Uma said :—

9. Whence, O foremost of all creatures, there are so many excellent beautiful cars, why have you selected a bull for your vehicle?

Maheshwara said :—

10. Formerly, the Grandfather Brahman created the celestial cow Surabhi giving profuse milk. After her creation there sprang from her a large number of kine all of which gave sufficient quantities of milk sweet as nectar.

11. Once on a time a quantity of froth fell from the mouth of one of her calves on my body. I was enraged at this and my anger scorched all the kine which thereupon became diversified in colour.

12. I was then pacified by the Lord of all the worlds, viz., Brahman, conversant with all subjects. It was he who gave me this bull both as a car for bearing me and as device on my banner.

Uma said :—

13. You have many houses, in the celestial region, of various forms and possessed of every comfort and luxury. Why, O Holy One, do you live in the crematorium, abandoning all these delightful palaces.

14. The crematorium is full of the hair and bones (of the dead), abounds with vultures and jackals, and is covered with hundreds of funeral pyres.

15. Full of carrion and muddy with fat and blood, with entrails and bones scattered all over it, and always echoing with the howls of jackals, it is certainly an impure place.

Maheshwara said :—

16. I always travel over the whole Earth in search after a sacred spot. I do not, however, see any spot that is more sacred than the crematorium.

17. Therefore, of all houses, the crematorium appears to me to be the best, shaded as it generally is by branches of the banian and adorned with torn garlands of flowers.

18. O you of sweet smiles, the multitudes of goblins that are my companions love to

live in such spots. I do not like, O goddess, to live anywhere, without those goblins by my side.

19. Therefore, the crematorium is a sacred house to me. Indeed, O auspicious lady, it appears to me to be very Heaven. Highly sacred and endowed with great merit, the crematorium is much praised by persons desirous of having holy abodes.

Uma said :—

20. O Holy One, O lord of all creatures, O foremost of all observers of duties and religious rites, I have a great doubt, O holder of Pāśaka, O giver of boons.

21. These ascetics, O powerful lord, have practised various kinds of austerities. In the world are seen ascetics wandering everywhere under various forms and clad in various kinds of dress.

22. For benefiting this large number of Rishis, as also myself, do you kindly remove, O chaister of all enemies, this doubt of mine.

23. What are the characteristics of Religion or Duty? How, indeed, do men unacquainted with the details of Religion or Duty succeed in observing them. O powerful lord, O you who are conversant with Religion, do you tell me this.

Narada said :—

24. When the daughter of Himavat, put this question, the assemblage of Rishis there present, adored the goddess with words adorned with Rishis and with hymns fraught with deep meaning.

Maheshwara said :

25. Abstinence from injury, truthfulness of speech, mercy towards all beings, tranquillity of soul, and the making of gifts to the best of one's power, form the foremost duties of the householder.

26—27. Abstinence from sexual union with the wife of other men, protection of the riches and the woman committed to his care, reluctance to appropriate what is not given to one, and avoidance of honey and meat,—these are the five chief duties. Indeed, Religion or Duty has many branches all of which yield happy results. These are the duties which those embodied creatures who consider duty as superior, should observe and practice. These are the sources of merit.

Uma said :—

28. O Holy One, I wish to ask you another question about which I entertain

great doubts. You should answer it and remove my doubts. What are the stereotyped duties of the four castes.

30. What are the duties of the Brahmana? What of the Kshatriya? What are the duties of the Vaishya? And what are the duties of the Shudra.

The Holy One said:—

31. O highly blessed lady, the question you have put is a very proper one. Those persons who belong to the twice-born order, are considered as highly blessed, and are, indeed, gods on earth.

32. Forsooth, the observance of fasts, is always the duty of the Brahmana. When the Brahmana succeeds in properly observing all his duties, he becomes at one with Brahma.

33. The proper observance of the duties of *Brahmacharya*, O goddess, are his ritual. The observance of vows, and the investiture with the sacred thread form his other duties. It is by these that he becomes truly twice-born.

34. He becomes a Brahmana for adorning his preceptors and other elders as also the celestial. Indeed, that religion which has for its soul the study of the Vedas, is the source of all virtue. Even that in the religion which those embodied creatures who are given to virtue and duty, should observe and practise.

Uma said:—

35. O Holy One, my doubts have not been removed. You should explain in detail what the duties are of the four respective castes of men.

Maheshwara said:—

36. Listening to the mysteries of religion and duty, observance of the vows laid down in the Vedas, attention to the sacred fire, and accomplishment of the business of the preceptor, leading a mendicant life, always bearing the sacred thread, constant recitation of the Vedas, and rigid observance of the duties of a celibate life, constitute the duties of the Brahmana.

37. After the student life is over, the Brahmana, at the behest of his preceptor, should leave his preceptor's abode for returning to his father's home. Upon his return he should duly marry a proper wife.

38. Another duty of the Brahmana consists of abstaining from food prepared by the Shudra. Walking along the path of virtue, always observing fasts and the precepts of *Brahmacharya*, form his other duties.

39. The householder should keep up his domestic fire for daily adoration. He should study the Vedas. He should post libations in honor of the departed Manes and the celestials. He should keep his senses under proper restraint. He should eat what remains after serving gods and guests and all his dependants. He should be abstemious in food, truthful in words, and pure both in body and mind.

40. Attending to guests is another duty of the householder, as also the keeping up of the three sacrificial fires. The householder should also attend to the ordinary sacrifices called *Ishti* and should also sacrifice animals to the deities according to the ordinances.

41. Indeed, the celebration of sacrifices is his greatest duty as also a complete abstention from injury to all creatures. Never to eat before serving the celestials and guests and dependants is another duty of the householder. The food that remains after serving gods and guests and the dependants is called *Vighasa*. The householder should eat *Vighasa*.

42. Indeed, to eat after the members of his family including servants and other dependants, is considered as one of the special duties of the twice-born householder, who should, besides, be conversant with the Vedas.

43. The conduct of husband and wife, in the case of the householder, should be equal. He should every day make offerings of flowers and other articles to those celestials who preside over domesticity.

44. The householder should see that his house is every day properly rubbed with (cowdung and water). He should also observe fasts every day. Well-cleaned and well-rubbed, his house should also be every day fumigated with the smoke of clarified butter poured on his sacred fire in honor of the celestials and the departed Manes.

45. Even Great are the duties of a twice-born householder. Those duties really uphold the world. Those duties always and eternally emanate from these pious persons among the Brahmanas who live like householders.

46. Do you listen to me with rapt attention, O goddess, for I shall now tell you what the duties are of the Kshatriya and about which you have asked me.

47. From the beginning it has been said that the duty of the Kshatriya is to protect his creatures. The king gets a fixed share of the merits acquired by his subjects. By that means the king becomes gilded with righteousness.

48. The king who rules and protects his subjects properly, acquires, by virtue of the protection he offers to others, many regions of happiness in the next world.

49. The other duties of a Kshatriya consist of self-control and Vedic study, the pouring of libations on the sacred fire, the making of gifts, study, the hearing of the sacred thread, sacrifices, the performance of religious rites, the support of servants and dependants, and perseverance in acts that have been undertaken.

51-52. Another duty of his is to give punishments proportionate to the offences committed. It is also his duty to celebrate sacrifices and other religious rites according to the ordinances laid down in the Vedas. Properly judging the disputes of litigants before him; and truthfulness of speech, and interference for helping the distressed, are the other duties by doing which the king acquires great glory both in this world and in the next. He should also sacrifice his life on the field of battle, having shown great prowess on behalf of king and Brahmanas.

53. Such a king acquires in the celestial region such regions of happiness as are capable of being acquired by the performance of Horse-Sacrifices.

54. The duties of the Vaisya always are the keep of cattle and agriculture, the pouring of libations on the sacred fire, the making of gifts, and study.

55. Trade, walking in the path of virtue, hospitality, peacefulness, self-control, welcoming of Brahmanas, and renouncing things are the other eternal duties of the Vaisya.

56. The Vaisya, engaged in trade and walking in the path of virtue, should never sell sesame and perfumery and juices or liquid substances. He should perform the duties of hospitality towards all.

57. He is at liberty to pursue virtue and profit and pleasure according to his means and, as much as is judicious for him. The service of the three twice-born classes forms the high duty of the Shudra.

58. That Shudra who is truthful in speech and who has controlled his senses, is considered as having acquired meritorious penances. Indeed, the Shudra, who having got a guest, performs the duties of hospitality towards him, is considered as acquiring the merit of great penances.

59. That intelligent Shudra whose conduct is virtuous and who adores the deities and Brahmanas, gets desirable rewards of virtue.

60. O beautiful lady, I have thus recited to you what are the duties of the four castes.

Indeed, O blessed lady, I have told you what are their respective duties. What else do you wish to hear?

Uma said :-

61. You have recited to me what are the respective duties of the four castes, auspicious and beneficial for them. Do you now tell me, O Holy One, what are the common duties of the all castes.

Maheshwara said :-

62. The foremost of all beings in the universe, viz., the Creator Brahmanas, always seeking righteous accomplishments, created the Brahmanas for rearing all the worlds. Among all created beings, they are gods on Earth.

63. I shall at the beginning tell you what are the religious acts which they should do and what are the rewards which they acquire through them. The religion of the Brahmanas is the foremost of all religions.

64. For the sake of the virtue, three religions were created by the Self-Creator. Whenever the world is created, these Religions are created by the Grandfather. Do ye listen.

65. These are the three eternal Religions. The Religion prescribed in the Vedas is the greatest; that of the Smritis is the next in the order of importance; the third in importance is that which is based upon the practices of the virtuous.

66. The Brahmanas, endued with learning, should have the three Vedas. He should never make the study of the Vedas. He should devote himself to the three well-known deeds (of making gifts, studying the Vedas, and performing sacrifices). He should be above the three (viz., lust, anger, and cupidity). He should be the friend of all creatures. A person who possesses these qualities is called a Brahmana.

67. The lord of all the universe declared these six deeds for the observance of Brahmanas. Listen to those eternal duties.

68. The celebration of sacrifices, officiating at the sacrifices of others, the making of gifts, the acceptance of gifts, teaching, and study, are the six deeds by doing which a Brahmana acquires religious merit.

69. Indeed, the daily study of the Vedas is a duty. Sacrifice is (another) eternal duty. The making of gifts according to his power and the ordinance, is, in his case, much praised.

70. Tranquillity of mind is a great duty that is in vogue among the righteous. Householders of pure mind are capable of acquiring very great merit.

71-72. Indeed, he who purifies his soul by the performance of the five sacrifices, who is truthful in speech, who is shorn of malice, who makes gifts, who treats with hospitality and honours all regenerate gentes, who lives in well-cleaned houses, who is shorn of pride, who is always sincere in his dealings, who uses sweet and assuring words towards others, who takes a pleasure in serving guests and others arrived at his house, and who eats the food that remains after the requirements have been satisfied of all the members of his family and dependants, acquires great merit.

73. That man who offers water to his guests for washing their feet and hands, who presents the *Asphya* for honoring him, who duly gives seats, and beds, and lamps for lighting the darkness, and shelter to those who come to his house, is considered, as highly righteous.

74. That householder who rises at dawn and washes his mouth and face and gives food to his guests, and having honored them duly dismisses them from his house and follows them for a little distance, wins eternal merit.

75. Hospitality towards all, and the pursuit of the three-fold objects, are the duties of the householder. The duties of the Shudra consist in the pursuit of the three-fold objects.

76. The Religion laid down for the householder has action for his dual characteristic. Auspicious, and beneficial to all creatures, I shall explain it to you.

77. The householder should always make gifts according to his power. He should also perform sacrifices frequently. Indeed, he who wishes to secure his own good, should always achieve meritorious acts.

78. The householder should acquire riches by fair means. The riches thus acquired should be carefully divided into three parts, keeping the requirements of virtue in view.

79. With one of these portions he should accomplish all acts of virtue. With another he should seek to satisfy his cravings for pleasure. The third portion he should lay out for increasing.

80. The Religion of Renunciation is different. It exists for Liberation. I shall tell you the conduct that constitutes it. Listen to me in full, O goddess.

81. One of the duties inculcated by that Religion is Mercy towards all creatures. The man who follows it should not live in one place for more than a day. For acquiring Liberation, the followers of this

Religion free themselves from the fetters of hope (or desire).

82. They have no attachment to habitations, to the Kamandala they bear for the use of water, to the clothes that cover their loins, or the seat whereupon they rest, or the triple stick they bear in their hands, or the bed they sleep on, or the fire they want, or the chamber in which it lies.

83. A follower of this Religion fixes his heart upon the workings of his soul. His mind is devoted to Supreme Brahman. He is filled with the idea of attaining to Brahman. He is always devoted to Yoga and the Sasthya philosophy.

84. He seeks for no other shelter than the feet of a tree. He lives in vacant houses of men. He sleeps on the banks of rivers. He takes a pleasure in living by such banks.

85. He is freed from every attachment, and from every bond of affection. He merges the existence of his own soul into the Supreme Soul.

86. Standing like a stake of wood, and abstaining from all food, he does only such deeds as point to Liberation. Or, he may wander about, devoted to Yoga. These are the eternal duties of a follower of the Religion of Renunciation.

87. He lives aloof from men. He is freed from all attachments. He never lives in the same place for more than a day. Freed from all fetters, he roves over the world. Freed from all ties, he never sleeps on even the same river-bank for more than a day.

88. This is the Religion of persons conversant with Liberation, as declared in the Vedas. This is the righteous path that is trodden by this virtuous. He who follows in this path, leaves no vestige behind.

89. *Vikshas* (mendicants) are of four kinds. They are *Kutichakas*, *Vedohakas*, *Hansas*, and *Parahansas*. The second is superior to the first, the third to the second, and the fourth to the third.

90. There is nothing superior to the *Parahansa*; nor is there anything inferior to it or equal to it or superior to it. It is a condition shorn of sorrow and happiness; auspicious and freed from decrepitude and death, and without any change.

Uma said:—

91. You have described the Religion of the householders, that of Liberation, and that which is based upon the observances of the *pitta*. These *pitta* are noble and highly beneficial to the world of living creatures.

92. O you who are conversant with every religion, I wish to hear what the high Religion is of the Rishis. I always have a liking for those who live in hermitage.

93. The perfume that comes out of the the smoke of the libations of clarified butter poured on the sacred fire, seems to pervade all the hermitages and makes them delightful. Seeing this, O great god, my heart becomes always filled with joy.

94-95. O powerful god, I have doubts about the Religion of the Ascetic. You are conversant with the details of all religions. Do you enlighten me, O god of gods, in detail about this subject truly about which I have asked you, O great god.

The Blessed and Holy One said :-

96. Yes, I shall recite to you the high and excellent Religion of the Ascetic. By following the dictates of that Religion, O auspicious lady, the Ascetics acquire success through the severe penances they practise.

97. O highly blessed one, do you hear, from the beginning, what are the duties of these pious Rishis who know every duty and who are known by the name of Phenapas.

98. The Grandfather Bishman drank some nectar. That water had flowed in the celestial region from a great sacrifice.

99. The froth of that water is highly sacred and it partook of His own nature. These Rishis who live upon the measure of froth that thus came out are called Phenapas (Froth-eaters). This is the conduct of those pure Rishis, O lady having penances for wealth! Listen now to me as I explain to you who the Vaidikilyas are.

100. The Vaidikilyas are ascetics who have acquired success by their penances. They live in the solar disc. Living like birds, these Rishis, conversant with every duty of righteousness, live according to the Ucha mode.

101. Their dress consists of deer-skins or bark of trees. Freed from pairs of opposites, the Vaidikilyas, having penances for wealth, walk in this track of virtue.

102. They are as big as a digit of the thumb. Divided into classes, each class lives in the practice of its duties. They wish only to practice penances. The merits they acquire by their righteous conduct are very great.

103. They are considered as having acquired an equality with the gods and exist for the fulfilment of the purposes of the gods. Having dissipated all their sins by

severe penances, they shine in diligence, lighting up all the points of the compass.

104. Others, called Chakracharas, are gifted with cleansed souls and devoted to the practice of merrcy. Righteous in their conduct and possessed of great purity, they live in the region of Soma.

105. Thus living near enough to the region of the departed Manes, they duly live by drinking the rays of Soma. There are others called Samprakhshas and Ashmakshas and Urdulokshas.

106. These live near the Soma-drinking celestials and others that drink flames of fire. With their wedded lives and with passions under complete restraint, they too live upon the rays of Soma.

107. They pour libations of clarified butter on the sacred fire, and worship the departed Manes under proper forms. They also celebrate the well-known sacrifices. This is said to form their religion.

108. This religion of the Rishis, O goddess, is always observed by those who are houseless and who are free to go through every region including that of the celestials. There are, again, other classes about whom I shall speak now. Do you listen.

109. It is necessary that they who observe the different religions of the Rishis, should control their passions and know the Soul. Indeed, in my opinion, lust and anger should be completely controlled.

110-111. Wealth (wealth) acquired by the Ucha mode, they should perform the following duties, viz., the pouring of libations on the sacred fire, occupying a fixed seat employing oneself during the time in the sacrifice called Dharmaratni, performance of the Soma-Sacrifice, acquisition of special knowledge, the giving of sacrificial presents, which forms the fifth, the daily performance of sacrifices, devotion to the worship of the ancestors and the deities, hospitality towards all.

112-113. Abstinence from all luxurious dishes prepared from cow's milk, taking a pleasure in tranquillity of heart, lying on naked reeds or the earth, devotion to Yoga, eating goethals and leaves of trees, and living upon fruits and reeds, and wind and water and moon, are some of practices of the Rishis by which they acquire the end that belongs to persons unambiguated.

114-115. When the smoke has ceased to curl upwards from a house, when the husking machine has ceased to ply, when the hearth-fire has been put out, when all the inmates have taken their food, when dishes are no longer carried from room to

room, when mendicants have come to walk the streets, it is then that the man who is devoted to the Religion of Truth and tranquillity of soul, wishing to have a guest, should eat what remnant of food may still remain in the house. By acting thus, one becomes a practiser of the Religion of the Monks.

116. One should not be arrogant; nor proud; nor cheerless and discontented; nor wonder at anything. Indeed, one should treat his friends and enemies alike. Indeed, one who is the foremost of all persons conversant with duties should treat all creatures like friends.

CHAPTER CXLII.

(ANUSHASANĪKA PARVA).—

Continued.

Uma said :—

1. Hermits live in charming regions, among the springs and fountains of rivers, in towers by the sides of rivers and ribs, on hills and mountains, in woods and forests, and in sacred places full of fruits and roots.

2. With rapt attention and observing vows and rules, they live in even such places.

3. I wish, O Shankara, to hear the sacred ordinances which they follow. These hermits, O god of all gods, are persons who depend for the protection of their bodies, upon themselves alone.

Maheśhwara said :—

4. Do you hear with rapt attention what are the duties of Hermits. Having listened to them with one mind, O goddess, do you fix your heart upon virtue.

5. Listen then to what the acts are that should be practised by righteous hermits crowned with success, observant of rigid vows and rules, and living in woods and forests.

6—7. Performing oblations thrice-a-day, adoring the departed Manes and the celestials, pouring oblations on the sacred fire, performing of those sacrifices and rites called Ishi-Homa, picking up the grains of Nirava-paddy, eating fruits and roots, and using all that is procured out from Inguda and aster seeds, form their duties.

8. Having performed the practices of Yoga and become crowned with success, success and freed from lust and anger, they should seat themselves in the attitude called Virasana. Indeed, they should live

in those places which are inaccessible to cowards.

9—10. Observant of the excellent ordinances about Yoga, sitting in summer in the midst of four fires on four sides with the sun overhead, duly practising what is called Mañduka-Yoga, and always seated in the attitude called Virasana, and lying on naked rocks or the earth, these men, with hearts fixed upon virtue, must expose themselves to cold and water and fire.

11. They live upon water or air or roots. They use two pieces of stone only for husking their corn. Some let them use their teeth only for such a purpose. They do not keep utensils of any sort.

12. Some of them clothe themselves with rags and barks of trees or deer-skins. Thus do they pass their lives for the time allotted to them, according to the ordinances.

13. Remaining in woods and forests, they wander within woods and forests, live within them, and are always to be found within them. Indeed, these hermits entering into woods and forests live within them as disciples, obtaining a preceptor, live with him.

14—16. The performance of the rites of Homa and the observance of the five sacrifices are their duties. A due observance of the rules about distribution of the fivefold sacrifices as ordained in the Vedas, devotion to sacrifices, forming the eighth, observance of the Chaturmashya, performance of the Purnamashya and other sacrifices, and performance of the daily sacrifices, are the duties of these celibate men, freed from every attachment, and cleansed from every sin. Indeed, they should live thus in the forest.

17. The sacrificial ladle and the water-vessel are their chief properties. They are always devoted to the three fires. Virtuous in their conduct and adhering to the path of virtue, they acquire the highest end.

18. These Monks, crowned with success and ever given to the Religion of Truth, acquire the highly sacred region of Brahman, or the eternal region of Soma.

19. O auspicious goddess, I have thus recited to you, in brief, the outlines of the religion that is followed by hermits and that has many practices in detail.

Uma said :—

20. O Holy One, O lord of all creatures, O you adored of all beings, I wish to hear what is the religion of those conclaves of sages who are followers of the scriptures describing ascetic success. Do you recite it to me.

21. Living in woods and forests and well-accomplished in the scriptures of success, some amongst them live and act as they like, without being controlled by particular practices; others have wives. Now, indeed, have their practices been ordained.

Mahadeva said:—

22. O goddess, the shaving of the head and the wearing of the brown robes are the characteristics of those recluses who rove about freely; while the characteristics of those who sport with wives consist in passing their nights at home.

23. Performing ablutions three times a day is the duty of both the classes, while the Homa, with water and wild fruits, belongs to the married recluses as performed by the Rishis in general. Absorption in Yoga-Meditation, and performance of those duties which form righteousness and which have been laid down as such, are some of the other duties prescribed for them.

24. All those duties also of which I have spoken to you before as belonging to recluses living in forests, are the duties of those also. Indeed, if those duties are observed, they who observe them acquire the rewards of severe penances.

25. Those forest recluses who lead married lives should indulge in the gratification of their senses with these married wives of theirs. By indulging in sexual union with their wives at only those times when their seasons come, they perform the duties which have been laid down for them.

26. The religion which these virtuous men are to follow is the Religion that has been laid down and followed by the Rishis. With their eyes set upon the acquisition of virtue, they should never pursue any other object of desire from a sense of uncontrolled caprice.

27. That man who gives promises of safety to all creatures, freed as his soul becomes from the pain of malice or harmfulness, becomes gifted with virtue.

28. Indeed, that person who shows mercy to all creatures, who adopts as a vow of sincere conduct towards all creatures, and who forms himself the soul of all creatures, becomes gifted with virtue.

29. A both in all the shrines, and sincere conduct towards all creatures, are regarded as equal in point of merit; or, perhaps, the latter is a little distinguished above the other in point of merit.

30. Sincerity, it has been said, is Virtue; while insincerity or crookedness is sin. That man who acts sincerely becomes indeed with Virtue.

31. The man who is always devoted to sincerity of conduct, succeeds in acquiring a residence among the celestials. Hence, he who wishes to achieve the merit of virtue, should be sincere.

32. Gifted with a forgiving nature and self-control, and with anger under complete subjection, one should transform himself into an embodiment of Virtue and become freed from malice. Such a man, who becomes devoted, besides, to the discharge of all the duties of Religion, becomes indeed with the merit of Virtue.

33. Freed from drowsiness and procrastination, the righteous person, who follows the path of Virtue to the best of his power, and becomes possessed of pure conduct, and who is venerable in years, comes to be considered as equal to Brahminsail.

Uma said:—

34. By what course of duties, O god, do these ascetics who are attached to their respective retreats and have penances for wealth, succeed in becoming indeed with great splendour?

35. By what acts, again, do kings and princes who are immensely rich, and others who are poor, succeed in getting high rewards?

36. By what acts, O god, do dwellers of the forest succeed in acquiring that place which is eternal and in adorning their persons with celestial sandal-paste.

37. O Omnitious god of three eyes, O destroyer of the triple city, do you remove this doubt of mine about the auspicious subject of the observance of penances by telling everything in full.

The illustrious Deity said:—

38. Those who observe the vows of fasts and control their senses, who abstain from injury of any kind to any creature, and who practise truthfulness of speech, acquire success and according to the celestial region sport in happiness with the Gandharvas as their companions, freed from every kind of evil.

39. That pious man who lies down in the attitude of Manduka-Yoga, and who properly and according to the ordinance performs meritorious deeds after having been duly initiated, sports in happiness in the next world in the company of the Nagas.

40. That man who lives in the company of deer and lives upon such grass and vegetables as drop from their mouths, and who has undergone the initiation and attends to the duties attached to it, succeeds in going to the capital of Indra.

41. That man who lives upon the cross he gathers and the fallen leaves of trees that he picks up, and puts up with all the severities of cold, acquires a very high place.

42. That man who lives upon either air or water or fruits and roots, acquires in the next life the affluence that belongs to the *Yakshas* and sports in happiness in the company of the various tribes of *Apsaras*.

43. Having practised for twelve years, according to the rites laid down in the ordinances, the vow relating to the endurance of the five fires in the warmer season, one becomes in his next life a king.

44. That man who, having observed vows about food, practises penances for twelve years, carefully abstaining from all interdicted food, and forbidden hours as well, during the period, becomes in his next life a king.

45. That man who sits and lies on the bare ground with the canopy of heaven over his head, observes the course of duties of initiation, and then renounces his body by abstaining from all food, acquires great happiness in the celestial region.

46-51. The rewards of one who sits and lies down upon the naked ground are said to be excellent cars and beds, and rich palaces effulgent like the moon, O lord. That man who, having lived upon abstemious diet and observed various excellent vows, lives depending upon his own self and then renounces his body by abstaining from all food, succeeds in ascending to Heaven and enjoying all its happiness. That man who having lived in entire dependence upon his own self, observes for twelve years the duties of initiation, and at last renounces his body on the great ocean, succeeds in attaining to the regions of *Varuna* after death. That man who living in entire dependence upon his own self observe the duties of initiation for twelve years, and pierces his own feet with a sharp stone, acquires the happiness of the region that belongs to the *Gulyakas*. He who cultivates self with the help of self, who frees himself from the influence of all pairs of opposites, who is freed from every sort of attachment, and who mentally observes for twelve years such a course of conduct after initiation, attains to Heaven and enjoys every happiness with the celestials as his companions.

52. He who lives in entire dependence upon his own self and observes for twelve years the duties of initiation and finally renounces his body on the fire as an oblation to the celestials, acquires the region of *Brahman* and is held in high esteem there.

53-55. That twice-born man, O goddess, who having properly performed initiation keeps his senses under control, and placing his Self on Self frees himself from the sense of mine-ness, desirous of achieving virtue, and sets out, without a covering for his body, after the due observance of the duties of initiation for twelve years and after having placed his sacred fire on a tree, and walks along the path of heroes and lies down in the attitude of heroes, and always acts like heroes, certainly acquires the end that is reserved for heroes.

56. Such a man goes to the eternal region of *Shakra* where he becomes crowned with the fruition of all his desires and where he sports in joy, his body decked with garlands of celestial flowers and celestial perumes.

57-58. Indeed, that pious person lives happily in Heaven, with the celestials as his companions. The hero, following the practices of heroes and devoted to that Yoga which belongs to heroes, living in the practice of Goodness, having renounced everything, performed the initiation, controlled his senses, and observing purity of both body and mind, is sure to acquire that path which is reserved for heroes. Eternal regions of happiness are his.

59. Riding on a car that moves at the will of the rider, he passes through all happy regions as he likes. Indeed, living in the regions of *Shakra*, that blessed person always sports in joy, freed from every calamity.

CHAPTER CXLIII.

(ANUSHASANIKA PARVA.)

Continued.

Uma said :-

1. O Holy One, O you who had torn off the eyes of *Blasua* and the teeth of *Purhan*, O destroyer of the sacrifice of *Daksh*, O three-eyed deity, I have a great doubt.

2. Formerly, the illustrious Self-Creator created the four castes. Through the evil result of what deeds does a *Vaihiya* become a *Shudra*?

3. Through what acts does a *Kshatriya* become a *Vaihiya* and a *Brahmana* becomes a *Kshatriya*? By what means may such degradation of caste be warded off?

4. Through what deeds does a *Brahmana* take birth in his next life, in the *Shudra* caste? Through what acts, O powerful deity, does a *Kshatriya* also come down to the status of a *Shudra*?

5. O sinless one, O lord of all created beings, do you, O illustrious one, remove this doubt of mine. Now, again, can the three castes materially succeed in acquiring the status Brahmanhood?

The Illustrious One said:—

6. The status of a Brahmana, O goddess, is highly difficult to attain. O auspicious lady, one becomes a Brahmana through creation or birth. Similarly the Kshatriya, the Vaishya, and the Shudra, all become so through original creation. This is my opinion.

7. He, however, that is born a Brahmana goes down from his status through his own evil deeds. Hence, the Brahmana, after having acquired the status of the first order, should always protect it.

8. If one who is a Kshatriya or Vaishya performs those duties which are assigned to the Brahmana, after the manner of a Brahmana, he becomes a Brahmana.

9. That Brahmana who renounces the duties of his order for following those of the Kshatriya, is considered as one who has fallen away from the status of a Brahmana and who has become a Kshatriya.

10—11. That little-witted Brahmana, who, moved by cupidity and folly, follows the practices assigned to Vaishya, forgetful of his position as a Brahmana—that is highly difficult to attain, comes to be considered as one who has become a Vaishya. Likewise, one who is a Vaishya by birth may, by following the practices of a Shudra, become a Shudra. Indeed, a Brahmana falling away from the duties of his own order, may go down to the status of even a Shudra.

12. Such a Brahmana, degraded from the order of his birth and outcasted, without attaining to the region of Brahman, sinks into Hell, and in his next birth becomes born as a Shudra.

13—14. A highly blessed Kshatriya or a Vaishya, who renounces the duties of his order, and follows the practices of a Shudra, falls away from his own order and becomes a person of mixed caste. It is in this way that a Brahmana, or a Kshatriya, or a Vaishya, comes by the position of a Shudra.

15. That man who has acquired clearness of vision through practice of the duties of his own caste, who is gifted with knowledge and science, who is pure (in body and mind), who knows every duty and is devoted to the practice of all his duties, is sure to enjoy the rewards of virtue.

16. I shall now recite to you, O goddess, a saying uttered by Brahman on this subject. The virtuous and those who are desirous of acquiring merit always pursue with firmness the culture of the soul.

17. The food that comes from cruel and fierce persons is odious. So also is the food that has been cooked for serving a large number of persons. The same is said of the food that is cooked for the first Shraddha of a dead person. So also is the food that is sopped for the usual faults and the food that is supplied by a Shudra. These should never be taken by a Brahman at any time.

18. The food of a Shudra, O goddess, is always disapproved of by the great deities. This, I think, is the authority enunciated by the Grandfather with his own mouth.

19. If a Brahmana, who has set up the sacred fire and who performs sacrifices, were to dig with any portion of a Shudra's food remaining undigested in his stomach, he is sure to be born a Shudra.

20. On account of those remains of a Shudra's food in his stomach, he falls away from the position of a Brahmana. Such a Brahmana becomes surely a Shudra.

21. The Brahman in his next life comes by the position of that order upon whose food he lives through life or with the undigested portion of whose food in his stomach he dies.

22. That man who having acquired the sacred position of a Brahmana which is so difficult to acquire, disregards it and eats forbidden food, falls away from his high status.

23—24. That Brahmana who drinks alcohol, who becomes guilty of Brahmanicide or meat in his conduct, or a thief, or who breaks his vows, or becomes impure, or unworried of his Vedic studies, or sinful, or characterised by cupidity, or guilty of sinning, or a cheat, or who does not observe vows, or who marries a Shudra woman, or who derives his livelihood by peddling to the lusts of other people, or who sells the Sama grant, or who serves a person of a low caste, falls away from his status of Brahmanhood.

25. That Brahmana who violates the bed of his preceptor, or who cherishes malice towards him, or who takes a pleasure in speaking ill of him, falls away from the status of Brahmanhood even if he knows Brahman.

26. By these good deeds again, O goddess, when performed, a Shudra becomes a Brahmana, and a Vaishya becomes a Kshatriya.

37. The Shudra should perform all the duties mentioned for him, properly and according to the ordinance. He should always serve, with obsequious and humility, persons of the three other castes and serve them with care.

38. Always following the path of virtue, the Shudra should cheerfully do all this. He should honor the celestial and twice-born persons. He should observe the vow of hospitality to all persons.

39. With senses kept under control and becoming abstemious in food, he should never approach his wife except in her season. He should ever search after persons who are holy and pure. As regards food, he should not touch which remains after the needs of all persons have been fulfilled.

40. If, indeed, the Shudra wishes to be a Vaishya (in his next life), he should also abstain from meat of animals not killed in sacrifice. If a Vaishya wishes to be a Brahmana (in his next life), he should perform these duties. He should be truthful in speech, and shorn of pride or arrogance. He should be above all pairs of opposites. He should observe the duties of peace and tranquility.

41-44. He should worship the celestial in sacrifices, attend with devotion to the study and recitation of the Vedas, and become pure in body and mind. He should keep his senses under control, honor the Brahmanas, and seek the behoof of all the orders. Living like a householder and eating only twice a day at the appointed hours, he should satisfy his hunger with only such food as remains after all the members of his family with dependants and guests have been fed. He should be abstemious in food, and act without being actuated by the desire of reward. He should be free from egotism. He should worship the deities in the Agnihotra and pour libations according to the ordinance. Performing the duties of hospitality towards all persons, he should, as already said, eat the food that remains after serving all others for whom it has been cooked. He should, according to the ordinances laid down, adore the three fires. Such a Vaishya of pure conduct is born in his next life in a high Kshatriya family.

45. If a Vaishya, after having taken birth as a Kshatriya, performs the usual purificatory rites, becomes invested with the sacred thread, and betakes himself to the observance of vows, he becomes, in his next life, an honored Brahmana.

46. Indeed, after his birth as a Kshatriya, he should make presents, worship the deities in great sacrifices with profuse pre-

sents, study the Vedas, and desirous of attaining to Heaven, should adore the three fires.

47. He should interfere for removing the sorrows of the distressed, and should always righteously cherish and protect his subjects. He should be truthful, and do all true works, and seek happiness in conduct like this.

48. He should administer proper punishments, without laying aside the rod of punishment for good. He should induce men to do righteous deeds. Guided by considerations of policy, he should take a view of the produce of the fields.

49. He should never indulge in sexual pleasure, but live cheerfully and independently, well-conversant with the science of Wealth or Profit. Of righteous soul, he should seek his married wife only in her season.

50. He should always observe fasts, keep his mind under restraint, devote himself to the study of the Vedas, and be pure in body and mind. He should sleep on blades of Kuska grass spread out in his fire-chamber.

51. He should pursue the three-fold objects of life, and be always cheerful. He should always say "it is ready" to Shudras desirous of food.

52. He should never wish for anything from motives of gain or pleasure. He should adore the ancestors and gods and ghosts.

53. In his own house he should live the life of a mendicant. He should duly worship the deities in his Agnihotra, morning, noon, and evening every day, by pouring libations according to the ordinance.

54. With his face turned towards the enemy, he should renounce his life-breaths in battle fought for the behoof of kine and Brahmanas. Or he may enter the three fires sanctified with Mantras and renounce his body. By doing all this he is born in his next life as a Brahmana.

55. Gifted with knowledge and science, purified from all dross, and fully conversant with the Vedas, a pious Kshatriya, by his own deeds, becomes a Brahmana.

56. It is with the help of these deeds, O goddess, that a person who has originated from a degraded caste, viz., a Shudra, may become a Brahmana purged off of all sins and possessed of Vedic learning.

57. One who is a Brahmana, when he becomes wicked in conduct and observes no distinction about food, falls away from the

status of Brahmanhood and becomes a Shudra.

48. Even a Shudra, O goddess, who has purified his soul by pure deeds and who has controlled all his senses, deserves to be waited upon and served with respect as a Brahmana. This has been said by the Self-Created Brahman himself.

49. When a pious nature and pious deeds are seen in even a Shudra, he should, according to my opinion, be held superior to a person of the three twice-born classes.

50. Neither birth, nor the purificatory rite, nor learning, nor offspring, can be considered as grounds for conferring upon one the dignity of a twice-born person. Indeed, conduct is the only ground.

51. All Brahmanas in this world are Brahmanas on account of conduct. A Shudra, if he is of good conduct, is considered as equal to a Brahmana.

52. The position of Brahman, O auspicious lady, is equal wherever it exists. This is my opinion. He, indeed, is a Brahmana in whom the dignity of Brahman exists,—that condition which is bereft of qualities and which has no stain attached to it.

53. The been-giving Brahman, while he created all creatures, himself said that the division of human beings into the four orders as dependant on birth is only for purposes of classification.

54. The Brahmana is a great field in this world,—a field having seed, for it moves from place to place. He who plants seeds in that field, O beautiful lady, reaps the crops in the next world.

55. That Brahmana who wishes to secure his own good, should always live upon the remains of the food that may remain in his house after satisfying the needs of all others. He should always follow the path of virtue. Indeed, he should tread along the path of Brahman.

56. He should live, engaged in the study of the Samhitas, and remaining at home he should perform all the duties of a householder. He should always be given to the study of the Vedas, but he should never derive the means of livelihood from such study.

57. That Brahmana who always acts thus, following the path of virtue, adoring his sacred fire, and engaged in the study of the Vedas, comes to be considered as Brahman.

58. Having acquired the position of a Brahmana, it should always be protected with care, O you of sweet smiles, by avoid-

ing the stain of contact with persons born in inferior castes, by abstaining from the acceptance of gifts, and by other acts laid down in the scriptures.

59. I have thus told you a mystery, viz., the manner in which a Shudra may become a Brahmana, or that by which a Brahmana falls away from his own pure position and becomes a Shudra.

CHAPTER CXLIV.

(ANUSHASANIKA PARVA).—

Continued.

Uma said :—

1. O Holy One, O lord of all beings, O you adored of deities and Asuras equally, tell me what are the duties and derelictions of men. Indeed, O powerful one, remove my doubts.

2. It is by these three, viz., thought, word, and deed, that men become fettered with bonds. It is by the same three that they become freed from these fetters.

3. By following what conduct, O god,—indeed, by what kind of acts,—by what behaviour and qualities and words, do men succeed in ascending to Heaven?

The God of gods said :—

4. O goddess, you are well conversant with the true meaning of duties. You are ever devoted to Virtue and Self-Control. The question you have asked me is fraught with the benefit of all creatures. It increases the intelligence of all persons. Do you, therefore, listen to the answer.

5. Those persons who are devoted to the Religion of Truth, who are righteous and denigrate of the indications of the several modes of life, and who enjoy the wealth acquired by fair means, succeeds in ascending to Heaven.

6. Those men who are freed from all doubts, who are gifted with omniscience, and who have eyes for seeing all things, are never fettered by either virtue or sin. Those men who are shorn of all attachments, can never be fettered by the stains of action.

7. They who never injure others in thought, word, or deed, and who never attach themselves to anything, can never be fettered by deeds.

8. They who abstain from killing any creature, who are gifted with righteous conduct, who have mercy, who treat friends and foes equally, and who are self-controlled, can never be fettered by acts.

9. Those men who are gifted with mercy towards all beings, who succeed in creating the confidence of all living creatures, and who have shaken off malice in their conduct, succeed in ascending to Heaven.

10. Those men who have no desire to appropriate others' properties, who never associate with the spouses of others, and who enjoy only such wealth as has been acquired by fair means, succeed in ascending to Heaven.

11. Those men who treat the wives of other people as their own mothers and sisters and daughters, succeed in attaining to Heaven.

12. Those men who abstain from misappropriating others' things, who are perfectly contented with what they themselves possess, and who live depending upon their own destiny, succeed in ascending to Heaven.

13. Those men who never know other peoples' wives, who are masters of their senses, and who are given to righteous conduct, succeed in ascending to Heaven.

14. This is the path, created by the gods, that the pious should follow. This is the path, freed from passion and aversion, sanctioned for the pious to follow.

15. Those men who are devoted to their own wives and who seek them in only their seasons, and who do not indulge in sexual pleasure, succeed in ascending to Heaven.

16. For the sake of multiplying their merit or for acquiring their means of livelihood, the wise should follow clarity, penance and purity of both body and mind.

17. Those who wish to ascend to Heaven, should follow in this tract and not any other.

Uma said:—

18. Tell me, O illustrious god, O sinless lord of all creatures, what are those words by which one becomes lettered and what are those words by speaking which one may be freed from letters.

Maheshwara said:—

19. Those men who never tell falsehood for either themselves or for others, or in jest or for exciting laughter, succeed in ascending to Heaven.

20. They who never tell lies for acquiring their livelihood or for acquiring merit or through mere caprice, succeed in ascending to Heaven.

21. They who utter words which are smooth and sweet and faultless, and who

with sincerity welcome all whom they meet with, succeed in ascending to Heaven.

22. They who never utter words which are harsh, bitter and cruel, and who are free from deceitfulness and evil of every kind, succeed in ascending to Heaven.

23. Those men who never utter deceitful words which create disunion between friends and who always speak what is true and what promotes good feelings, succeed in ascending to Heaven.

24. Those men who avoid harsh words and abstain from quarrels with others, who are equal in their conduct to all creatures, and who have governed their souls, succeed in ascending to Heaven.

25. They who abstain from evil speech or undignified conversation, who avoid disagreeable speeches, and who utter only auspicious and agreeable words, succeed in ascending to Heaven.

26. They who never utter, under anger, such words as cut others to the quick, and who, even when under the influence of anger, speak words that are peaceful and agreeable, succeed in ascending to Heaven.

27. This religion, O goddess of speech, should always be followed by men. It is auspicious and characterised by Truth. He who should always avoid untruth.

Uma said:—

28. Tell me, O god of gods, O holder of Pinaka, O you who are highly blessed, what those thoughts are by which a person may be lettered.

Maheshwara said:—

29. Gifted with merit that originates from mental acts, O goddess, one ascends to Heaven. Listen to me, O auspicious one, as I recite to you what those acts are.

30. Listen to me, O you of sweet face, how also a mind of ill-regulated features, becomes lettered by ill-regulated or evil thoughts.

31. Those men who do not seek, even mentally, to take other peoples' things even when they lie in a lone forest, succeed in ascending to Heaven.

32. Those men who care not others' belongings, even when they see it lying in a house or a village that has been deserted, ascend to Heaven.

33. Those men who do not seek, even mentally, to associate with the married wives of others, even when they see them in deserted places and under the influence of desire, succeed in ascending to Heaven.

34. These men who, meeting with friends or enemies, behave in the same friendly way towards all, succeed in ascending to Heaven.

35. Those men who are possessed of learning and mercy, who are pure in body and mind, who are firm in truth, and who are contented with what belongs to them, succeed in ascending to Heaven.

36. Those men who do not bear ill-will to any creature, who do not stand in need of labour for their livelihood, who bear friendly hearts towards all beings, and who exercise mercy towards all, succeed in ascending to Heaven.

37. Those men who have faith, who have mercy, who are holy, who seek the company of holy men, and who know the distinctions between right and wrong, succeed in ascending to Heaven.

38. Those men, O goddess, who know the consequences of good and bad deeds, succeed in ascending to Heaven.

39. Those men who are just in all their dealings, who have desirable accomplishments, who are devoted to the deities and the Brahmanes, and who are persevering in doing all good acts, succeed in ascending to Heaven.

40. All these men, O goddess, succeed in ascending to Heaven through the meritorious results of their deeds. What else do you wish to hear?

Uma said:—

41. I have a great doubt, O Maheshwara, on a subject about human beings. You should explain it to me carefully.

42. By what deeds does a man succeed, O powerful deity, in acquiring a long life? By what persons also does one acquire a long life?

43. By what acts does one become short-lived on Earth? O you who are perfectly stainless, you should tell me what are the consequences of acts.

44. Some have great good fortune and some suffer from misfortune. Some are possessed of noble, and some are of ignoble, birth.

45. Some have such repulsive features as if they are made of wood, while others look very handsome at even the first sight.

46. Some appear to have no wisdom, while others are possessed of it. Some, again, are seen gifted with high intelligence and wisdom, enlightened by knowledge and science.

47. Some have to suffer little pain,

while others there are that are loaded with heavy calamities. Such diverse sights are seen of men. O illustrious one, you should tell me the reason of all this!

The god of gods said:—

48. Indeed, O goddess, I shall describe to you the fruits of acts. It is by them that all human beings in this world enjoy or suffer the consequences of their acts.

49—51. That man who assumes a dreadful aspect for the purpose of taking the lives of other creatures, who arms himself with strong sticks for injuring other creatures, who is seen with uplifted weapons, who kills living creatures, who is shorn of mercy, who always causes tribulation to living beings, who refuses to grant protection to even worms and ants, who is cruel, one who is such, O goddess, sinks in Hell. One who has an opposite disposition and who is righteous in deeds, becomes like a handsome man.

52. The man who is cruel, goes to Hell, while he who is merciful, ascends to Heaven. The man who goes to Hell, has to suffer great misery.

53. One who, having sunk in Hell, rises therefrom, takes birth as a short-lived man.

54—57. That man who is given to slaughter and injury, O goddess, becomes, through his sinful deeds, liable to destruction. Such a person becomes dangerous to all creatures and short-lived. That man who belongs to what is called the White class, who abstains from the destruction of living creatures, who has thrown away all weapons, and never inflicts any punishment on any body, who never injures any creature, who never causes anybody to kill creatures for him, who never kills or strikes even when struck or attempted to be killed, who never sanctions or approves an act of destruction, who is gifted with mercy towards all creatures who treats others as his own self,—such a superior man, O goddess, succeeds in acquiring to the dignity of a celestial. Filled with joy, such a man enjoys various kinds of luxurious articles.

58. If such a person is ever born in the world of men, he becomes long-lived and enjoys great happiness.

59. This is the way of those who are of righteous conduct and righteous deeds, and who are blessed with longevity, the way that was marked out by the Self-Create Brahman himself and which is marked by abstention from the destruction of living creatures.

CHAPTER CXLV.

(ANUSHASANA PARVA).—

*Continued.***Uma said :—**

1. By what nature, what conduct, what deeds, and what gifts, does a man succeed in attaining to Heaven.

Maheshwara said :—

2-6. He who has a liberal disposition, who honors Brahmanas and treats them with hospitality, who makes gifts of food and drink and clothes and other articles of enjoyment to the destitute, the blind and the distressed, who makes gifts of houses erects halls, digs wells, constructs shelters whence pure and cool water is distributed, excavates tanks, makes arrangements for the free distribution of gifts every day, gives to all comers what each prays for, who makes gifts of seats and beds and vehicles, wealth, jewels and gems, houses, all kinds of corn, kine, fields, and women,—he who always makes these gifts with a cheerful heart, becomes a devicā, O goddess, of the celestial region.

6. He lives there for a long time, enjoying various kinds of superior articles. Passing his time happily in the company of the Apsaras, he sports in the garden of Nandana and other delightful regions.

7. After the exhaustion of his merits he falls down from the celestial region and takes birth in the order of humanity, in a rich family, O goddess, which has a large command of every article of enjoyment.

8. In that life he gets all articles for gratifying his wishes and appetites. Indeed, blessed with the possession of such articles, he gets riches and a well-filled treasury.

9. The Self-Created Brahman himself declared it formerly that it is even such persons, O goddess, who become highly blessed and possessed of liberal dispositions and handsome features.

10. There are others, O goddess, who are incapable of making gifts. Gifted with small understandings, they cannot make gifts even when solicited by Brahmanas and possessed of immense riches.

11. Seeing the destitute, the blind, the distressed, and mendicants, and even guests arrived at their houses, these persons always filled with the desire of pleasing the organs of taste, turn away, even when expressly solicited by them.

12. They never make gifts of wealth or

clothes, or viands, or gold, or kine, or any kind of food.

13. Those men who are disinclined to relieve the distress of others, who are full of cupidity, who have no faith in the scriptures, and who do not make gifts,—verily, these men of little understanding, O goddess, have to sink in Hell.

14. In course of time, when their sufferings in Hell terminate they take birth in the order of humanity, in poor families.

15. Always suffering from hunger and thirst, excluded from all decent society, hopeless of ever enjoying all goodly things, they lead wretched lives.

16. Born in families which are destitute of all articles of enjoyment, these men never succeed in enjoying the goodly things of Earth. Indeed, O goddess, it is through deeds that persons become worthy and good.

17. There are others who are arrogant and proud for the possession of riches. These senseless wretches never offer sacrifices worthy persons.

18. Gifted with little understandings, they do not give way to them who deserve such an honor. Nor do they give water for washing the feet to persons to whom it should be given.

19. Indeed, they do not honor, according to the ordinance, with gifts of the Arghya, such persons as deserve to be honored therewith. They do not offer water for washing the mouth to such persons as have that honor.

20-21. They do not treat their very preceptors, when the latter arrive at their houses, in the manner in which preceptors should be treated. Living in cupidity and pride, they refuse to treat their elders and aged men with love and affection, even insulting those who deserve to be honored and availing their superiority over them without showing reverence and humility. Such men, O goddess, sink in Hell.

22. When their sufferings terminate after many years, they rise from Hell, and take birth as men, in low and wretched families.

23. Indeed, they who humiliate their preceptors and seniors, have to take birth in such cases as those of Saupakas and Pakshas who are greatly vile and bereft of intelligence.

24-26. He who is not arrogant or filled with pride, who is a worshipper of the deities and Brahmanas, who enjoys the esteem of the world, who bows to every one who deserves his reverence, who utters

smooth and sweet words, who benefits persons of all castes, who is always devoted to the behoof of all beings, who does not feel hatred for anybody, who is sweet-tongued, who is an utterer of sweet and cooling words, who gives way to one who deserves to have way, who warships his preceptors in the manner in which preceptors deserve to be adored, who welcomes all creatures with proper courtesy, who does not bear ill will towards any creature, who lives, adorning elders and guests with such honors as they deserve, who is ever bent upon having as many guests as possible, and who honors all who honor his home with their presence, succeeds, O goddess, in ascending to Heaven. Upon the exhaustion of his merit, he is born as a man in a high and respectable family.

29. In that life he gets all articles of enjoyment in profusion and jewels and gems and every kind of riches in abundance. He gives to worthy persons what they deserve. He performs every duty and every act of virtue.

30. Honored of all creatures and receiving their respect, he obtains the fruits of his own deeds.

31. Even such a person acquires a high birth in this world. This that I have recited to you, was said by the Ordainer (Brahman) himself formerly.

32-34. That man who is fierce in conduct, who creates terror in all creatures, who injures other beings with hands or feet or cords or sticks, or brick-bats or clods of hard clay, or other means of wounding and pain, O beautiful lady, who practices various kinds of deceit for killing living creatures or vexing them, who chases animals and causes them to tremble in fear,—indeed, that man, who acts thus, is certain to sink in Hell.

35. If in course of time he is born as man in a low and wretched family which meets with obstacles of every kind on every side.

36. He is hated by all. A wretch among men, he becomes so for his own deeds.

37-38. Another, who is possessed of mercy, casts his (benign) eye on all creatures. Glided with a friendly vision, treating all creatures as if he were their father, shorn of every hostile feeling, with all his passions under complete restraint, he never vexes any creature and never fills them with fear by means of his hands or feet which are always under his control. He inspires the confidence of all beings.

39. He never afflicts any creature with either cords or clubs or brick-bats or clods

of hard earth or weapons of any sort. His deeds are never fierce or cruel, and he is full of mercy.

40. One who is given to such practices and conduct, certainly ascends to Heaven. There he lives like a god in a celestial palace full of comfort.

41. If, upon the exhaustion of his merit, he has to take birth as a man, he becomes born as a man who has not to fight with difficulties of any kind or to meet with any fear. Indeed, he enjoys great happiness.

42. Happy and not compelled to work for his livelihood, he lives freed from every kind of anxiety. Even this, O goddess, is the path of the virtuous. In it there are no obstacles or afflictions.

Uma said:—

43. In the world some men are masters of inferences and the premises leading to them. Indeed, they are masters of science and knowledge, have large progeny, and are gifted with learning and wisdom.

44. Others, O god, are shorn of wisdom, science, and knowledge, and are marked out by folly. By what particular acts does a person become endued with wisdom?

45. By what acts, again, does one become of little wisdom and distorted vision? Do you remove this doubt of mine, O you who are the foremost of all beings knowing duties.

46. Others there are, O god, who are blind from the moment of their birth. Others there are who are diseased and impenitent. Do you, O god, tell me the reason of this.

Maheshwara said:—

47-48. Those men who always enquire about what is for their behoof and what is to their detriment, of Brahmanas learned in the Vedas, crowned with success, and knowing all duties, who avoid all kinds of evil deeds, who achieve only such deeds as are good, succeed in ascending to Heaven after leaving this world, and enjoy great happiness as long as they live there.

49. Indeed, upon the exhaustion of their merit, when they take their birth in the order of humanity, they become born as men endued with great intelligence. They enjoy every kind of happiness and auspiciousness on account of that intelligence with which they are born.

50. Those men of foolish understandings who cast wicked eyes upon the married wives of other men, become cursed with congenital blindness on account of that sinfulness of theirs.

51. Those men who, moved by desire in their hearts, cast their eyes on naked women, those men of wicked new birth in this world to pass their whole lives in one carnisuous dis-case.

52. Those men of foolish and wicked acts who indulge in sexual play with women of castes different from their own,—those men of little wisdom,—have to take birth in their next lives as persons shorn of the virility.

53. Those men who cause animals to be killed and those who violate the beds of their preceptors, and those who indulge in promiscuous intercourse have to take birth in their next lives as persons shorn of manhood.

Uma said :—

54. What deeds, O foremost of the celestials, are faulty, and what deeds are faultless? What, indeed, are those deeds by doing which a man succeeds in acquiring what is for your highest good?

Maheshwara said :—

55. That man who is desirous of determining what is right-conscience, and who wishes to acquire prominent virtues and qualities, and who always puts questions to the Brahmanas with a view to find out the path leading to his highest good, succeeds in ascending to Heaven.

56. If, he is born as a man, he becomes gifted with intelligence and memory and great wisdom.

57. This, O goddess, is the line of conduct that the pious are to follow and that is fraught with great good. I have told you of it for the behoof of human beings.

Uma said :—

58. There are men who hate virtue and who are gifted with little understandings. They never wish to approach Brahmanas knowing the Vedas.

59. There are others who observe vows and who are given to the duty of performing Shraddhas. Others, again, are devotees of all vows. They do not care for observances and are like Rakshasas in conduct.

60. Some there are who are given to the performance of sacrifices and some who do not care for Homa. For what deeds do men become possessed of these different natures.

Maheshwara said :—

61. Through the Vedas, the Smitas have

been laid out of all the acts of human beings. Those men who act thus according to the authority of the Vedas, are seen to become devoted to the observance of vows.

62—63. Those men, however, who being influenced by folly accept unrighteousness for its reverse, become devotees of vows, transgress all restraints, and come to be considered as Brahmanrakshasas. Indeed, it is these men who do not care for Homa, who never utter the Vashat and other sacred Mantras, and who come to be considered as the lowest and vilest of men.

64. Thus, O goddess, have I explained to you the entire ocean of duties of human beings for the sake of removing your doubts, not omitting the sins of which they become guilty.

CHAPTER CXLVI.

(ANUSHASANIKA PARVA).—

Continued.

Narada said :—

1. Having said these words, the powerful Mahadeva himself became desirous of hearing, and with that view he questioned his dear wife who was seated by his side and was bent upon doing his will.

Mahadeva said :—

2. You, O goddess, know what is Supreme and what is not so. You know all duties, O you who love to live in the crevices of ascetics. You are gifted with every virtue, possessed of beautiful eyebrows, and hair ending in the fairest curls. O daughter of Himavan, the king of mountains.

3. You are skilled in every work. You are gifted with self-control and look impartially towards all creatures. Divested of the senses of mine-mind, you are devoted to the practice of all the duties. O you of beautiful features, I wish to ask you (about something). I wish that, asked by me, you will describe to me that subject.

4. Savitri is the chaste wife of Brahman. The chaste Shacti is the wife of Indra. Dharmodra is the wife of Markandeya, and Rodhini of (king) Vaisravana.

5. Varuna has Goury for his consort, and the Sun-God has Surachala. Rohini is the chaste wife of Shashiki, and Svaha of Vibhatsu.

6. Kashyapa has Aditi. All these consider their husbands as their gods. You

have, O goddess, conversed and associated with all of them every day.

7. It is, therefore, O you knowing every duty, that I wish to question you about the duties of women, O you whose words are always consistent with righteousness. I wish to hear you describe that subject from the beginning.

8. You practice all the duties of virtue with me. Your conduct is exactly like mine, and the words you observe are the same that are observed by me. Your power and energy are equal to mine, and you have practised the austere penances.

9. The subject, when described by you will become highly meritorious. Indeed, that subject will then become authoritative in the world.

10. Women, in especial, are the highest refuge of women. O you of beautiful hips, among human beings the course of conduct laid down by you will be followed from generation to generation.

11. Half of my body is made up of half your body. You are always engaged in doing the work of the celestials, and it is you are the cause of love peopling the Earth.

12. O auspicious lady, you know all the eternal duties of women. Do you, therefore, tell me in full, what the duties are of your sex.

Uttara said :—

13. O holy one, O lord of all created things, O source of all that is past, present, and future, it is through your favour that the words I am uttering are originating in my mind.

14. All these Rivers (that are of my sex). O god of gods, having the waters of all the Tirthas, are approaching your presence for enabling you to perform your ablutions in them.

15. After consulting them I shall describe the subject in due order. That person who, though capable, is still free from egotism, is rightly called a Purusha.

16. As for women, O lord of all beings, she follows persons of her sex. By consulting these foremost of Rivers, they will be honoured by me.

17. The sacred Saraswati is the foremost river of all rivers. She goes towards the ocean and is truly the first of all rivers.

18.—20. Vipasha, also, is here, and Vipasta, Chandrabhaga, Iravati, Shatadra, the river Devika, Kausiki, and Gomati, and this celestial River who has in her all the sacred Tirthas, viz., the goddess Ganga, who having originated

from the celestial region has descended on the Earth and is considered as the foremost of all rivers!—Having said this, the wife of that god of gods, that foremost of all pious persons, smilingly addressed all those Rivers of her sex.

21. Indeed, the wife of the great god, devoted to the performance of all duties, questioned those individuals of her sex about the duties of women. Indeed, these foremost of rivers, having Ganga for their first all know the duties of women.

Uttara said :—

22. The illustrious god has asked a question about the duties of women. I wish to answer Shankara after having consulted with you.

23. I do not find any branch of knowledge on Earth or Heaven that is capable of being mastered by any individual without your help. Ye rivers that run towards the ocean, it is, therefore, that I seek your opinions.

24. It was in this way that these foremost of Rivers, all of whom were auspicious and highly sacred, were addressed by Shiva's wife. Then the celestial River Ganga, who adored the daughter of the king of mountains in return, was selected for answering the question.

25. Indeed, she of sweet smiles is held as swelling with various kinds of understanding and well conversant with the duties of women. The sacred goddess, capable of removing all fear of sin, gladdened with humility in consequence of her intelligence, well acquainted with all duties, and endued with an exceedingly comprehensive intelligence sweetly smiling, uttered these words :—

26. O goddess, you are always given to the due performance of all duties. You have favoured me highly by thus questioning me. O useless one, you are honoured by the entire universe, yet you ask me that am but a River.

27. That person who, though himself competent yet asks another, or who pays a graceful tribute to another, certainly deserves, I think, to be considered as righteous-souled. Indeed, such a person deserves to be called learned and wise.

28. That person never falls into disgrace who asks such speakers as are gifted with knowledge and science and an area well conversant with premises and inferences.

29. A proud man, even when gifted with intelligence, by speaking in the midst of an assembly, otherwise, finds himself uttering only words of weak meaning.

31. You are gifted with spiritual insight. You are the foremost of all the celestials. You have taken your rise accompanied by various kinds of excellent merit. You, O goddess, are fully competent to describe the duties of women.

32. In this way, the goddess Uma was adored by Ganga and honored with the ascription of many high merits. The beautiful goddess, thus praised, then began to discourse upon all the duties of women in full.

Uma said :—

33. I shall, according to the ordinance, describe the subject of women's duties as far as they are known to me. Do ye all listen with rapt attention.

34. The duties of women begin when created by kinsmen in the rites of wedding. Indeed, woman becomes, in the presence of the nuptial fire, the companion of her husband in the performance of all righteous acts.

35-41. Gifted with a good disposition, endued with sweet speech, sweet conduct, and sweet features, and always looking at the face of her husband and deriving as much joy from it as she does from looking at the face of her child, that chaste woman who regulates her deeds by observing the prescribed restraints, comes to be considered as truly righteous in her conduct. Listening to the duties of married life, and performing all these sacred duties, that woman who considers virtue as the foremost of all objects of pursuit, who observes the same vows as those which are observed by her husband, who, adorned with charity, looks upon her husband as a god, who waits upon and serves him as if he is a god, who surrenders her own will completely to that of her husband's, who is cheerful, who observes excellent vows, who is gifted with good features, and whose heart is completely devoted to her husband inasmuch that she never thinks even of any other man, is considered as truly righteous in conduct. That wife who, even when addressed harshly and looked upon with angry eyes by her husband, appears cheerful to him, is said to be truly devoted to her husband. She who does not cast her eyes upon the Moon or the Sun or a tree that has a masculine name, who is worshipped by her husband and who is gifted with beautiful features, is considered as truly righteous. That woman who treats her husband with the affection which one shows towards her child, even when he happens to be poor or diseased or weak or worn out with the toil of travelling, is considered as truly righteous in her conduct.

42-48. That woman who is gifted with self-control, who has given birth to children, who serves her husband with devotion, and whose whole heart is devoted to him, is considered as truly righteous in her conduct. That woman who waits upon and serves her husband with a cheerful heart, who is always cheerful of heart, and who is gifted with humility, is considered as truly righteous in her conduct. That woman who always supports her kinsmen and relatives by giving them food, and whose desire for gratifying her wishes or for articles of enjoyment, or for riches or for happiness, falls short of her devotion to her husband, is considered as truly righteous in her conduct.

49-53. That woman who always takes a pleasure in rising early in the morning, who is devoted to the satisfaction of all household duties, who always keeps her house clean, who rubs her house daily with cow-dung, who always attends to the domestic fire, who never neglects to make offerings of flowers and other articles to the celestials, who with her husband satisfies the desires and guests and all servants and dependants of the family with that share of food which is theirs by the ordinance, and who always takes, according to the ordinance, for herself, what food remains in the house after the needs of gods and guests and servants, have been satisfied, and who pleases all people who come in contact with her family and feeds them to their fill, succeeds in acquiring great merit.

49. That woman who is gifted with accomplishments, who salutes the feet of her father-in-law and mother-in-law, and who is always devoted to his father and mother, is considered as possessed of ascetic merit.

50. That woman who supports with food Brahminas who are weak and helpless, who are distressed or blind or destitute, comes to be considered as entitled to share the merits of her husband.

51. That woman who always observes, with a light heart, vows which are difficult of observance, whose heart is devoted to her husband, and who always seeks the belief of her husband, is considered as entitled to share the merits of her husband.

52. Devotion to her husband is woman's merit; it is her perance; it is her eternal Heaven. Merit, perance and Heaven become hers who considers her husband as her all in all, and who gifted with charity, seeks to devote herself to her husband in all things.

53. The husband is the god which women have. The husband is their friend. The husband is their great refuge. Women have no refuge that can compare with their

husband, and no god that can compare with him.

54. A woman considers husband's grace and Heaven as equal; or, if unequal the inequality is very trivial. O Maheshwara I do not wish Heaven itself if you are not satisfied with me.

55. If the husband that is poor, or diseased or distressed, or fallen among enemies, or afflicted by a Brahmana's curse, were to command the wife to accomplish anything; that is improper or unrighteous or that may bring on the destruction of his life, the wife should, without any hesitation, accomplish it, guided by the code whose propriety is sanctioned by the Law of Districts.

57. I have thus, O god, explained at your command, what the duties of women are. Indeed, that woman who acts thus, becomes entitled to a share of the merits acquired by her husband.

Narada said:—

58. Thus addressed, the great god highly spoke of the daughter of the king of mountains and re-admitted all persons who had assembled there, together with all his own attendants.

59. The various tribes of ghastly beings, as also all the embodied Rivers, and the Gandharvas and Apsaras, all bowed their heads to Mahadeva and departed for returning to the places whence they had come.—

CHAPTER CXLVII.

(ANUSHASANIKA PARVA).—

Continued.

The Rishis said:—

1. O holder of Pinaka, O sear of the eyes of Bhaga, O you adored of the entire universe, we wish to hear the glory of Vasudeva.

Maheshwara said:—

2. Hari is superior to the Grandfather himself. He is the Eternal Purusha. Other-wise called Krishna, He is endued with the splendour of gold and gifted with solar effulgence.

3. Having ten arms, He is gifted with great energy, and is the Destroyer of the enemies of the celestials. He has a whirl on His breast, and curly locks of hair on His head. He is adored of all the celestials.

4. Brahman has sprung from His abdomen. I have originated from His head.

All the luminaries in the sky have originated from his hair. From the bristles on his body have originated all the gods and demons.

5. From his body have originated the Rishis as also all the eternal worlds. He is the abode of the Grandfather and of all the gods.

6. He is the Creator of this Earth, and He is the Lord of the three worlds. He is also the Destroyer of all creatures mobile and immobile.

7. He is, indeed, the Foremost of all the celestials. He is their Master. He is the Chastiser of all enemies. He is gifted with Omniscience. He exists in everything. He is capable of going everywhere. He permeates everything.

8. He is the Supreme Soul. He is the Worker of all the virtues. He covers the universe. He is the Supreme Lord. There is nothing in the three worlds which is superior to Him.

9—11. He is Eternal. He is the destroyer of Madhu, and is otherwise called Govinda. The Giver of boons, He will cause all the kings of Earth to be killed in battle, for securing the purposes of the celestials, taking birth in a human form. The celestials, abandoned by Him, are unable to do their work on Earth. Without Him as their leader they cannot do anything. He is the leader of all creatures and is worshipped by all the gods.

12—13. Within the abdomen of this Master of the gods Who always does celestial work, of this One Who is at one with Brahma, and Who is always the refuge of the twice-born (Rishis, Ives, Brahman, Indeed, the latter lives happily in Hari's body which is his abode. I myself, that am called Sharva, also live happily in that happy abode of mine.

14. All the celestials, too, live happily in His body. Gifted with great effulgence, He has eyes which resemble lotus petals. The goddess of prosperity lives within Him and He lives always in her company.

15—17. The bow called Sharanga and the discus (called Sudarshana) are his weapons, as well as a sword. He has the emblem of the crescent of all the snakes on his standard. He is distinguished by excellent conduct, by purity, by self-control, by prowess, by energy, by the most beautiful form, by taleness and well proportioned limbs, by patience, by sincerity, by riches, by mercy, by the beauty of form, and by power. He shines, having all celestial weapons of wonderful form and make.

18 He has Yoga for his illusion. He has a thousand eyes. He is free from every stain or fault. He is high-minded. He is gifted with heroism. He is an object of pride with all his friends. He is dear to all his kinsmen and relatives and they are dear to him.

19 He is gifted with forgiveness. He is free from pride or egotism. He is devoted to the Brahmanas and is their leader. He removes the fears of all persons stricken with fear. He increases the joys of all his friends.

20 He is the refuge of all creatures. He is ever engaged in protecting and cherishing the distressed. Having mastery over all the scriptures and every kind of affluence, he is adored by all beings.

21 Knowing all duties he is a great benefactor of even enemies when they seek his protection. Conversant with policy and endowed with policy he is an utterer of Brahma and has all his senses under perfect restraint.

22-23 For doing good to the celestials, Govinda will take birth in the family of the great Mana. Indeed gifted with great intelligence, he will take birth in the auspicious and righteous family of that Prajapati. Mana will have a son named Anga. After Anga will come Antardhiman.

24 From Antardhiman will come Havirdhiman, that lord of all creatures, free from every stain. Havirdhiman will beget an illustrious son named Prathina Varu.

25 He will have ten sons having Pracheitas for their first. Pracheitas will have a son named Daksha who will be regarded as a Prajapati. Daksha will beget a daughter named Dakshayani.

26 From Dakshayani will spring Aditya and from Aditya will spring Manu. Manu will beget a daughter named Ila and a son named Sudjyuma.

27 Ila will have Vudha for her husband and from Vudha will spring Pururava. From Pururava will spring Ayu. From Ayu will spring Nahusha and Nahusha will beget a son named Yayati.

28 From Yayati will spring a powerful son named Yadu. Yadu will beget Kroshti. Kroshti will beget a powerful son named Vrijinivat.

29 Vrijinivat will beget the invincible Ushadgu. Ushadgu will beget a son named Clutraratha.

30-31 Clutraratha will have a younger son of the name of Shura. Indeed, in the family of these powerful men of energy known

all over the world, gifted with excellent conduct and various accomplishments, given to the performance of sacrifices and pure in behaviour,—in the pure family honored by the Brahmanas, Shura will take his birth. He will be a foremost Kshatriya, gifted with great energy, and possessed of great fame.

32 Shura, that giver of honors will beget a son, the perpetuator of his family, of the name of Vasudeva otherwise called Anakadundhiva.

33 Vasudeva will have a son of name Vasudeva. He will have four hands. He will be greatly liberal and will honor the Brahmanas greatly. Identical with Brahma, he will love and like the Brahmanas, and the Brahmanas will love and like him.

34 That scion of Yadu's race will liberate many kings confined in the prison of the king of the Magadhas (Jarasandha) after defeating him in his capital buried among mountains.

35 Gifted with great energy, he will be rich with the jewels and gems of all rulers of the Earth. Indeed, in energy he will be peerless on Earth.

36-39 Possessed of great power, he will be the king of all kings of the Earth. Foremost among all the Surasenas, the powerful one living at Dwaraka, will rule and protect the entire Earth after defeating all her kings conversant as he will be with the science of policy. Assembling together do ye all worship him, ye adore the Eternal Brahman, with speech, flowers, and excellent incense and perfumes. He who wishes to see me or the Grandfather Brahman should first see the illustrious Vasudeva of great power. If he is seen I am seen, ye also the Grandfather Brahman, that foremost of all the celestials.

40-42 I do not find any difference in this. Know this, O Rishis having asceticism for wealth. That person with whom the lotus-eyed Vasudeva becomes pleased, is liked by all the deities with Brahman amongst them. That man who will seek the protection of Keshava will succeed in acquiring great achievements and victory and Heaven. He will be an instructor in religion and duties, and will acquire great religious merit.

43 All persons knowing religion and duties should, with great readiness bow down to that Lord of all the gods. By adoring that powerful one, one will acquire great merit.

44 Gifted with great energy, that god with the desire of benefiting all creatures, created millions of Rishis for the sake of virtue.

45. These millions of Rishis, thus created by that great Ordainer are now living on the mountains of Gandhamadana, headed by Smakumara and engaged in the performance of penances.

46. Hence, ye foremost of twice-born men, that foremost of all eloquent persons, viz., the righteous Vasudeva, should be worshipped by all. The illustrious Hari, the powerful Nanyana, is, indeed, the foremost of all beings in Heaven.

47. Adored, he adores, and honored, he honors; to them who make offerings to him, he makes offerings in return. Worshipped, he worships in return.

48. If seen always, he sees the seers always. If one seeks His refuge and protection, He seeks the seeker as His refuge in return. O foremost of all righteous ones, if adored and worshipped, He adores and worships in return.

49. This is the practice of the faultless Vishnu. This is the vow that is practised by all righteous people, of that first of all duties, that powerful Lord of all creatures.

50. He is always adored in the world. That Eternal Being is adored by even the celestials. Those persons who are devoted to Him with the steadiness of a vase become freed from calamity and fear proportionate to his devotion.

51. The regenerate ones should always adore Him in thought, word, and deed. The son of Dhritaki should be seen by them with respect and in order to see Him with respect they should undertake the performance of penances.

52. O foremost of ascetics, this is the path that I show to you. By seeing Him, you will have seen all the foremost of celestials.

53. I, too, bow my head in respect to that Lord of the universe, that Grandfather of all the worlds, that powerful and huge boar.

54. By seeing Him one sees the Trinity. Oneself, viz., all the celestials, live in Him.

55. He will have an elder brother who will be known over all the world by the name of V-in. Having a plough for his weapon, in fact, he will look like a white bull. In fact, he will be gifted with strength capable of uplifting the entire Earth.

56. Upon the car of that divine person a tall palm-tree, three-headed and made of gold, will be his standard.

57. The head of that mighty-armed hero, that Lord of all the worlds, will be covered with many huge snakes. All weapons of

attack and defence will also come to him as soon as he will think of them.

58-59. He is called Ananta (Infinite). That Illustrious One is at one with the immutable Hari. Once on a time, the celestials thus spoke to the mighty Garuda, the son of Kashyapa:—Do you, O powerful one, see if this One has any end.—Though gifted with great energy and power, Garuda, however, could not find out the end of this Illustrious One who is at one with the Supreme Soul.

60. Supporting the entire Earth on His head, He lives in the ether regions. He roves through the universe as Shesha, filled with great joy.

61. He is Vishnu, He is the illustrious Ananta, He is the supporter of the Earth. He who is Rama is Hiranyaksha. He who is Achyuta is Ananta the beater of the Earth.

62. Both of those foremost of all creatures are celestial and gifted with divine powers. One of them is armed with the discs and the other with the plough. They deserve every honor and should be seen.

63. I have, through my kindness for you, have thus described to you the nature of Vasudeva. This, O ye ascetics having penances for wealth, is Virtue.

64. I have described all this to you so that ye may, with respect and care, adore Krishna, that Foremost One of Yadau's race.

CHAPTER CXLVIII.

(ANUSHASANIKA PARVA).—

Continued.

Narada said:—

1. At the conclusion of Mahadeva's speech, loud roars were heard in the sky. Thunders bellowed, with flashes of lightning. The sky was covered with blue and thick clouds.

2. The god of the clouds then poured pure water like to what he does in the season of rains. A thick darkness appeared. The cardinal points could no longer be made out.

3. Then on that charming, sacred and eternal breast of that celestial mountain, the assembled Rishis no longer saw the ghostly beings who associate with Mahadeva.

4. Soon, however, the sky cleared. Some of the Rishis started for the sacred waters. Others returned whence they came.

5. Seeing that wonderful and impressive spectacle, they became filled with surprise. They had heard the discourse, too, between Shakra and Uma with the same feelings.

6. That Foremost of all Beings, of whom the great Shakra spoke to us on that mountain, are You. You are at one with Eternal Beings.

7. Sometime before, Mahadeva burnt Himavat with his energy. You have shown us a similar wonderful spectacle. Indeed, we remember that by what we have seen to-day.

8. O Mighty-Armed Janardana, I have thus, O Powerful One, recited to You the glory of that God of gods, viz., Him that is called Kapardin or Girisha.

Bhishma said:—

9. Thus addressed by those keepers Krishna, the delighter of Devaki, paid due honors to all those Rishis.

10. Filled with joy, those Rishis once more addressed Krishna, saying,—O Destroyer of Madhu, do you repeatedly show yourself to us at all times.

11. O Powerful One, Heaven itself cannot rejoice us so much as a sight of Yourself. Everything that was said by the illustrious Bhava is true.

12—13. O Crusher of enemies, we have told you all about that mystery. You are yourself acquainted with the truth of every subject. Since, however, asked by us, You were kind enough to ask us in return, we have, therefore, recited everything to You for only pleasing You. There is nothing in the three worlds that You do not know.

14. You are fully acquainted with the birth and origin of all things, indeed, with everything that works as a cause. On account of the lightness of our character, we cannot keep close any mystery.

15. Indeed, in Your presence, O Powerful One, we indulge in incoherencies from the lightness of our hearts. There is no wonderful thing which You do not know.

16. You know whatever is on Earth, and whatever is in the celestial region. We take our leave of You, O Krishna, for returning to our respective quarters. May You increase in intelligence and prosperity.

17. O Sir, You will soon get a son after You or even more distinguished than Yourself. He will be gifted with great energy and splendor. He will achieve great feats, and become possessed of power as great as Yours.

Bhishma said:—

18. After this, the great Rishi bowed to that God of gods, that son of Veda's race, that Foremost of all Beings. They then went round Him and taking His leave, departed.

19. As regards Narayana, who is gifted with prosperity and blazing effulgence, He returned to Dwarka after having duly observed that vow of His.

20. His wife Rohini conceived, and on the expiration of the tenth month a son was born of her, gifted with heroism and honored by all for his highly wonderful accomplishments.

21. He is at one with that Kama (Desire) which exists in every creature and which pervades every condition. Indeed, he moves within the hearts of both gods and demons.

22. This Krishna is that foremost of all persons. He, gifted with the complexion of the clouds is that low-headed Vasudeva. Through affection He has taken up the cause of the Pandavas, and you also, ye sons of Pandu, have attached yourselves to Him.

23. Achievements, Prosperity, Intelligence, and the Path that leads to the celestial region, are all there where this One, viz., the illustrious Vishnu of three steps, is.

24. He is the thirty-three gods headed by Indra. There is no doubt in this. He is the one Ancient God. He is the Foremost of all gods. He is the refuge of all creatures.

25. He is without beginning and without destruction. He is omnipotent. He is the great Destroyer of Madhu. Gifted with mighty energy, He has taken birth (among men) for doing the purposes of the gods.

26—27. This Madhava is the expounder of the most difficult truths about Profit or Wealth, and He is also their achiever. O son of Pritha, the victory you have got over your enemies, your perfect achievements, the dominion you have acquired over the whole Earth, are all owing to having Narayana reposed your cause.

28. The fact of your having got the inconceivable Narayana for your protector and refuge, enabled you to become an Adharyu (chief sacrificer) for pouring multitudes of kingly as libations on the burning fire of battle. This Krishna was your great sacrificial ladle resembling the all-destroying fire which appears at the end of the cycle.

29. Duryodhana, with his sons, brothers

and kinsmen, was much to be pitied inasmuch as, moved by anger, he made war with Hari and the wielder of Gandiva.

30. Many sons of Diti, many foremost of Danavas, of huge bodies and vast strength, have died in the fire of Krishna's discus like insects in a forest fire.

31. How incapable then must human beings be of fighting against that Krishna, —human beings who, O foremost of men, are shorn of strength and power.

32. As regards Jaya, he is a powerful Yogi resembling the all-destroying cycle-fire in energy. Capable of drawing the bow equally with both hands, he is always in the van of fight. With his energy, O king, he has killed all the soldiers of Suyodhana.

33. Listen to me as I tell you what Mahadeva having the bovine bull for the emblem on his standard had retired to the ascetics on the breast of Himavat. His utterances form a Purana.

34. The advancement or greatness, energy, strength, prowess, power, humility, and family that are in Arjuna can form only a third part of the attributes of Krishna.

35. Who is there who can transcend Krishna in these attributes? Whether that is possible or not, listen. Peerless Excellence prevails where the illustrious Krishna is.

36. As for ourselves, we are persons of little understanding. Dependent upon the will of others, we are highly unfortunate. Knowingly we betook ourselves to the eternal path of death.

37. You, however, are devoted to sincerity of conduct. Having formerly promised not to take your kingdom, you did not take it, desirous of keeping your promise.

38. O king, you make too much of the destruction of your kinsmen and friends in battle. You should remember, however, O champion of enemies, that it is not fair to break a promise.

39. All those who have fallen on the field of battle have really been killed by Time. Indeed, all of us have been killed by Time. Time is, indeed, all powerful.

40. You are fully acquainted with the power of Time. Afflicted by time you should not grieve. Know that Krishna Himself otherwise called Hari, is that Time with blood-red eyes and with club in hand.

41. For these reasons, O son of Kunti, you should not grieve for your (plain) kinsfolk. Be always free, O delighter of the Kurus, from grief.

42. You have heard me sing the glory and greatness of Madhava. That is sufficient for making a good man understand Him.

43. Having heard the words of Vyasa, as also of the highly intelligent Narada, I have described to you the adorableness of Krishna. I have myself added, from my own knowledge, something to that account.

44. Indeed, I have described also the Surpassing Power of Krishna as recited by Mahadeva, to that assembly of Rishis. I have also described to you the discourse too between Manushyama and the daughter of Himavat, O Bharata.

45. He who will remember that discourse when coming out from a foremost person, he who will listen to it, and he who will recite it, is sure to acquire what is highly beneficial.

46. Those men will find all his wishes fulfilled. Drooping from this world he will ascend to the celestial region. There is no doubt in this.

47. That man who wishes to obtain what is beneficial for himself, should devote himself to Jaganndana.

48. O king of the Kurus, you should also remember those incidents of duty and virtue which were declared by Mahadeva.

49. If you act according to these precepts, if you carry the rod of punishment rightly, if you protect your subjects properly, you may be sure of attaining to the celestial.

50. You should, O king, protect your subjects always according to the dictates of virtue. The strong rod of punishment which the kings bear has been said to be the embodiment of his virtue or merit.

51. Hearing this discourse, fraught with righteousness, between Shaniura and Una, that I have recited before this pious assemblage, one should adore with respect that god having the bull for the device on his banner.

52. One who becomes even desirous of listening to that discourse, should adore Mahadeva with respect. Indeed, the person who wishes to obtain what is beneficial for him should worship Mahadeva with a pure heart.

53. This is the behest of the sinless and high-souled Narada. He has commanded such adoration of the great god. O son of Pandu, do you obey that command of Narada.

54. O powerful king, these are the wonderful incidents which took place on the

nered forest of Himavat about Vasudeva and Shikha, O son of Kunti. These events emanated from the very nature of those great duties.

55. Accompanied by the holder of Gandiva, Vasudeva practised various postures in the hermitage of Vadasi for ten thousand years.

56. Indeed, Vasudeva and Dhananjoya, having eyes like lotus petals, practised severe austerities for three entire cycles. I have learnt this from Narada and Vyasa, O king.

57. The ten-eyed and mighty-armed Vasudeva, while yet a child performed the great feat of killing Kansa for the sake of his kinsmen.

58. I dare not, O son of Kunti, commemorate the deeds of the Ascetic and Eternal Being, O Yudhishtira.

59. O son, ten-eared, high and great benefits will be reaped by you who have that foremost of all persons, viz., Vasudeva, for your friend.

60. I grieve for the wicked Duryodhana almost even the next world to which he has gone. It was for him that the entire Earth has been depopulated with her horses and elephants.

61. Indeed, through the fault of Duryodhana, of Karna, of Shakuni, and of Dronasana as the fourth, thus the Kurus have died.

Vaishampayana said :—

62. While that foremost of men, viz., the son of Gaiga, spoke to him thus, the Kuru king (Yudhishtira) remained entirely silent in the midst of those great persons.

63. All the kings with Dhritrashtra amongst them became stricken with wonder upon hearing the words of the Kuru grandfather. In their minds they adored Krishna and thus turned towards him with hands clasped in respect.

64. The Rishi also headed by Narada, accepted and highly spoke of the words of Bhishma and approved of them joyfully.

65. These were the wonderful subjects recited by Bhishma which Yudhishtira with all his brothers heard with joy.

66. Sometime after, when king Yudhishtira saw that Bhishma who had given away profuse riches as presents to the Brahmanas in the sacrifices celebrated by him, had rested and become refreshed, the intelligent king once more asked him as follows:

CHAPTER CXLIX.

(ANUSHASANA PARVA).—

Continued.

Vaishampayana said :—

1. Having heard all the duties in full and all those sacred deeds and objects which pious human beings of their race, Vasudeva once more addressed the son of Shantanu in the following words.

Yudhishtira said :—

2. Who may be said to be the One God in the world? Who may be said to be the One Ulpas which is our only refuge? Who is He by adoring whom or singing whose praises human beings would get what is beneficial?

3. What religion is that which, according to your judgment, is the foremost of all religions? What are these Mantras by reciting which a living creature becomes freed from the fetters of birth and life?

Bhishma said :—

4. One should always, diligently and thinking always of Him, sing the praises of that Lord of the universe, that God of gods, viz., Vasudeva, who is infinite and the foremost of all Beings, by stating His thousand names.

5-6. By always adoring with respect and devotion that immutable Being, by meditating on Him, by singing His praises, and bowing the head to Him, and by celebrating sacrifices to Him, ended, by always perusing Vedana, and so without beginning and without end or destruction, who is the Supreme Lord of all the worlds, and who is the Master and Controller of the universe, one can succeed in getting over all sorrow.

7. Indeed, He is devoted to the Brahmanas, knowing all duties and practices, the enhancer of the fame and attainments of all persons, the Lord of all the worlds, highly wonderful, and the prime cause of the origin of all creatures.

8. This, in my judgment, is the foremost religion of all religions, viz., one should always adore and sing the praises of the lotus-eyed Vasudeva with devotion.

9. He is the highest Energy. He is the highest Personae. He is the highest Brahman. He is the highest Refuge.

10. He is the most Holy of all holies, the most sacred of all sacred objects. He is the God of all the gods, and He is the immutable Father of all creatures.

11. On the advent of the primitive cycle, all creatures originate from Him. On the expiration, again of the cycle, all things disappear in Him.

12. Hear, O King, the thousand names, highly efficacious in dissipating sins, of that Foremost One in all the worlds, that Master of the universe, viz., Vishnu.

13. All these names, derived from His attributes, secret and well-known, of the great Vasudeva, which were sung by the Rishis, I shall recite to you for the good of all.

14. They are, O One! He who enters all things besides Himself, He who covers all things, He to whom sacrificial libations are poured, the Lord of the Past, the Present, and the Future, the Creator (or Destroyer) of all existent things, the preserver of all existent things, the Existent, the Soul of all things, the Originator of all things (I—IX);

15. Of purified Soul, the Supreme Soul, the Highest Refuge of all liberated persons, the Immutible, He who lies enclosed in a case, the Witness, He who knows the material case in which He lives, the Indestructible (X—XXIV);

16. He upon whom the mind rests during Yoga-meditation, the Guide or leader of all persons conversant with Yoga, the Lord of both Pradhana or Prakriti and Purusha, He who assumed a human form with a lion's head, He of beautiful features and equipments, He of beautiful hair, the foremost of Purushas (XXV—XXVI);

17. The embodiment of all things, the Destroyer of all things, He who transcends the three qualities of Goodness, Darkness, and Ignorance, the Motionless, the Beginning of all things, the source into which all things go at the universal Dissolution, the Immutible, He who takes birth at his own will, He who causes the acts of all living creatures to fructify, the Upholder of all things, the Source from which the primal elements have originated, the Powerful One, He in whom exists the unbounded Lordship over all things (XXV—XXVII);

18. The Self-Create, He who gives happiness to His worshippers, the presiding Genius in the midst of the Solar disc, the Lotus-Eyed, the Loud-Voiced, He who is without beginning and without end, He who upholds the universe, He who ordains all deeds and their fruits, He who is superior to the Grandfather, Brahman (XXVIII—XLVI);

19. The Inmeasurable, the Lord of the senses, He from whose navel the principal lotus originated, the Lord of all the celestial, the Divine Architect, the

Mantra, He who weakens or annihilates all things, He who is vast, the Ancient One, He who is enduring (XLVII—LVI);

20. He who is incapable of being apprehended (by either the senses or the mind), the Eternal One, Krishna, the Red-Eyed, He who kills all creatures at the time of the universal dissolution, He who is vast for knowledge and power and other attributes of the kind, He who resides in three parts of every creature, That which classifies, is auspicious, and high (LVII—LXIV);

21. He who urges all creatures in their acts, He who makes the vital airs work, He who causes all living creatures to live, the Eldest, the Foremost of all those who are considered as the Lords of all creatures, He who has gold in his abdomen, He who has the Earth for his abdomen, the Lord of Shree or Lakshmi, the Destroyer of Madhu (LXV—LXXXII);

22. The Omnipotent, He who is endowed with great prowess, He who is armed with the bow, He who is possessed of a mind capable of understanding all treaties, He who reves through the universe, riding on Garuda, He who is well-versed in the offerings made to him and who has the power to enjoy them properly, the Peerless, He who is incapable of being discomfited, He who knows all acts that are done, He who is at one with all deeds, He who rests on His own true self (LXXXIII—LXXXIV);

23. The Lord of all the celestials, He who is the Refuge of all, the embodiment of the highest happiness, He whose seed is the universe, He who is the source of all things, the Day, the Year, the Snake, the embodiment of Conviction, He who sees all things (LXXXV—XCIV);

24. The Unborn, the Lord of all creatures, He who has acquired success, He who is Success itself, He who is the beginning of all things, He who is above deterioration, He who is virtue in the form of the bull and the great bear that raised the submerged Earth, He who is of immeasurable soul, He who stands aloof from all kinds of union (XCV—CIII);

25. He who is Pavaka among the deities called Vasus, He that is of liberal soul, being shorn of anger, hatred, pride and other evil passions, Truth He is whose soul is quiescent on account of His perfect impartiality, He who has been measured by His adorns, He who is always equal, being above all change or modification, He who never refuses to grant the wishes of His adorns, He whose eyes are like lotus petals, He whose deeds are always marked by Virtue (CIV—CXLII);

being endured by Demons and Asuras, He who punishes the wicked, He whose word has true knowledge for its mark, He who destroys the enemies of the celestials (CCXVII—CCXVIII);

36. He who is the instructor in all sciences and the father of all, He who is the instructor of even the Grandfather Brahman, He who is the shade or resting place of all creatures, He who is the benefactor of the good and is free from falsehood, He whose prowess is incapable of being thwarted, He who never casts his eye on such acts as are not sanctioned or approved by the scriptures, He who casts his eye on such acts as are sanctioned or approved by the scriptures, He who rears the unfolding garland of victory called by the name of Varjyanti, He who is the Lord of speech and that is possessed of great liberality inasmuch that He revoked the lowest of the low and the wisest of the wise by granting them His favour (CCXIX—CCXXIII);

37. He who leads persons desirous of Liberation to the foremost of all conditions, viz., Emancipation itself (or, He who assumes the form of a powerful Fish and passing through the vast expanse of waters that cover the Earth when the universal dissolution sets in and dragging the bearded to His back, leads Nara and others to safety), He who is the leader of all creatures (or, He who sports in the vast expanse of waters which cover all things at the universal dissolution), He whose words are Veda and who rescued the Vedas when they were submerged in the waters at the universal dissolution; He who is the accomplisher of all functions in the universe, He who assumes the form of the wind for making all living creatures act or exert, (or, He whose movements are always be useful, or, who wishes His creatures to glorify Him), He who has a thousand hearts, He who is the Soul of the universe and as such pervades all things, He who has a thousand eyes and a thousand legs (CCXXIV—CCXXV);

38. He who causes the wheel of the universe revolve at His will, He whose soul is freed from desire and who is above these conditions which invest the individual soul, He who is concealed from the view of all persons who are attached to the word (or, He who has covered the eyes of all persons with the bondage of Nescience), He who guards those who turn away from Him, He who sets the days agog, on account of His being at one with the Sun, He who is the destroyer of all-destroying Time itself, He who conveys the libations poured on the sacred fire to those for whom they are

intended; (or, He who bears the universe placing it on only a minute part of His body), He who has no beginning, (or, He who has no fixed habitation), He that upholds the Earth (in space in the form of Shesha, or rescues her in the form of the powerful bear, or supports her as a subtle pervader) (CCXXVI—CCXXXV);

39. He who is exceedingly inclined to grace, inasmuch that He grants happiness to even enemies like Shishupala; He who has been freed from the qualities of goodness, darkness and ignorance so that He is pure or stainless Sattva by itself, (or, He who has obtained the fruition of all His desires), He who supports the universe, He who leads (or enjoys) the universe, He who is displayed in infinite power, He who honours the celestials, the departed sages, and His own worshippers, He who is honored or adored by those that are themselves honored or adored by others, (or, He whose acts are all beautiful and enduring), He who accomplishes the purposes of others, He who withdraws all things into Himself at the universal dissolution, (or, He who destroys the loss of the celestials or of His worshippers), He who has the waters for his home, (or, He who is the sole Refuge of all creatures), or He that destroys the ignorance of all creatures (CCXXXVI—CCXLVI);

40. He who is distinguished above all, He who cherishes the virtuous, He who cleanses all the worlds, He who creates with fruition the desires of all creatures, He whose wishes are always crowned with fruition, He who gives success to all, He who bestows success upon those who solicit Him for it (CCXLVII—CCXLVI);

41. He who presides over all secret days, (or, He who overrules Indra himself with His own excellent attributes), He who showers all objects of desire upon His worshippers, He who walks over all the universe, He who offers the excellent flight of steps formed by Virtue, He who has Virtue in His abdomen, (or, He who protects Indra even as a mother protects the child in her womb), He who aggrandises His worshippers, He who spreads Himself out far to coming the vast universe, He who is aloof from all things, He who is the receptacle of the ocean of Shrutis (CCXLVII—CCXLVI);

42. He who is possessed of excellent arms, He who is incapable of being borne by any creature, He from whom flowed the sounds called Brahma (or Veda), He who is the Lord of all Lords of the universe, He who is the giver of riches, He who lives in His own power, He who is multiform, He who is of vast form, He who lives in the form of Sacrifice in all animals, He who

gathers all things to be displayed (CCCLV—CCCLVI);

43. He who is gifted with great might, energy, and splendour; He who displays Himself in visible forms to His adorer; He who excites the mortals with his inspiring energy; He who is gifted with the richest attributes; He who imparted the Veda to the Grandfather Brahman; He who is at the head of the Samana, Bhak, and Yajnas; He who soothes His adorer's burning pains like afflictions of the world like the rays of the sun cooling all living creatures at the world; He that is gifted with burning effluence like the Sun (CCCLV—CCCLVI);

44. He from whose mind has originated the Moon; He who blows forth in His own effulgence; He who nourishes all creatures upon the luminary marked by the hare; He who is the Master of the celestials; He who is the great medicine for the disease of worldly attachment; He who is the great conveyor of the universe; He who is gifted with knowledge and other qualities that are never futile and with powers that are capable of being baffled (CCCLXIII—CCCLXIV);

45. He who is solicited by all creatures at all times; He who rescues his worshippers by casting kind looks upon them; He who sanctifies even them who are sacred; He who enters the life-breath in the Soul; He who assumes various forms for protecting both the Liberated and the Non-Liberated; He who kills the desires of those that are Liberated; He who prevents evil desires from arising in the minds of His worshippers; He who is the father of Karma; He who is most agreeable; He who is desired by all creatures; He who grants the fruition of all desires; He who has the ability to accomplish all deeds (CCCLX—CCCLXI);

46. He who sets the four Cycles to begin their course; He who causes the Cycles to continuously revolve as on a wheel; He who is gifted with various kinds of illusion; He who is the creator of waters; He who is incapable of being seized; He who is manifest; He who subjugates thousands of foes; He who subjugates innumerable foes (CCCLXII—CCCLXIII);

47. He who is desired; or He who is worshipped in sacrifices; He who is distinguished above all; He who has in desired by the wise and pious; He who has an ornament of (peacock's) feathers on his head-gear; He who sympathises all creatures with His illusion; He who showers His favour on all His worshippers; He who kills the anger of the Righteous; He who kills the Unrighteous with anger; He who is the accomplisher of all deeds; He who

holds the universe on his arms; He who upholds the Earth (CCCLX—CCCLXII);

48. He who transcends the six well-known modifications; He who is gifted with great celebrity; He who causes all living creatures live; He who gives life; the younger brother of Vasava; He who is the co-protector of all the waters in the universe; He who covers all creatures; He who is never careless; He who is established on His glory (CCCLX—CCCLXII);

49. He who flows in the form of nectar; He who dries up all things; He who upholds the path of Virtue; He who bears the load of the universe; He who gives desirable boons to those who solicit them; He who calms the winds to blow; He who is the son of Vasudeva; He who is endued with extraordinary lustre; He who is the originating cause of the deities; He who punishes all hostile issues (CCCLXIII—CCCLXIV);

50. He who is above all sorrow and grief; He who leads us safely across the ocean of life or the world; He who removes from the hearts of all His worshippers the fear of re-birth; He who is possessed of infinite courage and prowess; He who is an offspring of Shura's race; He who is the master of all living creatures; He who is inclined to show His favour to all; He who has come on Earth for a hundred times; He who holds a lotus in one of his hands; He whose eyes resemble the lotus-petals (CCCLXIII—CCCLXIV);

51. He from whose navel originated the primeval lotus; He who is seated upon a lotus; He who has eyes resembling lotus petals; He who is adored by even worshippers as one seated within the lotus of their hearts; He who assumes the form of embodied soul; He who is gifted with power of every kind; He who grows in the form of the five primal elements; the Ancient Soul; He who is endued with vast eyes; He who has Garuda sitting on the standard of His car (CCCLXV—CCCLXVI);

52. He who is perfect; the Sharabha (the lion-killing animal); He who strikes the wicked with terror; He who knows everything that has taken place in time; He who accepts, in the forms of the celestials, the butter poured on the sacrificial fire; He who is known by all kinds of evidence or proof; He upon whose breast sits Prosperity always; He who is victorious in every battle (CCCLXVI—CCCLXVII);

53. He who is above destruction; He who assumes a red form; He who is an object of search with the Virtuous; He who is at the end of all things; He who has the mark of the string around his abdomen;

He who bears or forgives all injuries, He who upholds the Earth in the form of her mountains, He who is the foremost of all objects of adoration, He who is gifted with great speed, He who swallows vast quantities of food (CCCLXV—CCCLXVI);

54. He who caused the creation to start into being, He who always agitates both Nature and Soul, He who shines with resplendence (or, sports in joy), He who has power in his stomach, He who is the Supreme Lord of all, He who is the material out of which the universe has been made, He who is the cause or Agent who has made the universe, He who is independent of all things, He who ordains variety in the universe, He who is incapable of being comprehended, He who renders Himself invisible by the screen of illusion (CCCLXVI—CCCLXVII);

55. He who is understanding divested of all qualities, He on whom all things rest, He in whom all things live when the universal dissolution comes, He who assigns the foremost place to those who worship Him, He who is durable, He who is gifted with the highest power, He who has been glorified in the Vedānta, He who is contented, He who is always full, He whose glance is auspicious (CCCLXVII—CCCLXVIII);

56. He who fills all Yogins with joy, He who is the end of all creatures, He who is the faultless Path, He who is, in the form of Sannyāsi, lead to Liberation, He who leads (Jiva to Emancipation), He who has none to lead Him, He who is endued with great might, He who is the foremost of all Beings possessed of might, He who upholds, He who is the foremost of all Beings knowing duty and religion (CCCLXVIII—CCCLXIX);

57. He who joins, at the time of creation, the dissimulated elements for forming all objects, He who resides in all bodies, He who causes all creatures to act in the form of Kāretrojas, He who creates all creatures after destroying them at the universal dissolution, He to whom every one bows with respect, He who is extended over the entire universe, He who owns the primeval golden egg as his abode, whence everything proceeds, He who destroys the enemies of the celestials, He who over-spreads all things, He who spreads sweet perfumes, He who disregards the pleasures of the senses (CCCLXIX—CCCLXX);

58. He who is at once with the seasons, He at whose sight alone all adorns succeed in obtaining the great object of their wish, He who weakens all creatures, He who lives in the sky of the heart, depending upon His own glory and power, He who is

capable of being known everywhere, He who fills everyone with dread, He in whom all creatures live, He who is clever in doing all acts, He who forms the Rest of all creatures, He who is more powerful than other Beings (CCCLXX—CCCLXXI);

59. He in whom the whole universe is spread out, He who is himself immobile and in whom all things rest for ever, He who is an object of proof, He who is the indestructible and unchanging seed, He who is sought by all, He who has no desire, He who is the great cause (which covers the universe), He who has all sorts of things to enjoy, He who has great wealth wherewith to secure all objects of desire (CCCLXXI—CCCLXXII);

60. He who is above despair, He who exists in the form of Renunciation, He who is without birth, He who is the stake to which Virtue is bound, He who is the great embodiment of sacrifice, He is the nave of the starry wheel that revolves in the sky, He who is the Moon among the constellations, He who is competent to perform every feat, He who stays in His own soul when all things disappear, He who cherishes the desire for Creation (CCCLXXII—CCCLXXIII);

61. He who is the embodiment of all sacrifices, He who is adored in all sacrifices and religious rites, He who is the most adorable of all the deities present in the sacrifices that men perform, He who is the embodiment of all such sacrifices in which animals are offered up according to the ordinance, He who is adored by persons before they take any food, He who is the Refuge of those who seek Liberation, He who sees the acts and omissions of all creatures, He whose soul is above all attributes, He who is possessed of omniscience, He who is identical with knowledge that is unacquired, unlimited and capable of doing everything (CCCLXXIII—CCCLXXIV);

62. He who is observant of excellent vows, He who has a face always full of joy, He who is exceedingly subtle, He who utters the most agreeable sounds, He who gives happiness, He who does good to others without expecting any return, He who fills all creatures with joy, He who has subdued anger, He who has mighty arms, He who tears the impious (CCCLXXIV—CCCLXXV);

63. He who causes those persons who are destitute of knowledge of the soul to be steeped in the deep sleep of His illusion, He who relies on himself, He who over-spreads the entire universe, He who exists in infinite forms, He who is engaged in vocations definite in number, He who lives in everything, He who is full affection towards all His worshippers, He who

is the universal father, He who holds in the form of the vast Ocean, all jewels and gems in His abode, He who is the Lord of all treasures (CDLXV—CDLXVI);

64. He who is the protector of Virtue, He who accomplishes all the duties of Virtue, He who is the substratum of Virtue, He who is existent for all time, He who is non-existent, He who is destructible, He who is indestructible as Chit, He who is, in the form of Jiva, destitute of true knowledge, He who is in the form of the Sun, gifted with a thousand rays, He who ordains, He who has created all the Scriptures (CDLXVII—CDLXVIII);

65. He who exists, in the form of the Sun, as the centre of innumerable rays of light, He who lives in all creatures, He who is endued with great prowess, He who is the Master of even Yama and others of similar power, He who is the oldest of the deities, He who exists in His own glory, renouncing all conditions, He who is the Lord of even all the deities, He who is the ruler of even him who upholds the deities (viz., Indra) (CDLXIX—CDLXXI);

66. He who transcends birth and death, He who tended and protected King, He who nourishes all creatures, He who is approachable by knowledge alone, He who is Ancient, He who upholds the elements which form the body, He who enjoys and suffers, He who assumed the form of a huge Boar, He who gave plentiful presents to all in a grand sacrifice performed by Him (CDLXXII—CDLXXIII);

67. He who drinks Soma in every sacrifice, He who drinks nectar, He who is the form of Soma (Chandramas), nourishes all the herbs and plants, He who conquers enemies in a moment when even they are infinite in number, He who is of universal form and is the foremost of all existent bodies, He who is the chastiser, He who is victorious over all, He whose purposes are never baffled, He who deserves gifts, He who gives what His creatures have not and who protects what they have (CDLXXIV—CDLXXV);

68. He who holds the life-breaths, He who sees all His creatures as objects of direct vision, He who never sees anything besides His own Self, He who gives Liberation, He whose footsteps covered Heaven, Earth, and the Nether regions, He who is the receptacle of all the waters, He who encompasses all Space, all Time, and all things, He who lies on the vast expanse of waters after the universal dissolution, He who causes the destruction of all things (CDLXXVI—CDLXXVII);

69. He who is without birth, He who is exceedingly adorable, He who appears in His own nature, He who has conquered all enemies, He who delights those who meditate on Him, He who is joy, He who fits others with delight, He who has Truth and other virtues for His indications, He whose footsteps are in the three worlds (CDLXXVIII—CDLXXIX);

70. He who is the first of Ribhis, He who is identical with the preceptor Kapila, He who is knower of the universe, He who is Master of the Earth, He who has three feet, He who is the guardian of the celestial, He who has large horns, He who exhausts all acts by causing their doors to enjoy or suffer their fruits (CDLXXX—CDLXXXI);

71. The great Boar, He who is understood or apprehended by the help of the Vedanta, He who has beautiful troops, He who is adorned with golden armlets, He who is concealed, He who is deep, He who is difficult of access, He who transcends both word and thought, He who is armed with the discus and the mace (CDLXXXII—CDLXXXIII);

72. The Ordainer, He who is the cause (in the form of helper) of the universe, He who has never been defeated, He who is the Island-Born Krishna, He who is enduring, He who moves all things, and is Himself above decay, the Varuna; the son of Varuna, He who is immovable as a tree, He who is shown in His own true form in the lotus of the heart, He who creates, preserves, and destroys by His will (CDLXXXIV—CDLXXXV);

73. He who is possessed of the sixfold attributes, He who destroys the sixfold attributes, He who is felicity, He who is adorned with the triumphal garland, He who is armed with the plough, He who took birth from the womb of Aditi, He who is endued with solar effulgence, He who endures all pairs of opposites, He who is the foremost Refuge of all things (CDLXXXVI—CDLXXXVII);

74. He who is armed with the best of bows (called Sharanga), He who was divested of His battle-axe (by Rama of Bhishma's race), He who is fierce, He who is the giver of all objects of desire, He who is so tall as to touch the very Heavens with his head, He whose vision extends over the entire universe, He who is Vyasa, He who is the Master of speech or all learning, He who has come into being without the intervention of genital organs (CDLXXXVIII—CDLXXXIX);

75. He who is hymned with the three (heroic) Samans, He who is the singer of the Samans, He who is the Samans, He who is the Extinction of all worldly attachments, He who is the Medicine, He who is the Physician, He who has ordained the fourth or last mode of life called Renunciation, He who causes the passions of His worshippers to be controlled, He who is contented, He who is the Refuge of devotion and tranquillity of Soul (DLXXXV—DLXXXV);

76. He who is possessed of beautiful limbs, He who is the giver of tranquillity of soul, He who is the Creator, He who sports in joy on the bosom of the Earth, He who sleeps (in Yoga) lying on the body of the prince of snakes, Shesha, after the universal dissolution, the Benefactor of kine, the Master of the universe, the Protector of the universe, He who is endued with eyes like those of the bull, He who cherishes Virtue with love (DLXXXVI—DLXXXVI);

77. He who is the unreturning hero, He whose soul has been withdrawn from all attachments, He who redeems to a subtle form the universe at the time of the universal dissolution, He who does good to His afflicted worshippers, He whose name, as soon as heard, purges the hearer of all his sins, He who has the mystic mark (Shrībhakti) on His breast, He in whom lives the goddess of Prosperity for ever, He who was chosen by Lakshmi as her husband, He who is the foremost one of all Beings gifted with prosperity (DLXXXVII—DLXXXVII);

78. He who gives prosperity to His worshippers, the Master of prosperity, He who always lives with those who are endued with prosperity, He who is the receptacle of all kinds of prosperity, He who gives prosperity to all persons of righteous deeds proportionate to their virtue, He who holds the goddess of Prosperity on his bosom, He who confers prosperity upon those that hear of, praise and meditate on Him, He who is the embodiment of that condition which represents the attainment of unattainable happiness, He who is possessed of every kind of beauty, He who is the Refuge of the three worlds (DLXXXVIII—DLXXXVIII);

79. He who has beautiful eyes, He who has beautiful limbs, He who is a hundred sources of delight, He who is the Master of all the luminaries in the sky, He who has subjugated His soul, He whose soul is not governed by any superior Being, He who is always of beautiful deeds, He whose doubts have all been removed, He sees the whole universe as a myrobalan in His palm (DLXXXIX—DLXXXIX);

80. He who is above all creatures, He whose vision extends in all directions, He who has no Master, He who at all times is above all changes, He who (in the form of Rama) had to lie down on the salted earth, He who adorns the Earth, He who is power incarnate, He who is above all grief, He who removes the griefs of all his worshippers as soon as they remember Him (DLXXXIX—DLXXXIX);

81. He who is possessed of fulgence, He who is adored by all, He who is the water-pot, He who is of pure soul, He who purifies all as soon as they hear of Him, He who is free and untrained, He whose ear never turns away from battles, He who has immense riches, He whose process is incapable of being measured (DLXXXIX—DLXXXIX);

82. He who is the destroyer of the Asura named Kalanemi, He who is the Hero, He who has taken birth in the family of Shura, He who is the Lord of all the celestials, the Soul of the three worlds; the Master of the three worlds, He who has the solar and lunar rays for His hair; the destroyer of Keshi, He who destroys all things (at the universal dissolution) (DLXXXI—DLXXXI);

83. The deity from whom the fruition of all desire is sought, He who grants the wishes of all, He who has desires, He who has a handsome form, He who is endued with perfect knowledge of Shruti and Smriti, He who is possessed of a form which is indescribable by attributes, He whose brightest rays overwhelm Heaven, He who has no end, He who (in the form of Arjuna or Nara) acquired immense riches on the occasion of his campaign of conquest (DLXXXI—DLXXXI);

84. He who is the foremost object of silent recitations of sacrifices, of the Vedas, and of all religious deeds, He who is the creator of penances and the like, He who is of the form of Brahman, He who is the augmentor of penances, He who is conversant with Brahman, He who is of the form of Brahman, He who has for His limbs Him who is called Brahman, He who knows all the Vedas and everything in the universe, He who is always fond of Brahmanas and of whom the Brahmanas also are fond (DLXXXI—DLXXXI);

85. He whose footsteps cover vast areas, He whose feet are mighty, He who is gifted with great energy, He who is at one with Vānuś the king of the snakes, He who is the foremost of all sacrifices, He who is the foremost of all sacrificers, He who is Yapa, the first of sacrifices, He who is the foremost of all offerings made in sacrifices (DLXXXI—DLXXXI);

46. He who is hymned by all, He who loves to be hymned, He who is himself the hymn uttered by His worshippers, He who is the very act of hymning, He who is the person who hymns, He who is fond of fighting with the evil, He who is full in every respect, He who liberates with every kind of assistance, He who destroys all sins as soon as He is remembered, He whose gifts are all righteous, He who is above all sorts of disease (DCLXXV—DCLXXXI);

47. He who is fleet like the mind, He who is the creator and promulgator of all kinds of learning, He whose vital seed is १५५, He who is the giver of wealth, He who takes away all the wealth of the Asuras, the son of Vapudeva, He in whom all creatures live, He whose mind knows all things, He who takes away the sins of all who seek refuge in Him (DCLXX—DCLXXIII);

48. He who is attainable by the pious, He whose acts are always good, He who is the one entity in the universe, He who shows Himself in various forms, He who is the refuge of all truth-seeking persons, He who has the greatest of lotus for his troops, He who is the foremost of the Yadavas, He who is the abode of the pious, He who sports in joy in the hands of Yamuna (DCLXX—DCLXXI);

49. He in whom all created things live, the deity who overrules the universe with His Mayi (Illusion), He in whom all foremost of Braves become merged, He whose hunger is never satiated, He who humbles the pride of all, He who fills the Righteous with just pride, He who speaks with joy, He who is incapable of being seized, He who has never been defeated (DCLXX—DCLXXI);

50. He who is of universal form, He who is of vast form, He whose form shines with energy and effulgence, He who is without form, He who is of diverse forms, He who is unmanifest, He who is of a hundred forms, He who is of a hundred faces (DCLXXII—DCLXXIV);

51. He who is one, He who is many, He who is full of happiness, He who forms the one grand subject of investigation, He from whom is this all, He that is called THAT, He who is the highest Refuge, He who confines Jiva within material causes, He who is coveted by all, He who took birth in the family of Nidha, He who is exceedingly affectionate towards His worshippers (DCLXXV—DCLXXVI);

52. He who is of golden hue, He whose limbs are like gold, He who has beautiful limbs, He whose person is adorned with Aupadeya made with sandal paste, He who is the destroyer of heroes, He who has

no peer, He who is like ether, He who shines in need of no blessings, He who never suffers from His own nature and power and knowledge, He who is mobile in the form of wind (DCLXXVII—DCLXXX);

53. He who never identifies Himself with anything that is Not-Soul, He who confers honors on His worshippers, He who is honored by all, He who is the Lord of the three worlds, He who upholds the three worlds, He who is gifted with intelligence and memory capable of holding in His mind the contents of all treatises, He who took birth in a sacrifice, He who is worthy of the highest praise, His whose intelligence and memory are never futile, He who upholds the Earth (DCLXXXI—DCLXXX);

54. He who pours forth heat in the form of the sun, He who has great beauty of nature, He who is the foremost of all १५५, He who accepts the fiery and lusty offerings made to Him by His worshippers, He who has controlled all his passions and glands all his senses, He who has come to earth before Him, He who has four forms, He who is the elder brother of Gada (DCLXXXI—DCLXXXIV);

55. He who has four forms, He who has four arms, He from whom the four Parashas have originated, He who is the refuge of the four modes of life and the four orders of men, He who is of four Souls, He from whom springs the four objects of life, viz., Virtue, Wealth, Pleasure, and Liberation, He who is conversant with the four Vedas, He who has shown only a part of His power (DCLXXXV—DCLXXXIX);

56. He who sets the wheel of the world to revolve round and round, He whose soul is dissociated from all worldly attachments, He who is incapable of being defeated, He who cannot be transcended, He who is exceedingly difficult of being attained, He who is difficult of being approached, He who is difficult of access, He who is difficult of being brought within the heart by even Yogis, He who kills even the most powerful enemies (DCLXXXIII—DCLXXXIV);

57. He who has beautiful limbs, He who takes the essence of all things in the universe, He who has the most beautiful warp and wool, He who weaves with over-extending warp and wool, He whose works are done by Indra, He whose works are great, He who has no act undone, He who has composed all the Vedas and scriptures (DCLXXXIII—DCLXXXIII);

58. He whose birth is high, He who is exceedingly beautiful, He whose heart is full of mercy, He who has precious gems in his navel, He who has excellent knowledge of

his eye, He who is worthy of adoration by Brahman himself and other foremost ones in the universe, He who is the giver of food, He who assumed human at the time of the universal dissolution, He who has always subjugated His enemies most wonderfully, He who knows all things, He who is ever victorious over those who are of irresistible prowess (DCCCLXX—DCCCLXXI);

99. He whose limbs are like gold, He who is incapable of being agitated, He who is Master of all those who are masters of all speech, He who is the deepest lake, He who is the deepest pit, He who transcends the influence of Time, He in whom the primal elements are established (DCCCLXXII—DCCCLXXIII);

100. He who gladdens the Earth, He who grants fruits which are as agreeable as the *Jasminum pubescens* flowers, He who gave away the Earth to Kshatryas, He who removes the three kinds of misery like a rain-charged cloud cooling the heat of the Earth by its down-pour, He who purifies all creatures, He who has come to urge Him, He who drank nectar, He who has an undying body, He who is possessed of omniscience, He who has face and eyes turned towards every direction (DCCCLXXIV—DCCCLXXV);

101. He who is easily won, He who has performed excellent vows, He who is crowned with success by Himself, He who is victorious over all enemies, He who scorches all enemies, He who is the ever-growing and tall *Bankee* that overtops all other trees, He who is the sacred fig tree, He who is the *Pitru* religion, for, He who is not durable, in consequence of His being all perishable forms in the universe even as He is all the imperishable forms which exist, He who is the slayer of Chakras of the Andhra country (DCCCLXXVI—DCCCLXXVII);

102. He who is endued with a thousand eyes, He who has seven tongues, He who has seven flames, He who has seven horses for carrying His vehicle, He who is formless, He who is sinless, He who is inconceivable, He who removes all fears, He who destroys all fears (DCCCLXXVIII—DCCCLXXIX);

103. He who is misdeed, He who is gross, He who is unadorned, He who is adipose, He who is gifted with attributes, He who is above all attributes, He who is unspeakable, He who suffers Himself to be easily seized (by His worshippers), He who has an excellent face, He who has for His dependants the people of the accidental regions, He who extends the creation consisting of the fivefold primal elements (DCCCLXXX—DCCCLXXXI);

104. He who bears heavy weights (in the form of Ananta), He who has been declared by the Vedas, He who is devoted to Yoga, He who is the Lord of all Yogins, He who is the giver of all desires, He who affords an asylum to those that seek it, He who uses Yogins to practice Yoga after their return to life upon the conclusion of their blessed life in Heaven, He who invests Yogins with power even after the exhaustion of their merits, He who has poorly leaves, He who causes the winds to blow (DCCCLXXXII—DCCCLXXXIII);

105. He who is armed with the bow, He who is conversant with the science of arms, He who is the rod of punishment, He who is chastiser, He who executes all sentences of punishment, He who has never been defeated, He who is contempt in all acts, He who engages all persons in their respective duties, He who has come to set Him to any work, He who has no Yama to kill Him (DCCCLXXXIV—DCCCLXXXV);

106. He who is gifted with heroism and prowess, He who has the quality of Satien (Goodness), He who is identical with Truth, He who is devoted to Truth and Virtue, He who is sought by those who are depressed upon acquiring Liberation, He who dears to have all objects which His worshippers present to Him, He who is worthy of being adored, He who does good to all, He who increases the delights of all (DCCCLXXXVI—DCCCLXXXVII);

107. He whose track is through the sky, He who mixes in His own self-glorie, He who is gifted with great beauty, He who eats the offerings made on the sacrificial fire, He who lives everywhere and is gifted with supreme power, He who seeks the ministers of the Earth in the form of the Sun, He who has various desires, He who brings forth all things, He who is the parent of the universe, He who has the Sun for His eye (DCCCLXXXVIII—DCCCLXXXIX);

108. He who is infinite, He who accepts all sacrificial offerings, He who enjoys Nature in the form of Mind, He who gives happiness, He who has taken repeated births, He who is the First-Born of all existent things, He who is above despair, He who forgives the pains when they trip, He who is the foundation of the universe, He who is most wonderful (DCCCLXXXVII—DCCCLXXXVIII);

109. He who is existent from the beginning of Time, He who is existing from before the birth of the Grandfather and others, He who is of a tawny color, He who assumed the form of the great Bear, He who exists even when all things are dissolved, He who is the giver of all bless-

109. He who creates blessing, He who is identifiable with all blessings, He who enjoys blessings, He who is able to scatter blessing (SUCROCI—CIV);

110. He who is without anger, He who lies enmeshed in folds, He who is armed with the discus, He who is gifted with great prowess, He whose sway is governed by the great precepts of the Śrute and the Smṛiti, He who is incapable of being defiled by speech, He whom the Vedas have tried to express with the help of speech, He who at the dawn which cools those who are afflicted with the three kinds of grief, He who lives in all bodies, clothed with the power of removing darkness (CIVII—CXLVII);

111. He who is shorn of anger, He who is expert in doing all acts by thought, word, and deed, He who can do all acts within the shortest time, He who destroys the wicked, He who is the foremost of all forgiveness persons, He who is foremost of all persons gifted with knowledge, He who is above all fear, He whose names and deeds, heard and recited, lead to virtue (CXLVII—CXLVIII);

112. He who rescues the virtuous from the temptations open of the world, He who destroys the wicked, He who is Virtue, He who rescues all evil dreams, He who destroys all bad paths for leaving His worshippers to the good path of liberation, He who protects the universe by staying in the quality of Goodness, He who walks along the good path, He who is Līl, He who exists overreaching the universe (CXLVIII—CXLIX);

113. He who is of infinite forms, He who is gifted with infinite prosperity, He who has subdued anger, He who destroys the fears of the pious, He who gives just fruits, on every side, to sentient beings according to their thoughts and deeds, He who is of immeasurable Soul, He who bestows various kinds of fruits on worthy persons for their various deeds, He who issues various commands, He who attaches to every deed its proper fruit (CXLIX—CL);

114. He who has no beginning, He who is the receptacle of all causes as well as of the Earth, He who has the goddess of Prosperity always by his side, He who is the foremost of all heroes, He who is adorned with beautiful armlets, He who protects all creatures, He who is the original cause of the birth of all creatures, He who is the terror of all the wicked Asuras, He who is gifted with terrible powers (CL—CLXI);

115. He who is the receptacle and abode of the five primal elements, He who gulps

down His throat all creatures at the time of the universal dissolution, He whose smile is as pleasant as the sight of flowers, He who is always watchful, He who stays at the head of all creatures, He whose conduct consists of those acts which the Pāṇis do, He who who revives the dead, He who is the metric syllable OM, He who has ordained all pious deeds (CLXI—CLXII);

116. He who displays the truth about the Supreme Soul, He who is the abode of the five life-breaths and the senses, He who is the food which sustains all living creatures, He who causes all living creatures to live with the help of the vital air called Prāṇa, He who is the great subject of every system of philosophy, He who is the One Soul in the universe, He who is above birth, decrepitude, and death (CLXII—CLXIII);

117. He who rescues the universe (on account of the sacred syllables Bhūh, Bhuvah, Svah, and the others with which Homas-offerings are made, He who is the great rescuer, He who is the father of all, He who is the father of even the Grandfather (Brahmā), He who is of the form of Sacrifice, He who is the Lord of all sacrifices, He who is the sacrificer, He who has sacrifices for His limbs, He who upholds all sacrifices (CLXIII—CLXIV);

118. He who protects sacrifices, He who has created sacrifices, He who is the foremost of all performers of sacrifices, He who enjoys the rewards of all sacrifices, He who causes the oil location of all sacrifices, He who completes all sacrifices by accepting the full bhāṭa at the end, He who is at one with such sacrifices as are performed without desire of fruit, He who is the food which sustains all living creatures; He who is also the eater of that food (CLXIV—CLXV);

119. He who is Himself the cause of His existence, He who is self-born, He who penetrated through the solid Earth, He who rings the Somaṇ, He who is the destroyer of Duvaki, He who is the Creator of all, He who is the Lord of Earth, He who is the destroyer of the sin of His worshippers (CLXV—CLXVI);

120. He who bears the conch (Paṇḍita-jaya) in His hand, He who bears the sword of knowledge and illusion, He who sets the wheel of the cycles to revolve ceaselessly, He who invests Himself with consciousness and the senses, He who is gifted with the sense of the most solid understanding, He who is armed with a car-wheel, He who is incapable of being agitated, He who is armed with all kinds of weapons (CLXVI—47).

OM, SALUTATIONS TO HIM.

121. Thus I have recited to you, without any exception the thousand excellent names of the great Keshava whose glory should always be sung.

122. The man who hears these names every day or who recites them every day, never meets with any evil either in this world or in the next.

123. If a Brahmana does this, he succeeds in mastering the Vedānta; if a Kshatriya does it, he becomes always victorious in battle. A Vaisya, by doing it, becomes possessed of riches, while a Shudra acquires great happiness.

124. If one becomes desirous of acquiring the merit of virtue, one succeeds in acquiring it. If it is riches which one desires, one succeeds in acquiring them. So also the man who wishes for the gratification of the senses, succeeds in enjoying all kinds of pleasures, and the man desirous of children, acquires them.

125-126. That man who with devotion and perseverance and heart wholly turned towards him, recites these thousand names of Vasudeva every day, after having purified himself, succeeds in winning great fame, an eminent position among his kinsmen, enduring prosperity, and lastly, that which is of the highest good to him (viz., Emancipation itself).

127. Such a man never meets with fear at any time, and acquires great prowess and energy. Disease never afflicts him; shame of complexion, strength, beauty, and accomplishments, become his.

128. The sick become sound; the afflicted become freed from their miseries; the afflicted become freed from fear, and he who is plunged in calamity becomes freed from calamity.

129. The man who sings the praises of that foremost of Devas by reciting His thousand names with devotion, succeeds in speedily getting over all difficulties.

130. That mortal who takes refuge in Vasudeva and who becomes devoted to Him, becomes freed of all sins and acquires eternal Brahman.

131. They who are devoted to Vasudeva have never to meet with any evil. They become freed from the fear of birth, death, decrepitude, and disease.

132. That man who with devotion and faith recites this hymn succeeds in acquiring beauty, forgiveness, prosperity, intelligence, memory, and fame.

133. Neither anger, nor jealousy, nor cupidity, nor evil understanding, ever ap-

pears in these virtuous men who are devoted to that foremost of Beings.

134. The sky with the sun, moon, and stars, the points of the compass, the Earth, and the Ocean, are all held and supported by the might of the great Vasudeva.

135. The entire mobile and immobile universe with the celestials, Asuras, and Gandharvas, Yakshas, Uragas and Rakshasas, is under the sway of Krishna.

136. The senses, mind, understanding, life, energy, strength, and memory, it has been said, have Vasudeva for their root. Indeed, this body that is called Kshetra, and the intelligent soul within, that is called the knower of Kshetra, also have Vasudeva for their root.

137. Conduct is said to be the foremost of all subjects treated of in the scriptures. Virtue has conduct for its root. The unadorned Vasudeva is said to be the Lord of Virtue.

138. The Rishis, the munies, the celestials, the great (primal) elements, the metals, indeed, the entire mobile and immobile universe, has originated from Narayana.

139. Yoga, the Sādhya philosophy, knowledge, all mechanical arts, the Vedas, the various scriptures, and all learning, have originated from Janardana.

140. Vishnu is one great element or substance which has spread itself out into various forms. Counting the three worlds, He, the soul of all things, enjoys them all. His glory knows no decrease, and He it is that is the Enjoyer of the universe.

141. This hymn is praise of the illustrious Vishnu, composed by Vyasa, should be recited by that person who desires to acquire happiness and that which is of the highest benefit (viz., Emancipation).

142. Those persons who worship and adore the Lord of universe, that Deity who is unborn and endued with blazing effulgence, who is the origin or cause of the universe, who knows no decay, and who has eyes that are as large and beautiful as the petals of the lotus, have never to meet with any discomfort.

CHAPTER CL.

(ANUSHASANA PARVA).—

Continued.

Yodhishtira said:—

1. O grandfather, O you of great wisdom, O you who know all branches of knowledge, what is that subject of silent recitation by reciting which every day one may win the merit of virtue in a large measure?

2. What is that Mantra for recitation, which gives success, if recited on the occasion of starting on a journey or in entering a new building, or at the beginning of any undertaking, or on the occasion of sacrifices in honor of the deities or of the manes?

3. You should tell me what, indeed, what Mantra it is, which propitiates all malevolent influences, or brings on prosperity or growth or protection from evil, or the destruction of enemies, or the dispelling of fears, and which, at the same time, is consistent with the Vedas.

Bhishma said:—

4. Hear, O king, with rapt attention, what that Mantra is which was declared by Vyasa. It was ordained by Savitri and is highly excellent. It is capable of purifying a person forthwith of all his sins.

5. Hear, O sister's son, as I recite to you the ordinances about that Mantra. Indeed, O chief of the sons of Pandu, by listening to those ordinances, one becomes purged of all his sins.

6. One who recites this Mantra day and night becomes never valled by sin. I shall now declare it to you what that Mantra is. Do you listen with rapt attention.

7. Indeed, the man who hears it becomes gifted with longevity, O prince, and attaining to the fruition of all his desires, sports happily both in this life and in the next.

8. This Mantra, O king, was daily recited by the foremost of royal sages performing Kshatriya duties and steadily observing the vow of truth.

9. Indeed, O foremost of kings, those monarchs who, with controlled senses and tranquil soul, recite this Mantra every day, succeed in winning unrivalled prosperity.

10. Salutations to Vashishtha of high worth, after having bowed with respect to Parasurama, that Ocean of the Vedas. Salutations to the great snake Ananta, and salutations to all those who are crowned with success, and who are of undecaying glory.

11. Salutations to the Rishis, and to Him who is the Highest of the High, the god of gods, and the giver of boons to all those that are foremost. Salutations unto Him of a thousand heads, Him that is most auspicious, Him who has a thousand names, viz., *Jagaddana*.

12—13. Aja, Ekopada, Ahiradhna, the unsungulphed Purusha, Rita, Pitruipa, the three-eyed Maheshwara, Vrishahapi, Shambhu, Havyana, and Ishwara,—these are the celebrated eleven Rudras, who are the lords of all the worlds.

14—15. These eleven high-souled ones have been mentioned as a hundred in the Shatamartra (of the Vedas). Angsta, Bhaga, Mitra, Varuna the lord of waters, Dhatri, Aryasena, Jayanta, Bhushara, Tashtri, Purusha, Indra, and Vishnu, are said to comprise a tale of twelve. These twelve are called Adityas and they are the sons of Kashyapa as the Shrutis declare.

16. Dhara, Dhruva, Soma, Savitara, Anshu, Anala, Pragyatha, and Prabhava, are the eight Vasus, named in the scriptures.

17. Navatya and Deara are said to be the two Ashvins. They are the sons of Mananda born of his wife Samjaya, from whose navels they emanated.

18. After this I shall recite the names of those who are the witnesses of all deeds in the world. They take note of all sacrifices, of all acts, of all good deeds.

19—20. These lords among the deities are everything although they are invisible. Indeed, they see all the good and bad deeds of all beings. They are Moksha, Kala, the Vishvadevas, the Pitra having form, the great Riksha having penances for wealth, the Muktas, and others crowned with success and devoted to penances and Liberation.

21. These of sweet smiles, confer various benefits upon those men who recite their names. Indeed, gifted as they are with celestial energy, they confer various regions of happiness created by the Grandfather upon such men.

22. They live in all the worlds and attentively mark all deeds. By reciting the names of those lords of all living creatures, one always becomes gifted with righteousness and wealth and enjoyments in profusion.

23. One requires hereafter diverse regions of auspiciousness and happiness created by the Lord of the universe.

24—25. These thirty-three deities, who are the lords of all beings, as also Nandishwara of huge body, and that pre-eminent

one who has the bull for the emblem on his banner, and those ministers of all the worlds, viz., the followers and associates of him called Ganeshwara, and those called Samprasa, and those called the Raudras, and those called the Yogas, and those who are known as the Bhutas, and the luminaries in the firmament, the Rivers, the sky, the king of birds (viz., Garuda), all these persons on Earth who have become crowned with success on account of their penances, and who are existing in an immobile or mobile form, Himavat, all the mountains the four Oceans, the followers and companions of Bhava who are gifted with prowess equal to that of Bhava himself, the illustrious and ever-victorious Vishnu and Shakra, and Amrita,—these are the great seers by reciting whose names with controlled senses, one becomes purged of all his sins.

39—36. After this, I shall recite the names of those foremost Rishis who are known as Manavas. They are Vashistha, and Rishi, and Arvatsa, and Paravatsa, and Asuriya, and Kaleshruti, and Vata the son of Angiras. Then is Kausha the son of the Rishi Mandhatiti, and Varishada.

37. All these are gifted with the energy of Brahma and have been spoken of as creators of the universe. They have originated from Rudra and Anila and the Vatas. By reciting their names people get great benefits.

38. Indeed, by doing good deeds on Earth, people sport happily in the celestial region, with the celestials. These Rishis are the priests of India. They live in the East.

39. That man who, with rapt attention, recites the names of these Rishis, succeeds in ascending to the regions of Indra and getting great treasure there.

40—45. Urmachis, Pramachis, Swastisreya of great energy, Dridhavya, Udhavatu, Trinamita Angiras, and Agastya of great energy, the son of Mitra-varuna,—these even are the Riturajas of the Varuna the king of the dead, and live in the southern quarter.

46—47. Dridhavya, Rituraja, illustrious Pariyadha, Ekata, Dhrita, and Trita,—the last three gifted with solar effulgence,—and Atri's son of righteous soul, viz., the Rishi Saranvata,—these seven who had acted as Riturajas in the great sacrifice of Varuna—have taken up their abodes in the Western quarter.

48—49. Atri, the illustrious Vashishtha, the great Rishi Kashyapa, Gotama, Bharadwaja, Vishvamitra the son of Kshilota,

and Richika's Sesa and energetic son Jamadagni,—these seven are the Riturajas of the Lord of treasures and live in the Northern quarter.

50. There are seven other Rishis who live in all directions without being confined to any particular one. They, it is, who glow fame and of all that is beneficial to men, and they have been sung as the creators of the worlds.

51. Dharmas, Kema, Kala, Vasa, Vasuki, Ananta, and Kapila,—these seven are the upholders of the world.

52. Rama, Vyasa, Drona's son Ashwatthama, are the other Rishis. These are the great Rishis as divided into seven groups, each group consisting of seven.

53. They are the creators of that peace and good which men enjoy. They are said to be the Regents of the quarters. One should turn his face to that direction in which one of these Rishis live if one desires to adore him.

54—55. These Rishis are the creators of all creatures and have been considered as the fathers of all. Samvatsa, Menasavatsa, the righteous Marikandeya, and Santhya and Yoga, and Narada and the great Rishi Durvasa,—these are gifted with severe penances and great self-control, and are celebrated over the three worlds.

56. There are others who are equal to Rudra himself. They live in the region of Brahman. By naming them with respect a soulless man obtains a son, and a poor man acquires riches.

57—58. Indeed, by naming them, one acquires success in religion, and wealth and pleasure. One should also take the name of that celebrated king who was Emperor of all the Earth and equal to a Prajapati, viz., that foremost of monarchs, Prithu, the son of Vena. The Earth became his daughter. One should also name Pururava, of the Solar race and equal unto Mahendra himself in power.

59. He was the son of Ila and celebrated over the three worlds. One should, indeed, take the name of that dear son of Veda.

60—61. One should also take the name of Bharata, that hero celebrated over the three worlds. He also who in the golden age worshipped the gods in a grand Gomedha sacrifice, viz., the illustrious Harishchandra, who was equal to Mahadeva himself, should be named. Gifted with penances, possessed of every auspicious mark, the source of every kind of good to the world, he was the conqueror of the universe.

62. One should also take the name of the royal sage Shweta of illustrious fame.

71. He had pleased the great Mahadeva and it was for his sake that Andhaka was killed.

53. One should not use like the water of the lightning, such sage. Physically, who through the use of *Shikha*, recited in bringing down the sacred river from the celestial region.

54. It was Vasaghatra who gained the ashes of the sixty thousand rays of Sogata to be washed with the sacred waters of Ganga and thereby freed them from their sin. Indeed, one should take the names of all those who were gifted with the blazing effluence of fire, great beauty, and high energy.

55. Some of them were of awe-inspiring form and great power. One should take the names of those deities and Rishis and Kings, those lords of the universe, who are multiplies of four.

56-57. *Sadhya*, and *Vega* which is higher of the both, and *Haya*, and *Ravana* and that bring of all the *Manus*, viz., *Saguna*. *Ishta*, have been declared to be the names of great gods to all creatures. These are sacred and awe-inspiring, and have for a token of strength. These are the formers of earth, water, air, and fire, and are the great of nature in all deeds.

58. Controlling such forces, one should O Bhaskara, take the names of those creating and creating. It is these who protect. It is these who do not rain. It is these who shine and give light and heat. It is these who blame. It is these who create all things.

59. These are considered as the formers of all as the leaders of the universe, as highly clever in the performance of all things, as gifted with forgiveness, as complete masters of the senses. Indeed, it has been said that they remove all the evils to which human beings are subject.

60. These great ones are the witnesses of all good and bad deeds. Rising up in the morning one should take their names, for by this one is sure to acquire all that is good.

61. He who takes the names of these, becomes freed from the fear of fire and of thieves. Such a man never finds his way obstructed by any obstacle. By taking the names of these great ones, one becomes free from bad dreams of every kind.

62-63. Purged of every sin, such men take birth in auspicious families. That twice-born person who, with controlled senses, recites these names on occasions of performing the initiatory rites of sacrifices and other religious practices, becomes, as

the entrance thereof, gifted with righteousness, devoted to the study of the soul, possessed of forgiveness, and self-control, and free from malice. If a man suffering from disease recites them, he becomes freed from his sin in the form of disease.

64. By reciting them within a house, all evils are removed from the inmates. By reciting them within a field, the growth of all kinds of crops is helped.

65-66. Reciting them at the time of starting on a journey, or while one is away from his home, one meets with good fortune. These names lead to the protection of his wealth, of his children and wives, of his wealth, and of his seeds, and plants. The *Rikshaya* who recites these names at the time of journey, a little son, destination overtake his journey and good fortune comes to him and his party. The man who recites these names on occasions of performing the rites in honor of the duties or the duties, to his the success and the duties set to the sacrifice of *Haya* and *Karya*. The man who recites these names becomes freed from fear of disease and beasts of prey, of elephants and tigers.

67-68. The burden of anxiety becomes lightened, and he becomes free from every sin. By reciting these excellent Mantras, *Mantra* on his head, a sword, or a staff, or in the hands of kings, and weapons highly sacred. These names these Mantras are recited, *Mantra* and *Mantra*.

69. From children do not die, nor *Mantra*. *Mantra* and *Mantra*, there can be no fear of the king, nor *Mantra* and *Mantra*.

70. Indeed, the man who recites these Mantras never to have any fear of fire or water or wind, or beasts of prey.

71. These *Savita* *Mantras*, recited duly bring on the peace and well-being of all the four castes. Those men who recite them with respect become freed from every sorrow and at last acquire a high end.

72. Even these are the results acquired by them who recite these *Savita* *Mantras* which are of the form of *Mantra*. That man who recites these *Mantras* in the midst of king, sees his line become fruitful.

73-76. Whether when starting on a journey, or entering a house on returning, one should recite these Mantras on every occasion. These Mantras form a great mystery of the Rishis and are the very highest of those which they steadily recite. Such are these Mantras to them who practice the duty of recitation and postulations on the sacrificial fire.

77. This that I have said to you, is the excellent opinion of Parashara. It was recited formerly to Shakra himself. Representing, as it does, Truth or Eternal Brahman, I have declared it fully to you.

78-79. It forms the heart of all forefathers, and is the highest Shruiti. All the princes of the solar and lunar families, viz., the Raghavas and the Karavas, recite these Mantras every day after having purified themselves. These form the highest end of human creatures. One becomes freed from every trouble and calamity by daily reciting the names of the celestials, of the seven Richis, and of Dhruva. Indeed, such recitation speedily frees one from distress.

80. The sages of olden times, viz., Kashyapa, Gotama, and others, and Barigu, Angiras and Atri and others, and Shukra, Agastya, and Vrihaspati, and others, all of whom are regents of Richis, have worshipped these Mantras. Approved of by the son of Bharadvaja, these Mantras were obtained by the sons of Richis. Having acquired them again from Vashistha, Shakra, and the Vasus went forth to battle and succeeded in vanquishing the Danavas.

81. That man who makes a present of a hundred rice with their heads covered with plate of gold to a Brahman, girded with much learning and well-conversant with the Vedas, and he who carries the excellent Bharata story to be recited in his house every day, are said to acquire equal merits.

82. By reciting the name of Bhrihas, one's virtue becomes enhanced. By listening to Vashistha, one's energy becomes enhanced. By having to Raghu, one becomes victorious in battle. By reciting the praises of the Ashwins, one becomes freed from diseases.

83. I have then, O king, told you of the Savitri Mantras which are at one with eternal Brahman. If you wish to question me on any other subject, you may do so. I shall, O Bharmata, answer you.

CHAPTER CII.

(ANUSHASANUKA PARVA).—

Continued.

Yudhishtira said:—

1. Who are worthy of being adored? Who are they to whom we should bow? How, indeed, should we behave towards

them? What course of conduct, O grand-father, towards what classes of persons is considered faultless?

Bhishma said:—

2. The humiliation of Brahmanas would humiliate the very celestials. By bowing to Brahmanas, one does not, O Yudhishtira, commit any fault.

3. They, indeed, deserve to be adored. They deserve to have our vows. You should behave towards them as if they are your sirs. Indeed, it is those wise men who uphold all the worlds.

4. The Brahmanas are the great causeways of Virtue about all the worlds. Their happiness consists in rescuing all kinds of sinner. They are devoted to the view of controlling speech.

5. They are agreeable to all creatures, and observe various excellent vows. They are the refuge of all creatures in the universe. They are the authors of all the regulations which govern the worlds. They are endued with great faith.

6. Penances are always their great sickness. Their power consists in speech. Their energy emanates from the duties they observe. Knowing all duties, they are gifted with minute vision, so that they are cognizant of the subtlest considerations.

7. They are of righteous desires. They live in the observance of well-done duties. They are the causeways of Virtue. The four kinds of living creatures exist, depending upon them as their refuge.

8. They are the path or road along which all should go. They are the guides of all. They are the eternal upholders of all the sacrifices. They always uphold the heavy loads of fathers and grandfathers.

9. They never drop under heavy loads even when passing along difficult roads, like strong cattle. They are attentive to the requirements of minas and deities and guests. They are entitled to eat the first portions of Havya and Kavya.

10. By the very feed they eat, they rescue the three worlds from great fear. They are, as it were, the island for all worlds. They are the eyes of all persons gifted with sight.

11. The wealth they possess consists of all the branches of knowledge known by the sons of Shikha, and all the Shrutis. Gifted with great skill, they are conversant with the most subtle relations of things. They know the ends of all things, and their thoughts are always engaged upon the science of the soul.

12. They are gifted with the knowledge of the beginning, the middle, and the end of all things, and they are persons in whom doubts no longer exist on account of the certitude of their knowledge. They are fully aware of the distinctions between what is superior and what is inferior. They it is who acquire the highest end.

13. Shorn of attachments, purged of all taint, getting over all pairs of opposites, they are unattached to all worldly things. Deserving of every honor, they are always esteemed by persons gifted with knowledge and high souls.

14. They cast impartial looks on sandal paste and filth or dirt, on what is food and what is not food. They see with an equal eye their brown dresses of coarse cloth and fabrics of silk and animal skins.

15. They would live for days together without partaking of any food, and dry up their limbs by such abstinence. They devote themselves earnestly to the study of the Vedas, controlling their senses.

16. They would make gods of those who are not gods, and not gods of those who are gods. Enraged, they can create other worlds and other Regents of the worlds than those who exist.

17. Through the curse of these great ones, the ocean became so saline as to be undrinkable. The fire of their anger yet burns in the forest of Dandaka, unquenched by time.

18. They are the gods of the gods, and the cause of all causes. They are the authority of all authorities. What man of intelligence and wisdom is there who would seek to humiliate them.

19. Amongst them the young and the old all deserve honors. They honor one another on account of distinctions in respect of perances and knowledge.

20. Even the Brahmana who is destitute of knowledge is a god and is a great treasure for purifying others. He amongst them, then, who is possessed of knowledge is a much higher god and like the ocean when full (to the brim).

21. Learned or unlearned, the Brahmana is always a great deity. Purified or not, Fire is ever a great god.

22. A blazing fire, even when it burns on a crematorium, is not considered as sullied on account of the character of the spot whereon it burns. Clarified butter looks beautiful whether kept on the sacrificial altar or in a chamber.

23. So if the Brahmana be always engaged in evil deeds, he is still to be con-

sidered as deserving of honors. Indeed, know that the Brahmana is always a great god.

CHAPTER CLII.

(ANUSHASANIKA PARVA).—

Continued.

Yudhishtira said:—

1. 'Tell us, O King, what is that reward of the worship of Brahmanas, seeing which you adore them, O you of superior intelligence! Indeed, what is that success, emanating from their adoration, guided by which you worship them?

Bhishma said:—

2. Regarding it is cited the conversation between Pavana and Arjuna, O Bharata.

3. Gifted with a thousand acres and great beauty the powerful Kartavirya, formerly became the lord of all the world. He had his capital in the city of Mathish-mail.

4. Of unshakable prowess, that king of the Hastaya race of Kohastirya governed the whole Earth begirt by seas, together with all her islands and all her precious mines of gold and gems.

5. Respecting the duties of the Kohastirya order, as also humility and Vedic learning, the king made large gifts of wealth to the Rishi Dattatreya.

6. Indeed, the son of Kiliavirya thus worshipped that great ascetic who, becoming pleased with him, asked him to solicit three boons.

7. Thus requested by the Rishi for boons, the king addressed him, saying,—Let me have a thousand arms when I am in the midst of my elders. While, however, I remain at home let me have, as usual, only two arms.

8. Indeed, let combatants, when fighting, see me possessed of a thousand arms. Obscured also of high vana, let me succeed in subjugating the entire Earth by my prowess.

9. Having acquired the Earth righteously, let me govern her with vigilance. There is a fourth boon which, O foremost of twice-born persons, I solicit thee to grant.

10. O faultless one, being disposed to favor me, you should grant it to me! Dependent as I am on you, whatever I

may happen to go wrong, let pious men come forth to instruct and set me right.

11. Thus addressed, that Brahman replied to the king, saying,—So let it be! thus were those boons acquired by that king of burning effulgence.

12—14. Riding then on his car which was effulgent like fire or the Sun, the king, blinded by his great prowess, said,—Woe, indeed, is there who can be considered as my equal in patience and energy, in fame and heroism, in prowess and strength?—After he had uttered those words, an invincible voice in the sky, said,—O ignorant wretch, do you not know that the Brahmana is superior to the Kshatriya? The Kshatriya, helped by the Brahmana, rules all creatures.

15. When pleased, I am able to create many creatures. When angry, I am able to destroy all. In thought, word, and deed, I am the foremost. The Brahmana is certainly not above me.

16. The first proposition here is that the Brahmana is superior to Kshatriyas. The counter-proposition is that the Kshatriya is superior. You have said, that the two are united together. A distinction, however, is observable in this.

17. It is seen that Brahmanas take refuge with Kshatriyas, the Kshatriyas never seek the refuge of Brahmanas. Indeed, throughout the Earth, the Brahmanas, accepting such refuge under the pretence of teaching the Vedas, get their maintenance from the Kshatriyas.

18. The duty of protecting all creatures lies with the Kshatriyas. It is from the Kshatriyas that the Brahmanas derive their livelihood. How then can the Brahmanas be superior to the Kshatriyas?

19. Well, I shall, from to-day, bring under my subjection, your Brahmanas who are superior to all creatures but who have mendacity for their occupation and who are so self-conceited.

20. What the virgin Gayatri has said from the sky is not true. Robed in skins, the Brahmanas move about in independence. I shall bring these independent men under my subjection.

21. Duly or woe, there is none in the three worlds who can throw me off from the sovereignty I enjoy. Hence, I am certainly superior to the Brahmanas.

22. This world that is now considered as having Brahmanas for its foremost dwellers, shall soon be made such as to have Kshatriyas for its foremost dwellers. There is none who is capable of withstanding my power in battle.

23. Hearing these words of Arjuna, the sky-raging goddess became moved.

24. Then the god of wind, addressing the king from the sky, said,—Renounce this sided attitude. Bow to the Brahmanas. By injuring them you will bring about troubles on your kingdom.

25. The Brahmanas will either kill you, king, though you are, or, endued with great might as they are, they will drive you away from your kingdom, despoiling you of your energy.

26. Hearing this speech, the king addressed the speaker, saying,—Who, indeed, are you?—The god of wind answered,—I am the god of wind and the messenger of the celestials. I say to you what is for your benefit.

Arjuna said:—

27. Oh, I see that you have to-day shown your devotion and attachment to the Brahmanas. Tell me now what kind of earthly creature is the Brahmana.

28. Tell me, does a superior Brahmana resemble the Wind in any respect? Or, is he like Water, or Fire, or the Sun, or the Vermament?—

CHAPTER CLIII.

(ANUSHASANIKA PARVA).—

Continued.

The god of wind said:—

1. Hear, O deluded man, what the attributes are of Brahmanas who have all high souls. The Brahmana is superior to all those which, O king, you have named.

2. Formerly, the Earth, indulging in a spirit of rivalry with the king of the Angas, forgot her character as Earth. The regenerator Kashyapa caused destruction to befall her by actually paralyzing her.

3. The Brahmanas are always unconquerable. O king, in Heaven as also on Earth. Formerly, the great Rishi Angiras, through his energy, drank off all the waters.

4. Having drank off all the waters as if they were milk, the great Rishi did not feel yet his thirst to be satisfied. He, therefore, once more caused the Earth to be filled with water by raising a mighty war.

5. On another occasion, when Agsthas became enraged with me, I fled away, leaving the world, and lived for a long time concealed in the Agnihotras of the Brahmanas, through fear of that Rishi.

76. The illustrious Parandara, an account of his having created the body of Ahalya, was cursed by Goutama, yet, for the sake of Virtue and wealth, the Rishi did not despair outright the king of the celestials.

7. The Ocean, O king, that was full in former days of crystal water, cursed by the Brahmanas, became saline in taste.

8. Even Agni who is gold-headed, and who blazes with effulgence when destitute of sticks, and whose flames unidling together, burn upwards, when cursed by the angry Angiras, became divested of all these qualities.

9. See, the sixty thousand sons of Sagarā, who came here to worship the Ocean, have all been pulverised by the Brahmana Kapila of golden hue.

10. You are not equal to the Brahmanas. Do you, O king, seek your own good. The Kshatriyas of even great power bow to Brahmana children who are still in their mothers' wombs.

11. The large kingdom of the Dandakas was destroyed by a Brahmana. The powerful Kshatriya Talsajanya was destroyed by a single Brahmana, viz., Auras.

12. You, too, have acquired a large kingdom, great might, religious merit, and learning, which are all difficult of acquirement, through the grace of Dattatreya.

13. Why do you, O Arjuna, adore Agni everyday who is a Brahmana? He is the bestower of sacrificial libations from every part of the universe. Are you ignorant of this fact?

14. Why, indeed, do you allow yourself to be stupefied by folly when you are not ignorant of the fact that a superior Brahmana is the protector of all creatures in the world and is, indeed, the creator of the living world?

15. The Lord of all creatures, Brahman, unmarred, gifted with power, and of unfading glory, who created this vast universe with its mobile and immobile creatures, (is a Brahmana).

16. Some ignorant persons there are, who say that Brahman was born of an Egg. From the original Egg, when it opened, mountains and the cardinal points and the waters and the Earth and the Heavens all came into existence.

17. No one had seen this birth of the creation. How then can Brahman be said to have taken his birth from the original Egg, when especially he is said to be Unborn? It is said that vast infinite Space is the original Egg. It was from this infinite Space that the Grandfather was born.

18. If you ask,—Whereon would the Grandfather, after his birth from infinite Space, rest, for there was then nothing else?—the answer may be given thus. There is an existent Being of the name of Consciousness. That mighty Being is gifted with great energy.

19. There is no Egg. Brahman, however, is existent. He is the Creator of the universe and is its King!—Thus addressed by the god of wind, king Arjuna remained silent.

CHAPTER CLIV.

(ANUSHASANIKA PARVA).—

Continued.

The god of wind said :—

1. Once on a time, O king, a king named Anga wished to give away the entire Earth as sacrificial present to the Brahmanas. At this, the Earth became stricken with anxiety.

2. I am the daughter of Brahman. I hold all creatures. Having obtained me, alas, why does this foremost of kings wish to give me away to the Brahmanas?

3. Renouncing my character as the soil, I shall now go to my father. Let this king with all his kingdom meet with destruction!—Forming this conclusion, she departed for the region of Brahman.

4. Seeing the goddess Earth about to go, the Rishi Kashyapa himself immediately entered the visible body of the goddess, renouncing his own body, by the help of Yoga.

5. Thus penetrated by the spirit of Kashyapa, the earth grew in prosperity and became full of all kinds of vegetable produce. Indeed, O king, for the time the Kashyapa pervaded the earth. Virtue became foremost everywhere and all fears ceased.

6. Thus, O king, the earth remained penetrated by the spirit of Kashyapa for thirty thousand divine years, fully alive to all those functions which it used to discharge while it was penetrated by the spirit of Brahman's daughter.

7. Upon the expiration of this period, the goddess returned from the region of Brahman and arrived here loved to Kashyapa and from that time became the daughter of that Rishi.

8. Kashyapa is a Brahmana. This was the fact, O king, that a Brahmana did,

Tell me the name of the Kshatriya who is superior to Kashiya.

9. Hearing these words, king Arjuna remained silent. The god of wind once more said to him,—Hear now, O king, the story of Utathya who was born in the family of Angiras.

10. The daughter of Soma, named Bindra, came to be considered as peerless in beauty. Her father Soma regarded Utathya to be the fittest of husbands for her.

11. The famous and highly blessed maiden of faultless limbs, observing various vows practised the severest austerities from the desire of getting Utathya for her husband.

12. After some time, Soma's father Atri, inviting Utathya to his house, bestowed upon him the famous maiden. Utathya, who used to give away sacrificial presents in profusion, duly received the girl for his wife.

13. It so took place, however, that the beautiful Varuna had, from a long time before, coveted the girl. Coming to the forest where Utathya lived, Varuna stole away the girl when she had plunged into the Yamuna for a bath.

14. Abducting her thus, the Lord of the waters took her to his own house. That mansion was wonderful. It was adorned with six hundred thousand lakes.

15. There is no palace that can be considered more beautiful than that of Varuna. It was adorned with many places and by the presence of various tribes of Apsaras and of various excellent articles of enjoyment.

16-17. There, within that palace, the Lord of waters, O king, sported with the damsel. A little while after, Utathya came to know of the ravishment of his wife. Indeed, having heard all the facts from Narada, Utathya addressed the celestial Rishi, saying,—Go, O Narada, to Varuna and speak with due severity to him. Ask him as to why he has abducted my wife, and, indeed, tell him in my name that he should give her up.

18. You may tell him further,—You are a protector of the world, O Varuna, and not a destroyer. Why then have you abducted my wife bestowed upon me by Soma?

19. Thus requested by Utathya, the celestial Rishi Narada went to where Varuna was and addressing him, said,—Do you liberate the wife of Utathya. Indeed, why have you abducted her?

20. Hearing these words of Narada, Varuna replied to him, saying,—This wicked girl is very dear to me. I dare not let her go.

21-22. Receiving this reply, Narada went to Utathya and cheerlessly told him,—O great ascetic, Varuna has driven me from his house, catching me by the throat. He is reluctant to restore to you your wife. Do you act as you please.

23. Hearing these words of Narada, Angiras became enraged. Having penances for wealth, he solidified the waters and drank them off, by his energy.

24. When all the waters were thus drunk off, the Lord of that element became very dispirited with all his friends and kinsfolk. For all that, he did not still give up Utathya's wife.

25. Then Utathya, that foremost of twice-born persons, filled with anger, commanded Earth, saying,—O amiable one, do you show land where there are at present the six hundred thousand lakes.

26-27. At these words of the Rishi, the Ocean receded from the spot marked out, and land appeared which was highly sterile. To the rivers which flowed through that region, Utathya said,—O Saraswati, do you become invisible here. Indeed, O timid lady, leaving this region, go you to the desert. O suspicious goddess, let this region, destitute of you, cease to become sacred.

28. When that region became dry, he repaired to Angirasa, taking with him Utathya's wife, and made her over to him.

29. Getting back his wife, Utathya became cheerful. Then, O chief of the Haihaya family, that great Brahmana rescued both the universe and the Lord of waters from the situation of distress into which he had reduced them.

30-31. Knowing every duty, the highly energetic Rishi Utathya, after getting back his wife, O king, said to Varuna,—I have recovered my wife, O lord of waters, with the help of my penances and after inflicting such distress on you as made you cry aloud in pain. Having said this, he went home, with that wife of his.

32. Even such, O king, was Utathya, that foremost of Brahmanas. Shall I go on? Or, will you yet persist in your opinion? What is there a Kshatriya that is superior to Utathya?

CHAPTER CLV.

(ANUSHASANIKA PARVA) —

*Continued.***Bhishma said :—**

1. Thus addressed, king Arjuna remained silent. The god of wind once more spoke to him,—Listen now, O king, to the greatness of the Brahmana Agastya.

2. Once on a time, the gods were defeated by the Asuras upon which they became very dispirited. The sacrifices of the deities were all robbed, and the Sradha of the manes was also misappropriated.

3. Indeed, O chief of the Kurus, all the religious acts and observances of human beings also were stopped by the Danavas. Shorn of their prosperity, the celestials wandered over the Earth as we have heard.

4. One day, in course of their wanderings, they met Agastya of high vows, that Brahmana, O king, who was gifted with great energy and solar splendour.

5-6. Saluting him duly, the celestials made the usual polite enquiries. They then, O king, said these words to that high-souled one,—We have been defeated by the Danavas in battle, and have, therefore, been deprived of effluence and prosperity. Do you, therefore, O foremost of ascetics, rescue us from this situation of great fear.

7. Thus informed of the condition to which the celestials had been reduced, Agastya became highly enraged. Highly energetic, he at once blazed forth like the all-consuming fire at the time of the universal dissolution.

8. With the burning rays which then came out from the Rishi, the Danavas began to be burnt. Indeed, O king, thousands of them began to drop down from the sky.

9. Burning with the energy of Agastya, the Danavas, abandoning both Heaven and Earth, fled towards the south.

10. At that time the Danava king Vali was celebrating a Horse-Sacrifice in the nether regions. These great Asuras who were with him in those regions or who were living in the bowels of the Earth, were not burnt.

11. The celestials, upon the destruction of their enemies, then regained their own regions, their fears entirely removed. Encouraged by what he did for them, they then begged the Rishi to destroy those Asuras who had taken refuge within the bowels of the Earth or in the nether regions.

12. Thus requested by the gods, Agastya replied to them, saying,—Yes, I can consume those Asuras who are living underneath the Earth; but if I achieve such a feat, my penances will suffer decay. Hence, I shall not exert my power.

13. Thus, O king, were the Danavas consumed by the illustrious Rishi with his own energy. Thus did Agastya of purified soul, O monarch, accomplish that deed with the help of his penances.

14. O sinless one, so was Agastya as described by me. Shall I continue? Or, will you say anything in reply? Is there any Kahatriya who is greater than Agastya?—

Bhishma said :—

15. Thus addressed, king Arjuna remained silent. The god of wind once more said,—Hear, O king, one of the great feats of the illustrious Vasishtha.

16. Once on a time the celestials were engaged in celebrating a sacrifice on the shores of the lake Vaidhātana. Knowing his power, the sacrificing gods thought of Vasishtha and made him their priest in imagination.

17. Meanwhile, seeing the gods reduced and emaciated on account of the initiation they were undergoing, a race of Danavas, of the name of Kshakins, of stature as gigantic as mountains, wished to kill them.

18. These amongst the Danavas that were either disabled or killed in the fight were plunged into the waters of the Mamsa lake and on account of the heat of the Grandfather they immediately came back to vigour and life.

19. Taking up huge and terrible mountains, summits and maces and trees, they agitated the waters of the lake, making them swell up to the height of a hundred Yojanas.

20. They then ran against the celestials numbering ten thousand. Afflicted by the Danavas, the gods then sought the refuge of their king Vasava.

21. Shakra, however, was soon afflicted by them. In his distress he sought the protection of Vasishtha. At this, the holy Rishi Vasishtha assured the celestials, removing their fears.

22. Understanding that the gods had become grossly dispirited, the mace did this through mercy. He displayed his energy and burnt, without any exertion, those Danavas called Kshakins.

23. Having penances for wealth, the Rishi brought the River Ganga, who had gone to Kāśhā, to that spot. Indeed,

Ganga appeared, piercing through the waters of the lake.

24. The lake was penetrated by that river. And as that celestial river piercing through the waters of the lake, appeared, it flowed on, under the name of Sarayu. The palace wherein those Danavas fell came to be called after them.

25. Thus were the dwellers of Heaven, headed by Indra, rescued from great distress by Vashistha. It was thus that those Danavas, who had received boons from Brahman, were killed by that great Rishi.

26. O sinless one, I have described to you the feat which Vashistha accomplished. Shall I go on? Or, will you say anything? Was there a Kshatriya who could be said to excel the Brahmana Vashistha?

CHAPTER CLVI.

(ANUSHASANIKA PARVA).—

Continued.

Bhishma said:—

1. Thus addressed, Arjuna remained silent. The god of wind once more addressed him, saying,—Hear me, O foremost one of the Haihayas, as I describe to you the achievement of the great Atri.

2. Once on a time as the gods and Danavas were fighting each other in the dark, Rahu pierced both the Sun and Moon with his arrows.

3. The gods, overwhelmed by darkness, began to fall before the powerful Danavas, O foremost of kings.

4—5. Repeatedly struck by the Asuras, the celestials began to lose their strength. They then saw the learned Brahmana Atri, having penances for wealth, engaged in the observance of austerities. Addressing that Rishi who had all his senses and in whom anger had been extinguished, they said,—See, O Rishi, these two, viz., the Moon and the Sun who have both been pierced by the Asuras with their arrows.

6. On account of this, darkness has overtaken us, and we are being struck down by the enemy. We do not see the end of our troubles. Do you, O lord of great power, rescue us from this great fear.

The Rishi said:—

7. How, indeed, shall I protect you?—They answered, saying,—Do you become the Moon. Do you also become the Sun, and do you begin to kill these robbers.

8. Thus begged by them, Atri assumed the form of the darkness-destroying Moon. Indeed, on account of his agreeable disposition, he began to look as beautiful and delightful as the Moon himself.

9. Seeing that the real Moon and the real the Sun had become darkened by the arrows of the enemy, Atri, assuming the forms of those luminaries, began to shine forth over the field of battle, helped by the power of his penances.

10. Indeed, Atri made the universe shine in light, removing all its darkness. By displaying his power, he also subjugated the vast multitudes of those enemies of the celestials.

11. Seeing those great Asuras burnt by Atri, the gods also, protected by Atri's energy, began to dispatch them quickly.

12. Displaying his prowess and collecting all his energy, it was thus that Atri illumined the god of day, rescued the celestials, and killed the Asuras.

13. This was the feat that that twice-born one, helped by his sacred fire,—that silent reciter of Mantras, that one clad in deer-skins,—performed! See, O royal sage, the act achieved by that Rishi who lived upon fruits only.

14. I have thus described to you, in full, the feat of the great Atri. Shall I go on? Or, will you say anything? Is there a Kshatriya who is superior to this twice-born Rishi?

15. Thus addressed, Arjuna remained silent. The god of wind once more spoke to him.—Hear, O King, the feat achieved by the great Chyavana.

16. Having made his promise to the twin Ashwins, Chyavana addressed the chamber of Pulo, saying,—Do you make the Ashwins drinkers of Soma with all the other celestials.

Indra said:—

17. The Ashwins have been outcasted by us. Here, then, can these be admitted into the sacrificial circle for drinking Soma with the others? They are not classed with the celestials. Do not, therefore, tell us so.

18. O you of great vows, we do not wish to drink Soma in the company of the Ashwins! Whatever other beverage you may be pleased to offer, O learned Brahmana, we are ready to do.

Chyavana said:—

19. The twin Ashwins shall drink Soma with all of you. Both of them are gods, O

King of the celestials, for they are the sons of the Sun.

30. Let the gods do what I have said, By acting according to those words, the gods will reap great advantage. By acting otherwise, evil will overtake them.

Indra said :—

31. I shall not, O foremost of twice-born persons, drink Soma with the Ashwins. Let others drink with these as they please. As for myself, I dare not do it.

Chyavana said :—

32. If, O destroyer of Vata, you will not obey my words, you shall, this very day, drink Soma with them in sacrifice, compelled by me.

The god of wind said :—

33. Then Chyavana, taking the Ashwins with him, began a great religious rite for their benefit. The gods all became stupefied by Chyavana with the help of his Mantras.

34. Seeing that feat undertaken by Chyavana, Indra became enraged. Taking up a huge mountain he ran against that Rishi.

35. The king of the deities was also armed with the Thunderbolt. Then the illustrious Chyavana, gifted with penances, cast angry looks upon Indra as he advanced.

36. Throwing a little water at him, he paralysed the king of the deities with his Thunderbolt and mountain. As the result of the religious rite he had begun, he created a terrible Asura hostile to Indra.

37. Made of the libations he had poured on the sacred fire, that Asura was called Mada, of mouth gaping wide. Such was the Asura that the great ascetic created with the help of Mantras. There were a thousand teeth in his mouth, extending for a hundred Yojanas.

38. Of terrible appearance, his legs were two hundred Yojanas in length. One of his cheeks rested on the Earth and the other touched the sky.

39. Indeed, all the gods with Vasava seemed to stand in the roof of that great Asura's tongue, as fishes when they enter into the wide open mouth of a Jevathan.

40. While standing within the mouth of Mada, the gods consulted speedily and then addressing Indra, said,—Do you soon bend your head in respect to this twice-born personage.

41. We shall without any hesitation

drink Soma with the Ashwins in our company.—Then bowing down his head to Chyavana, Shakra obeyed his command.

42. Thus did Chyavana make the Ashwin drinkers of Soma with the other gods. Calling back Mada, the Rishi then assigned him his work.

43. Soma was ordered to live in dice, in hunting, in drinking, and in women. Hence, O king, those men who betake themselves to these, forthwith, meet with destruction.

44. Hence, one should always renounce these faults to a great distance. Thus, O king, I have described to you the feat achieved by Chyavana. Shall I go on? Or, will you say anything in reply? Is there a Kshatriya who is higher than the Brahmana Chyavana?

CHAPTER CLVII.

(ANUSHASANIKA PARVA).—

Continued.

Bhisma said :—

1.—2. Hearing these words of the god of wind, Arjuna remained silent. At this, the god of wind once more addressed him saying,—When the dwellers of Heaven, headed by Indra, found themselves within the mouth of the Asura Mada, at that time, Chyavana took away from them the Earth.

3. Deprived previously of Heaven and now of the Earth also, the gods became very disprized. Indeed, these great ones, afflicted with grief, then threw themselves unreservedly upon the Grandfather's protection.

The gods said :—

4. O you who are adored by all creatures of the universe, the Earth has been taken away from us by Chyavana, while we have been deprived of Heaven by the Kapa. O powerful one.

Brahman said :—

5. Ye dwellers of Heaven, do you, with Indra, repair speedily and seek the protection of the Brahmanas. By pleading them you will succeed in regaining both the regions as before.

6. Thus instructed by the Grandfather, the deities went to the Brahmanas and begged for their protection. The Brahmanas replied, enquiring,—Whom shall we subjugate?—Thus asked, the celestials said to them,—Do ye subjugate the Kapa.

7. The Brahmanas then said,—Bringing them down on the Earth fire, we shall quickly subjugate them.—After this, the Brahmanas began a rite having for its object the destruction of the Kapas. As soon as this was heard of by the Kapas, they immediately sent a messenger of theirs, named Dhani, to these Brahmanas.

8. Dhani, coming to them as they sat on the Earth, thus communicated to them the message of the Kapas,—The Kapas are like you all. Hence, what will be the results of these rites which it appears you are determined upon?

9. Of all them are well conversant with the Vedas and gifted with wisdom. All of them care for sacrifices. All of them have Truth for their vow, and for these reasons all of them are considered as equal to great Rishis.

10. The goddess of Prosperity sports among them, and they, in their turn, support her with respect. They never know their wives uselessly, and they never eat the flesh of such animals as have not been killed in sacrifices.

11. They pour libations in the sacrificial fire (every day) and obey the commands of their preceptors and elders. All of them are of souls under perfect restraint, and never take any food without dividing it duly among their children.

12. They always proceed on cars and other vehicles together. They never know their wives when the latter are in menses. They all act in such a way as to acquire regions of happiness hereafter. Indeed, they are always righteous in their deeds.

13. They never eat anything themselves, when *senile* women or old men have not eaten. They never indulge in play or sports of any kind in the forenoon. They never sleep during the day.

14. When the Kapas have these and many other virtues and qualities, why, indeed, would you seek to subjugate them? You should abstain from the attempt. Indeed, by such abstinence you would achieve what is for your good.

The Brahmanas said:—

15. Oh, we shall subjugate the Kapas. In this matter, we are quite of a piece with the celestials. Hence, the Kapas deserve to be killed by us. As regards Dhani, he should return whence he came.

16. After this, Dhani, returning to the Kapas, said to them,—The Brahmanas are not disposed to do you any good.—Hearing this, all the Kapas took up their weapons and went towards the Brahmanas.

17. Seeing the Kapas advancing against them with the standard of their cars upraised, the Brahmanas immediately created certain fires for the destruction of the vital airs of the Kapas.

18. Having brought about the destruction of the Kapas, those eternal fires, created with the help of the Vedic Mantras, began to shine in the firmament like so many clouds.

19. The gods having assembled together in battle, killed many of the Danavas. They did not know at that time that it was the Brahmanas who had encompassed their destruction.

20. Then coming there, O king, the highly energetic Narada informed the deities how their enemies, the Kapas, had been really killed by the Brahmanas of mighty energy.

21. Hearing these words of Narada, the dwellers of Heaven became highly pleased. They also lauded these regenerate and illustrious allies of theirs.

22. The energy and prowess of the celestials then began to increase, and adored by all the worlds, they acquired also the boon of immortality.

23. After the god of wind had said these words, king Arjuna adored him duly and addressing him answered in these words. Hear, O mighty-armed king, what Arjuna said.

Arjuna said:—

24. O powerful god, always and by all means do I live for the Brahmanas. Devoted to them, I adore them always.

25. Through the favour of Dattatreya I have acquired this might of mine. Through his favour I have been able to perform great feats in the world and acquire high merit.

26. Oh, I have with attention, heard the achievements, O god of wind, of the Brahmanas with all their interesting details as described by you truly.

The god of wind said:—

27. Do you protect and maintain the Brahmanas, by performing those Kshatriya duties which are yours by birth. Do you protect them even as you protect your own sense. There is danger to you from the family of Bhishma. All that, however, will happen on a distant day.

CHAPTER CLVIII.
(ANUSHASANA PARVA).—

Continued.

Yudhishthira said :—

1. You always worship, O King, Brahmanas of peace-loving cows. What, however, is that fruit seeing which you adore them, O King?

2. O you of high vows, seeing what prosperity of the worship of the Brahmanas, do you worship them? Tell me all this, O you of mighty arms.

Bhishma said :—

3. Here is Keshava gifted with great intelligence. He will tell you everything. Of high vows and gifted with perspective, he will tell you what the prosperity is of the worship of Brahmanas.

4. My strength, ears, speech, mind, eyes, and that clear understanding of mine, are all devoted to-day. I think the time is not distant when I shall have to restore my body. The Sun seems to me to go away slowly.

5. These high duties, O King, which are mentioned in the Puranas as observed by Brahmanas and Kshatriyas and Vaishyas and Shudras, have all been described by me. Da-ya, O son of Pritha, learn from Krishna what still remains to be learnt about them.

6. I know Krishna truly. I know who he is and what his ancient might is. O chief of the Kuravas, Krishna is of immeasurable soul. Whosoever doubts arise, it is he who upholds virtue then.

7. It is Krishna who created the Earth, Sky, and Heaven. Indeed, the Earth has originated from Krishna's body. Of dreadful prowess and existing from the beginning of time, it is Krishna who became the powerful Bear and roused the submerged Earth. It is He who created all the cardinal points, together with all the mountains.

8. Below Him are the sky, Heaven, the four cardinal points, and the four subsidiary points. It is from Him that the entire creation has emanated. It is He who has created this ancient universe.

9. In His navel appeared a Lotus. Within that Lotus originated Brahma, himself of immeasurable energy. It was Brahma, O son of Pritha, who looks upon that darkness which existed surpassing the very ocean (in depth and extent).

10. In the Krita age, O Partha, Krishna existed in the form of Virtue. In the Treta

age, he existed in the form of Knowledge. In the Dvapara age, he existed in the form of power. In the Kali age, he came to the Earth in the form of sin.

11. It is He who formerly killed the Danavas. It is He who is the Ancient God. It is He who ruled the Asuras in the form of their Emperor (Vali). It is He who is the Creator of all beings. It is He who is also the future of all created beings. It is He who is also the promoter of this universe having the seed of destruction.

12. When the course of Virtue suffers, this Krishna takes birth in the family of either the gods or among men. Staying on Virtue, this Krishna of purified soul (as such incarnate) protects both the higher and the lower worlds.

13. Saving those who deserve to be saved, Krishna sets himself to the destruction of the Asuras, O Partha. It is he who is all acts proper and improper and it is he who is the cause. It is Krishna who is the act done, the act to be done, and the act that is being done. Know that this dishonest one is Rahu and Sama and Shakra.

14. It is he who is Vishvakarma. It is he who is of universal form. He is the destroyer and he is the Creator of the universe. He is the holder of the Shula (mace); He is of human form; and he is of terrible form. All creatures sing his praises, for he is known by his deeds.

15. Hundreds of Gandharvas and Asuras and celestials always accompany him. The very Rakshasas sing his praises. He is the Enhancer of Wealth; He is the one victorious Being in the universe.

16. In Sacrifices, eloquent men sing His praises. The sages of Sarnas praise him by reciting the Rishisutras. The Brahmanas praise him with Vedic Mantras. It is to him that the sacrificial priests pour their libations.

17. The celestial headed by Indra sing his praises when he lifted up the Gahadana mountains for protecting the cowherds of Brindavan against the incensed showers that Indra poured in anger. He is, O Bharata, the one blessing to all creatures. He, O Bharata, having entered the old Brahma-cave, saw from that place the original cover of the world in the beginning of Time.

18. Agitating all the Danavas and the Asuras, this Krishna of foremost deeds rescued the Earth. It is to Him that people dedicate various kinds of food. It

is to Him that the warriors dedicate all kinds of their cars at the time of war.

19. He is eternal, and it is under that auspicious one that the Sky, Earth, Heaven, all things exist and stay. He it was who caused the vital need of the gods Mitra and Varuna to fall within a jar, whence originated the Rishi known by the name of Vashistha.

20. It is Krishna who is the god of wind; it is he who is the powerful Ashwins; it is he who is that first of gods, viz., the Sun having a thousand rays. It is he by whom the Asuras have been subjugated. It is he who covered the three worlds with three footsteps.

21. He is the soul of the celestials and human beings, and Ploia. It is he who is the Sacrifice performed by those persons who are conversant with the rituals of sacrifices. It is he who rises every day in the sky (in the form of the Sun) and divides time into day and night, and courses for half the year southwards and for half the year northwards.

22. Innumerable rays of light come out from him upwards and downwards and transversely and illumine the Earth. Brahmanas conversant with the Vedas worship him. Taking a portion of his rays the Sun shines in the sky. Month after month, the sacrificer ordains him as a sacrifice. Twice-born persons conversant with the Vedas hymn his praises in sacrifices of all kinds. He it is who is the wheel of the year, having three mares and seven horses to drag it. It is thus that he supports the seasons.

23. Gifted with great energy, pervading all things, the foremost of all creatures, it is Krishna who alone upholds all the worlds. He is the Sun, the remover of all darkness. He is the Creator of all. Do you, O hero, approach that Krishna.

24. Once on a time, the great and powerful Krishna lived, for a while, in the form of Agni in the forest of Raudrava among sette straw or dry grass. Seen was he pleased. Capable of going everywhere at will, it was Krishna who, having subjugated the R-demons and Uragas, secured these as libations upon the burning fire.

25. It is Krishna who gave to Arjuna a number of white horses. It is he who is the center of all horses. This world represents his car. He it is who yokes that car for setting it in motion. That car has three wheels.

26. It has three kinds of motion. It has four horses yoked to it. It has three mares.

27. It is this Krishna who is the refuge of the five original elements with the sky

among them. It is he who created the Earth and Heaven and the intervening space. Indeed, it is this Krishna of immeasurable and burning energy who has created the forests and the mountains. It is this Krishna who, desirous of punishing Shakra who was about to hurl his thunder at him, crossed the rivers and at once paralysed him. He is the one great Indra who is worshipped by the Brahmanas in great sacrifices with the help of a thousand old Rishis.

28. It was this Krishna, O king, who alone was able to keep the highly energetic Rishi Durvasas as a guest for some time in his house. He is said to be the one ancient Rishi. He is the Creator of the universe. Indeed, he creates everything from his own nature.

29. Superior to all the celestials, it is he who touches all the deities. He scrupulously observes all ancient ordinances. Know, O king, that this Krishna, who is called Vishwakarma, is the fruit of all deeds which relate to pleasure, of all deeds which are founded on the Vedas, and of all deeds which appertain to the world.

30. He is the white rays of light which are seen in all the worlds. He is the three Regents of all the worlds. He is the three sacrificial fires. He is the three Vyahritis; indeed, this son of Devaki is all the gods together.

31. He is the Year; He is the Seasons; He is the Fortnight; He is the Day and the Night; He is those divisions of time which are called Kulas, and Koshthas, and Matsas, and Nibartas, and Levas, and Kshemas. Know that this Vishwakarma is all these.

32. The Moon and the Sun, the Planets, the Constellations, and the Stars, all the Parna days, including the day of the full moon, the conjunctions of the constellations, and the seasons, have, O son of Pritha, originated from this Krishna who is Vishwakarma.

33. The Rudras, the Adityas, the Vanas, the Ashvins, the Sadhyas, the Vishvadevas, the Maruts, Prajapati himself, the mother of the celestials, viz., Aditi and the seven Rishis, have all originated from Krishna.

34. Changing himself into the Wind, he scatters the universe. Of universal form, he becomes Fire which consumes all things. Changing himself into Water, he drenches and submerges all, and assuming the form of Brahman, he creates all the various animate and inanimate creatures.

35. He is himself the Veda, yet he knows all the Vedas. He is himself the Veda,

yet he learns all the Vedas. He is himself all the ordinances, yet he observes all the ordinances which have been laid down in matters connected with Right-conduct and the Vedas and that force or might which rules the world. Indeed, know, O Yudhishtira, that this Krishna is all the mobile and immobile universe.

37. He is of the form of the most resplendent light. Of universal form, this Krishna is shown in that blaring effulgence. The original cause of the soul of all existent creatures, he at first created the waters. Afterwards he created this universe.

38. Know that this Krishna is Vishnu. Know him to be the soul of the entire universe. Know him to be all the scarves; he is these various wonderful vibrations of Nature which we see; he is the clouds that pour rain and the lightning which flashes in the sky. He is the elephant Airavata. In fact, he is the immobile and mobile universe.

39. The clay of the universe and above all attributes, this Krishna is Vasudeva. When he becomes individual soul he is called Sankarshana. Next, he changes himself into Pradyumna and then into Aniruddha. Thus, the great Krishna, who has sprung from himself, divides himself in fourfold form.

40. For creating this universe which consists of the five primal elements, he begins this work, and causes it to go on in the fivefold form of various existences—containing celestial and Asuras and human beings and beasts and birds. He it is who then creates the Earth and the Wind, the Sky, Light, and also Water, O son of Pritha.

41. Having created this universe of immobile and mobile objects divided into four orders of being (*jeiva*), viviparous, oviparous, vegetable, and fifth-born, he then created the Earth with her fivefold seed. He then created the Sky for pouring copious rain on the Earth.

42-44. Forsooth, O king, it is this Krishna who has created this universe. He has originated from his own self; it is he who causes all things to exist through his own power. He it is who has created the celestial, the Asuras, the human beings, the world, the Rishis, the departed manes and all creatures. Desirous of creating, that Lord of all creatures duly created the entire universe of life. Know that good and evil, mobile and immobile, have all originated from this one who is Vishwakseia. Whatever exists, and whatever will come into being, all is Krishna. This Krishna is also

the death which overrules all creatures when their end comes. He is eternal and it is he who upholds the cause of Virtue. Whatever existed in the past, and whatever we do not know, indeed, all that also is this Vishwakseia.

45. All that is noble and meritorious in the universe, all that is good and evil is Krishna who is inconceivable. Hence, it is absurd to think of anything which is superior to Krishna.

46. Krishna is such. More than this, He is Narayana, the highest of the high, unmovable and undecaying. He is the eternal and changeless cause of the entire mobile and immobile universe with its beginning, middle, and end, and also of all creatures whose birth follows their wish.

CHAPTER CLIX.

(ANUSHASANIKA PARVA).—

Continued.

Yudhishtira said:—

1. Tell us, O destroyer of Madira, the prosperity which originates from the worship of the Brahmanas. You are a master of this subject. Indeed, our grandfather knows you.

Vasudeva said:—

2. Hear me, O king, with attention, O child of Bharata's race, as I reckon to you what the merits of the Brahmanas are, O foremost one of Kuru's race.

3-4. Once on a time while I was seated at Dwaravati, O delighter of the Kurus, my son Pradyumna, surged by certain Brahmanas, came to me and said,—O destroyer of Madira, what merit is there for adoring the Brahmanas. Whence is their lordship derived both in this world and in the next?

5. O giver of honors, what rewards are gained by constantly adoring the Brahmanas? Kindly explain this clearly to me, for my mind is disturbed by doubts about this.

6. When Pradyumna said, these words to me, I answered him as follows. Do you hear, O king, with care attention; what those words were.

7. O child of Rukmini, listen to me as I tell you what prosperity one may acquire by adoring the Brahmanas. When one tries to acquire the threefold objects of life (*trig*),

Virtue, Profit and Pleasure), or Emancipation, or fame and prosperity, or the treatment and cure of disease, or the worship of the deities and the departed manes, he should take care to please the twice-born ones. They are such a king Sama. They are the dispensers of happiness and misery.

9. O child of Rukmini, whether in this or in the next world, O son, everything agreeable has originated from the Brahmanas. I have no doubt in this.

10. From the adoration of the Brahmanas originate achievements and fame and strength. Men and the Regents of the universe, adore the Brahmanas.

11. How then, O son, can we disregard them, thinking that we are lords of the Earth? O mighty armed one, do not allow your anger to embrace the Brahmanas as its object.

12. In this as also the next world, Brahmanas are considered as great Beings. They have direct knowledge of everything in the universe. Verily, they are capable of reducing everything into ashes, if angry.

13. They are capable of creating other worlds and other Regents of worlds. Why then should not persons gifted with energy and true knowledge treat them with obedience and respect?

14. Formerly in my house, O son, lived the Brahmana Durvasas whose complexion was green and tawny. Clad in rage, he had a stick made of the Vileva tree. His beard was long and he was greatly emaciated.

15-16. He was taller in stature than the tallest man on Earth. Wandering over all the worlds of human beings and of the deities and other superior beings, he sang constantly among assemblies and in public squares.—Who is there who would chase the Brahmana Durvasas to live in his house, doing the duties of hospitality towards him?

17. He becomes wrath with every one if he finds even the slightest transgression! Hearing this about my nature, who is there who will give me refuge?

18. Indeed, he who would give me shelter as a guest should not do anything to anger me!—When I saw that no one ventured to give him shelter in his house, I invited him and made him live in my abode.

19. On certain days he would eat the food sufficient for the needs of thousands of persons. On other days he would eat very little. On some days he would go out of my house and would not return.

20. He would sometimes laugh without any reason and sometimes cry inconsolably. At that time there was nobody on Earth as old as he.

21. One day, entering the quarters which were given to him, he burst all the beds and coverlets and all the well-adorned damsels who were there for serving him. Doing this, he went out.

22. Of highly praiseworthy vows, he met me shortly after this and addressing me, said,—O Krishna, I wish to eat frumently forthwith.

23. Having understood his mind previously, I had set my servants to prepare every kind of food and drink.

24. Indeed, many excellent viands had been kept ready. As soon as I was asked, I caused hot frumency to be brought and offered to the ascetic.

25. Having eaten some, he quickly said to me,—O Krishna, take some of this frumency and smear all your limbs with it.

26. Unhesitatingly I did as directed. Indeed, with the residue of that frumency I smeared my body and head.

27. The ascetic at that time saw your beautiful mother standing near. Laughing the while, he smeared her body also with that frumency.

28. The ascetic then caused your mother, whose body was smeared over with frumency, to be yoked to a car without any delay. Ascending that car he started from my house.

29. Highly intelligent that Brahmana shone with effulgence like fire, and struck, before me, my youthful Rukmini, as if she were an animal born to drag the cars of human beings.

30. Seeing this, I did not feel the slightest grief born of malice or the desire to injure the Rishi. Having yoked Rukmini to the car, he went out, desirous of passing along the high road of the city.

31-33. Seeing that extraordinary spectacle, some Dastardas, filled with anger, addressed one another and began to converse thus:—Who else is there on Earth who would live after having yoked Rukmini to a car! Indeed, let the world be filled with Brahmanas only! Let no other orders take birth here!

34. The poison of a virulent snake is greatly powerful. More powerful than poison is a Brahmana. There is no physician for a person who has been bit or burnt by the virulent snake of a Brahmana.

35. As the incredible Durvasas proceeded on the car, Rukmini tethered on the

read and frequently dropped down. At this the twice-born Rishi became angry and began to urge Rukmini on by striking her with the whip.

35. At last, filled with an irresistible passion, the Brahmana leaped down from the car, and fled towards the south, running on foot, over a pathless ground.

36. Seeing that foremost of Brahmanas, flying along the pathless ground, we followed him, although we were smeared with frumency, exclaiming behind him,—Be pleased with us, O holy one.

37. Gifted with great energy, the Brahmana, seeing me, said, O mighty-armed Krishna, you have subdued anger by the strength of your nature.

38. O you of excellent vows, I have not found the slightest fault in you, O Gaviada, I have been highly pleased with you. Do you solicit the fruition of such desires as you please.

39—40. Behold duly, O son, what the power is of myself when I become pleased with any one. As long as celestials and human beings will continue to entertain a liking for food, so long will every one among them cherish the same liking for you that they cherish for their food. As long, again, as there will be Virtue in the several worlds, so long will the fame of your deeds last.

41. Indeed, your distinction will last so long in the three worlds. O Janardana, agreeable you will be to all persons.

42. Whatever articles of yours have been broken or burnt or otherwise destroyed (by me), you will see restored, O Janardana, to their former state or they will reappear even in a better form.

43. As long again, O you of unending glory, as you will wish to live, so long will you have no fear of death attacking you through such parts of your body as have been smeared with the frumency I gave you.

44. O son, why did you not smear that frumency on the soles of your feet as well? By not doing it, you have acted in a way that is not approved by me.—These were the words that he said, well pleased with me on that occasion. After he had ceased speaking, I saw that my body became gifted with great great beauty and splendour.

45. To Rukmini also, the Rishi, well pleased with her, said,—O beautiful lady, you will be the foremost one of thy sex in fame, and you will enjoy great glory, and achievements. You will never suffer from decrepitude or disease or loss of cognition.

46. Every one will see you engaged in waiting upon Krishna, possessed as you already are with a fragrant odor which is always present in you.

47. You will become the foremost of all wives, numbering sixteen thousand, of Keshava. At last, when the time comes for your departure from the world, you will acquire the inseparable companionship of Krishna hereafter.—

48—49. Having said these words to your mother, the Rishi once more addressed me and uttering the following words, left the spot. Indeed, the Rishi Durvasas, glowing like a fire, said,—O Keshava, may you be so disposed always towards the Brahmanas.—After uttering these words, that Brahmana disappeared there and then before my eyes.

50. After his disappearance, I began to follow the vow of entering certain Mantras silently without being heard by anybody. From that day I resolved to do whatever commands I should receive from the Brahmanas.

51. Having adopted this vow, O son, along with your mother, both of us, with hearts filled with joy re-entered our palace.

52. Entering our house I saw that everything which the Rishi had broken or burnt had re-appeared fresh.

53. Seeing those new articles, which had besides become more durable, I became stricken with wonder. O son of Rukmini, from that day forth I have always adored the Brahmanas in my mind.

54. This, O chief of Bharata's race, is what I said on that occasion about the greatness of these Brahmanas who are the foremost of their order.

55. Do you also, O son of Kunti, adore the highly blessed Brahmanas every day with gifts of wealth and kine, O powerful one.

56. It was thus that I won the prosperity I enjoy—the prosperity that is born of the favour of Brahmanas. Whenever, again, Bhishma has said of me, O chief of the Bharatas, is all true.

CHAPTER CLX.

(ANUSHASANIKĀ PARVA) —

*Continued.***Tushithira said:—**

1. You should, O destroyer of Madras, explain to me that knowledge which you have acquired through the favour of Dervanas.

2. O foremost of all persons having intelligence, I wish to know everything about the great blessedness and all the names of that great one truly and in detail!

Varudeva said:—

3. I shall recite to you the good which I have acquired and the fame which I have won through the favour of that great one. I shall describe to you the subject, after having bowed unto Kapardina.

4. O king, listen to me as I recite to you that Shata-Rudriya which I repeat, with controlled senses, every morning after rising from bed.

5. The great lord of all creatures, viz., the Grandfather Brahman himself, having penances for riches, composed those Mantras, after having observed special penances for some time. O sire, it is Shankara who created all the creatures in the universe, mobile and immobile.

6. There is no being who is superior, O monarch, to Mahadeva. He is the highest of all beings in the three worlds.

7. There is no one who is capable of standing before that great Being. Indeed, there is no being in the three worlds who is his equal.

8. When he stands, filled with anger, on the field of battle, the very steel of his body deprives all foes of consciousness and they who are not killed tremble and fall down.

9. His roars are terrible, like the mutterings of clouds. Hearing those roars in battle, the very hearts of the celestials break in twain.

10—12. When the holder of Pinaka becomes angry and assuming a terrible mien merely casts his eye upon daity, Asura, Gandharva, or snake, that individual cannot obtain peace of mind by taking shelter in the recesses of even a mountain cave. When that lord of all creatures, viz., Dakṣa, desirous of celebrating a sacrifice, spread his sacrifice out, the brave Bhava, yielding to anger at Dakṣa's slight of him, pierced the Sacrifice. Shooting his arrow from his terrible bow, he reared aloud,

13. Indeed, when Maheshwara became angry and suddenly pierced with his arrow the embodied form of sacrifice, the celestials became filled with sorrow, losing happiness and tranquility of heart.

14. On account of the frenzied of his howling the whole universe became agitated. The celestials and the Asuras, O son of Pritha, all became cheerless and stupefied.

15. The Ocean rolled in agitation and the Earth trembled to her centre. The hills and mountains began to move from their bases and ran on all sides. The vault of the sky became cracked.

16. All the worlds became covered with darkness. Nothing could be seen. The light of all the luminaries became darkened, along with that of the Sun himself, O Bharata.

17. The great Rishi, stricken with fear and desirous of doing good to themselves and the universe, performed the usual rites of propitiation and peace.

18. Meanwhile, Rudra of terrible prowess rushed against the celestials. Filled with anger, he tore out the eyes of Bhaga.

19. Excited with anger, he attacked Pushan with his fist. He tore out the teeth of that god as he sat employed in eating the large sacrificial ball (called Purusha).

20. Trembling with fear, the celestials bent their heads to Shankara. Without being appealed, Rudra once more placed on his bowstring a sharp and blazing arrow.

21. Seeing his prowess, the celestials and the Rishis became all alarmed. Those foremost of gods began to pacify him.

22. Joining their hands in respect, they began to recite the Shata-Rudriya Mantra. Thus lauded by the celestials, at last Maheshwara became gratified.

23. The deities then assigned a large share to him. Trembling with fear, O king, they sought refuge with him.

24. When Rudra became pleased, the embodiment of sacrifice, which had been cut in twain, became once more united. Whatever limbs of his had been destroyed by the arrows of Mahadeva, became once more whole and sound.

25. The Asuras gifted with great energy had formerly three cities in the firmament. One of these had been made of iron; one of silver; and the third of gold.

26. With all his weapons, Mahaveer, the chief of the celestials, was unable to

pieces these cities. Afflicted by the Asuras, the celestials then sought the protection of the great Rudra.

27. The high-seated celestials in a body addressed him, saying, O Rudra, the Asuras threaten to display their destructive influence in all deeds.

28. Do you kill the demons and destroy their city for the protection of the three worlds, O giver of honors!—Thus accented by them, he replied, saying,—So be it!—and then made Vishnu his excellent charioteer.

29. He made the driver of five his shafts, and the Sun-God's son Yama the wings of that arrow. He made the Vaisas his bow and the goddess Savitri his excellent bowstring.

30. And he made the Grandfather Brahman his charioteer. Applying all these, he pierced the triple city of the Asuras with that arrow of his, consisting of three Parvans and three Shalyas.

31. Indeed, O Bharata, the Asuras with their cities, were all burnt by Rudra with that arrow which had solar effulgence and whose energy resembled that of the fire which appears at the end of the cycle for consuming all things.

32. Seeing that Mahadeva changed into a child with five locks of hair lying on the lap of Parvati, the latter asked the celestials as to who he was.

33. Seeing the child, Shakra became suddenly filled with jealousy and anger and determined to kill him with his thunder. The child, however, paralysed the arm, appearing like a mass of iron, of Indra with the thunderbolt in it.

34. The celestials all became stupefied, and they could not understand that that child was the Master of the universe. Indeed, all of them, along with the very Regents of the world, found their intellects stupefied about that child who was none else than the Supreme Being.

35. Then reflecting with the help of his penance, the illustrious Grandfather Brahman found out that that child was the foremost of all Beings, the lord of Uma, Mahadeva of immeasurable prowess. He then lauded the Lord.

36-37. The celestials also began to sing the praises of both Uma and Rudra. The arm (which had been paralysed) of the destroyer of Vaisa then became restored to its former state. That Mahadeva, taking birth as the highly energetic Brahman Dhrusvas, lived for a long time at Dwarsavati in my house.

38. While living in my house he committed various mischiefs. Though difficult of being borne, I suffered them yet from magnanimity of heart.

39. He is Rudra; he is Shiva; he is Agni; he is Soma; he is the defacer of all; he is Indra, and Vayu, and the Asuras and the god of Raining.

40-41. He is the Moon; he is Ishana; he is the Sun; he is Varuna; he is Time; he is the Destroyer; he is Death; he is the Day and the Night; he is the fortnight; he is the seasons; he is the two twinges; he is the year. He is Dhatri; and he is Vaidhatri; and he is Vahni-karman; and he knows all things.

42. He is the cardinal points of the compass and the subsidiary points also. Of universal form, he is of great soul. The holy and glorious Dhrusvas is of the color of the celestials.

43. He sometimes shows himself singly; sometimes divides himself into two parts; and sometimes shows himself in many, a hundred, a thousand, a hundred thousand forms.

44. Even such is Mahadeva. He is, again, that god who is reborn. In even a hundred years, one cannot exhaust his merits by recounting them.

CHAPTER CLXI.

(ANUSHASANIKA PARVA).—

Continued.

Varadava said :—

1. O mighty-armed Yudhishthira, listen to me as I recite to you the many names of Rudra as also the high blessedness of that great one.

2. The Rigveda describes Mahadeva as Agni, and Sthama, and Mahachakra; as one-eyed, and three-eyed, of universal form, and Shiva or highly auspicious.

3. Brahmanas knowing the Vedas say that that god has two forms. One of these is terrible, and the other mild and auspicious. These two forms, upon, are subdivided into many forms.

4. That form which is fierce and terrible is considered as identical with Agni and Lightning and the Sun. That other form which is mild and auspicious is identical with Virtue and Water and the Moon.

5. Then, again, it is said that half his body is fire and half is the moon. That

form of his which is mild and auspicious, is said to be engaged in the practice of the vow of celibacy.

5. That other form of his which is highly terrible performs all the destructive operations in the universe. Because he is great and the Supreme Lord of all (Ishwara), therefore he is called Maheshwara.

7. And because he burns and oppresses, is keen and fierce, and gifted with great energy, and is engaged in eating flesh and blood and marrow, that he is called Rudra.

8. Because he is the foremost of all the celestials, and because his dominion and acquisitions are very extensive, and because he protects the vast universe, therefore he is called Mahadeva.

9-10. Because he is of the form or color of smoke, therefore he is called Dhrujati. Because by all his deeds he performs sacrifices for all and seeks the well-being of every creature, therefore he is called Shiva or the auspicious one. Living in the sky, he burns the lives of all creatures and is, besides, fixed in a particular path from which he does not deviate.

11. His emblem, again, is fixed and immovable for all time. He is, for these reasons, called Shiva. He is also of multi-form aspect. He is present, past, and future.

12. He is mobile and immobile. For this he is called Vahurupa. The celestials called Vishwadevas live in his body. He is, for this, called Vishwarupa having an universal form.

13. He has a thousand eyes; or, he has numberless eyes; or, he has eyes on all sides and on every part of his body. His energy comes out through his eyes. There is no end of his eyes.

14. Because he always nourishes all creatures and sports also with them, and because he is their lord or master, therefore he is called Pashupati (the lord of all creatures).

15. Because his emblem always observes the vow of Brahmacharyya, all the worlds, therefore, adore it. This act of worship is said to please him highly.

16. If there is one who adores him by creating his image, and another who adores his emblem, the latter it is who wins great prosperity for ever.

17. The Rishis, the celestials, the Gandharvas, and the Asuras, adore that emblem of his which is ever erect and up-raised.

18. If his emblem is adored, Maheshwara becomes highly pleased with the adorer. Affectionate towards his devotees, he confers happiness upon them with a cheerful soul.

19. This great god loves to live in crematoria and there he burns and consumes all dead bodies. Those persons who celebrate sacrifices on such grounds attain at the end to the regions of heroes.

20. Engaged in his proper duty, he it is who is considered as the Death who lives in the bodies of all creatures. He is, again, those vital airs called Prana and Apana, in the bodies of all embodied creatures.

21. He has many burning and terrible forms. All those forms are adored in the world and are known to Brahmanas gifted with knowledge.

22. Amongst the gods he has many significant names. Indeed, the meanings of those names are derived from either his greatness or vastness, or his feats, or his conduct.

23. The Brahmanas always recite the excellent Sheta-Rudhya in his honor, that is in the Vedes as also that which has been composed by Vyasa.

24. Indeed, the Brahmanas and Rishi call him the eldest of all beings.

25. He is the first of all the celestials, and it was from his mouth that he created Agni. That great deity, ever willing to grant protection to all, never forsakes his suppliants.

26-27. He would much rather give up his own life and suffer all possible afflictions himself. Long life, health and freedom from disease, affluence, wealth, various kinds of pleasures and enjoyments, are conferred by him, and it is he also who snatches them away. The lordship and affluence that one sees in Shakra and the other celestials are, indeed, his.

28. It is he who is always engaged in all that is good and evil in the three worlds. On account of his fullest control over all objects of enjoyment he is called Ishwara.

29. Because he is the master of the vast universe, therefore he is called Maheshwara. The whole universe is provided by him in various forms. His mouth roars and burns the waters of the sea in the form of the huge mare's head.

CHAPTER CLXII.
(ANUSHASANA PARVA).—

Continued.

Vaishampayana said :—

3—9. After Krishna, the son of Devaki, had said these words, Yudhishtira once more asked Bhishma the son of Shantanu, saying,—O you of great intelligence, O foremost of all persons knowing duties, which, indeed of the two, (direct perception and the scriptures), is to be considered as authority for coming to a conclusion?

Bhishma said :—

3. I think there is no doubt in this. Listen to me, O you of great wisdom, I shall answer you. The question you have asked is indeed proper. It is easy to entertain doubt. But the solution of that doubt is difficult.

4. Numberless are the instances, about both direct perception and Shrutis in which doubts may originate. Certain persons, who take pleasure in the name of logicians, imagining themselves to be gifted with superior wisdom, affirm that direct perception is the only authority.

5. They assert that nothing, however true, exists which is not directly perceptible; or, at least, they doubt the existence of those objects. Such assertions however are absurd and they who make them are fools, whatever their pride of learning.

6. If, on the other hand, you entertain any doubts how the one indivisible Brahman could be the cause, I answer that one would understand it only after many years and with the help of Yoga practised assiduously.

7. Indeed, O Bharata, one who lives according to such means as protect themselves, and one who is devoted, would be capable of understanding it. None else, truly, is competent for comprehending it.

8. When one gets to the very end of renunciation, attains to that excellent and all-comprehending knowledge—that vast mass of effulgence, which illumines all the universe (called Brahman).

9. That knowledge, O king, which is derived from reason, can hardly be said to be knowledge. Such knowledge should be rejected. It should be understood; and it is not defined or comprehended by the words. It should, therefore, be rejected.

Yudhishtira said :—

10. Tell me, O grandfather, which, among these (four) is most authoritative, viz., direct perception, inference from

observation, the science of scriptures, and various kinds of practices which distinguish the good.

Bhishma said :—

11. While virtue is sought to be destroyed by wicked persons possessed of great power, it is capable of being protected for the time being by those who are good if they work with care and earnestness. Such protection, however, is of no use in the long run, for destruction does overtake virtue at the end.

12. Then, again, virtue often proves a mark for covering sin, like grass and straw covering the mouth of a deep pit and concealing it from the view. Hear, again, O Yudhishtira, On account of this, the practices of the good are interfered with and destroyed by the wicked.

13. Those persons who are evil-doers, who discard the Shrutis,—indeed, those wicked persons who are haters of virtue destroy that good conduct, hence doubts attach to direct perception, inference, and good conduct.

14. Those, therefore, among the good who are possessed of understanding, purified by the scriptures and who are ever contented, are to be considered as the foremost. But those who are restless and deprived of tranquillity of mind, approach these. Indeed, O Yudhishtira, do you seek them and ask them for the solutions of your doubts.

15. Disregarding both Pleasure and Profit which always follow rapidly and cherishing the condition that only virtue should be sought, do you, O Yudhishtira, wait upon and ask those persons.

16. The conduct of those persons never goes wrong or meets with destruction, as also their sacrifices and Vedic study and rites. Indeed, these three, viz., good conduct, mental purity, and the Vedas together form virtue.

Yudhishtira said :—

17. O grandfather, my understanding is once more stupefied by doubt. I am on this side of the ocean, engaged in searching after the means of crossing it. I do not, however, see the other shore of the ocean.

18. If these three, viz., the Vedas, direct perception and behaviour (or mental purity), together form what is to be considered as authority, it can be alleged that there is difference between each. Virtue then becomes really of three kinds although it is one and indivisible.

Bhishma said :—

19. Virtue is sometimes seen to be destroyed by a wicked man of great power. If you think, O king, that virtue should really be of three sorts, I answer that your conclusion is supported by reason.

20. The truth is that virtue is one and indivisible, although it is capable of being seen from three different points.

21. The paths, of those three, which form the foundation of virtue have each been laid down. Do you act according to the instructions laid down. You should never wrangle about virtue and then seek to have those doubts of yours removed.

22. O chief of the Bharatas, let no doubts like these ever take possession of your mind. Do you obey unhesitatingly what I say. Follow me like a blind man or like one who, having no sense himself, has to depend upon that of another.

23. Abstinence from injury, truth, absence of anger (or forgiveness), and liberality or gifts,—these four, O king do you practice, for these four form eternal virtue.

24. Do you also, O mighty-armed prince, follow that conduct towards the Brahmanas which is consistent with what has been observed towards them by your father and grandfather. These are the principal marks of virtue.

25. That foolish wight, who would destroy the weight of authority by denying that to be a standard which has always been accepted as such, would himself fail to become an authority among men. Such a man becomes the cause of much sorrow in the world.

26. Do you respect the Brahmanas and treat them with hospitality. Do you always serve them in this way. The universe rests on them. Do you understand them to be such.

Yudhishtira said :—

27. Tell me, O grand-father, what the respective ends are of those who hate virtue and of those who worship and observe it.

Bhishma said :—

28. Those men who hate virtue are said to have their hearts possessed by the qualities of passion and darkness. Such men have always to go to Hell.

29. Those men, on the other hand, O king, who always observe virtue, those men who are given to truth and sincerity, are called good. They always enjoy the pleasures or happiness of the celestial region.

30. On account of their waiting upon their preceptors with respect their hearts always turn towards virtue. Indeed they, who worship virtue, attain to the region of the celestials.

31. Those individuals, whether men or celestials, who are shorn of cupidity and malice and who eradicate or efface their bodies by the practice of austerities succeed, on account of the virtue which they thus acquire, to attain to great happiness.

32. The righteous always adore them with love and affection as a hungry man's stomach longs for ripe and sweet fruits.

Yudhishtira said :—

33. What are the marks of the wicked, and what are those deeds which the good do? Explain to me this, O holy one. Indeed, tell me what characteristics are of the good and the wicked.

Bhishma said :—

34. The wicked are evil in their practices, incapable of being governed by rules, and evil-tongued. The good are, however, always good in their deeds. Indeed the acts these men do are considered as the characteristics of good deeds.

35. The good or the righteous, O king, never answer the two calls of nature on the public road, or in the midst of a cowpen, or on a field of paddy.

36. After feeding the five they take their own food. They never talk while eating, and never go to sleep with wet hands.

37. Whenever they see any of the following, they go round them for showing them respect, viz., a burning fire, a bull, the image of a deity, a cowpen, a crossing place of four roads, and an old and virtuous Brahmana.

38. Themselves standing aside they give the way to those that are old, those that are afflicted with burdens, ladies, those that hold high appointments in the village or town administration, Brahmanas, kine, and kings.

39. The righteous or good man is he who protects his guests, servants and other dependants, his own relatives, and all those who seek his protection. Such a man always welcomes those with the usual polite enquiries.

40. As ordained by the deities human beings should take their food twice-a-day, viz., morning and evening. During the interval one should not eat anything. By following this rule about eating, one is said to observe a fast.

41. As the sacred fire waits for libations to be poured upon it when the hour for *Homa* arrives, so a woman, when her period is over, expects sexual union with her husband.

42. One, who never knows his wife at any other time except after the period of menses, is said to observe the *var* of Brahmanacharya. *Amita* (nectar), Brahmanas, and kine,—these three are considered as equal.

43. Hence, one should always adore, with due rites, Brahmanas and kine. One does not commit any fault or stain by eating the meat of animals killed in sacrifices with the help of Brahmins from the *Yajur Veda*.

44. The flesh of the back-bone, or that of animals not killed in sacrifices, should be avoided even as one avoids the flesh of his own son. One should never cause his guest to go without food whether he lives in his own country or in a foreign land.

45. After completing his study one should give the due present to his preceptor. When one sees his preceptor, he should receive him with respect and adoring him present him a seat.

46. By adoring his preceptor, one increases the period of his life as also his fame and prosperity. One should never curse the old, nor send them on any business.

47-49. One should never be seated when any one that is old is standing. By acting thus one protects the duration of his life. One should never cast his eyes on a naked woman, nor a naked man. One should never indulge in sexual congress except in privacy. One should eat also without being seen by others. Preceptors are the foremost of shrines; the heart is the foremost of all sacred objects; knowledge is the foremost of all objects of search; and contentment is the foremost of all happiness. Morning and evening one should listen to the grave counsels of the aged.

50. One acquires wisdom by constantly waiting upon the aged. While reading the *Vedas* or employed in eating, one should use his right hand.

51-52. One should always keep his speech and mind under perfect control, as also his senses. With well-cooked fragrant, *Varaka*, *Kishara*, and *Havi* (clarified butter), one should adore the departed sages and the celestials in the *Shraddha* called *Ashvaka*. The same should be used in adoring the *Planets*. One should not

undergo a shave without calling down a blessing upon himself. If one sneezes, one should be blessed by those present. All, who are ill or suffer from diseases, should be blessed. The extension of their lives should be prayed for.

53. One should never address an eminent person familiarly. Under even the greatest difficulties one should never do this. To threaten such a person and to kill him are equal. Learned persons are degraded by such a manner of address.

54. Such a word can be used to those who are inferior, or equal, or to disciples. A sinful man always speaks of the sins he has committed.

55. Those men, who have deliberately committed sins, meet with destruction by trying to conceal them from the good. Indeed, the confirmed sinners try to conceal their sinful deeds from others.

56. Such persons think that their sins are seen neither by men nor the celestials. The sinful man, laden with his sins, takes birth in a miserable order of being.

57. The sins of such a man continually grow, even as the interest charged by an usurer daily multiplies itself. If having committed a sin, one seeks to have it covered by virtue, that sin becomes destroyed and leads to virtue instead of to other sins.

58. If a quantity of water be poured upon salt, the latter is immediately dissolved. So when expiation is performed, sin is dissipated.

59. For these reasons one should never conceal a sin. Concealed, it is sure to increase. Having committed a sin, one should confess it before the good. They would then destroy it forthwith.

60. If one does not enjoy in good time what he has stored with hope, the result is that the stored wealth passes into another man's hands after the death of him who has stored it.

61. The wise have said that the 'mind' of every creature is the true test of virtue. Hence, all creatures in this world have an innate tendency to achieve virtue.

62. One should achieve virtue alone or single-handed. Indeed, one should not proclaim himself virtuous and walk with the standard of virtue upraised for purposes of show. They are said to be traders in virtue who practice it for enjoying its fruits.

63. One should worship the celestials without giving way to sentiments of pride. Similarly, one should serve his preceptor

without deceit. One should make arrangements for securing to himself invaluable riches in the next world which consist in gifts made here to worthy persons.

CHAPTER CLXIII.

(ANUSHASANIKĀ PARVA).—

Continued.

Yudhishthira said:—

1. It is seen that if a person happens to be unfortunate, he fails to acquire riches how greatsoever his strength. On the other hand, if he happens to be fortunate, he amasses riches, even if he be a weak or a foolish wight.

2. When, again, the time does not come for acquisition, one cannot make an acquisition, even if he tries his best. When, however, the time comes for acquisition, one acquires great wealth without any exertion.

3. Hundreds of men may be seen who gain no result even when they try their best. Many persons, again, are seen to make acquisitions without any exertion.

4. If riches, here, the result of exertion, then one could, with exertion, acquire it forthwith. Indeed if the case were so, no learned man could then be seen to take the protection for the sake of his livelihood, of one destitute of learning.

5. Among men, that which is not to be attained, O chief of the Bharatas, is never attained. Men are seen to fail in gaining results even if they try their best.

6. One may be seen to seek riches by hundreds of means (and yet failing to acquire it); while another, without at all seeking it, gets it. Men may be seen doing evil deeds continually (for wealth) and yet they do not gain it.

7. Others get wealth without doing any evil not whatever. Others, again, who follow the duties assigned to them by the scripture, are without wealth. One may be seen to be without any knowledge of the science of ethics and polity even after he has profited all the treatises on that science.

8. One, again, may be seen appointed as the prime minister of a king without having at all studied the moral and political sciences. A learned man may be seen who has wealth. An ignorant man may be seen having wealth. Both kinds of men, again, may be seen who have wealth.

9. If by the acquisition of learning one could acquire the happiness of riches then no man of learning could be found living, for the very means of his livelihood, under the protection of one shorn of learning.

10. Indeed, if one could obtain, by the acquisition of learning, all desirable objects like a thirsty individual having his thirst satisfied upon getting water, then none in this world would have shown idleness in acquiring learning.

11. If one's time has not come, one does not die even if cut with hundreds of shafts. On the other hand, one dies if his hour has come, even if it be a blade of grass with which he is struck.

Bhishma said:—

12. If one, by performing arduous works, fails to acquire wealth, he should then practice severe austerities. Unless aseed be sown, no crops appear.

13. It is by making gifts that one gets numerous objects of enjoyment; one becomes endowed with intelligence and wisdom by waiting upon the elders. The wise have said that one becomes long-lived by practicing the duty of abstention from cruelty to all creatures.

14. Hence, one should make gifts and not selfish and one should adore individuals. Indeed one should be sweet-spoken to everybody, and always do what is agreeable to others. One should seek to attain to purity; one should always abstain from doing injury to any creature.

15. It is not proper, O Yudhishthira, that you should be possessed by peaceful sentiments, since their deeds and Nature are the ruling causes of happiness and misery to even insects and men.

CHAPTER CLXIV.

(ANUSHASANIKĀ PARVA).—

Continued.

Bhishma said:—

1. If one does good deeds or causes others to do them, he should then expect to attain the merits of virtue; likewise if one does evil deeds and causes others to do them, he should never expect to attain to the merits of virtue.

2. At all times, it is Time, which entering the understanding of all creatures, sets them to deeds of virtue or sin and then confers happiness or misery upon them.

4. 3. When a person, seeing the fruits of virtue understands virtue to be superior, it is then that he inclines towards virtue and puts faith in it. One, however, whose understanding is not firm, cannot place faith in it.

4. As regards faith in virtue, it is this. To place faith in virtue is the mark of the wisdom of all persons. One, who is acquainted with what should be done and what should not be done, with a view to opportuneness, should, with care and devotion, do what is right.

5. Those virtuous men, who have in this life been blessed with riches acting of their own accord, take particular care of their souls so that they may not, in their next lives, have to take birth as persons with the quality of darkness predominating in them.

6. Time can never make the cause of misery. One should, therefore, know that the soul which is virtuous is certainly pure.

7. As regards sin, it may be said that, even when it is very great it is incapable of even touching virtue which is always protected by time and which shines like a burning fire.

8. These are the two results achieved by virtue, viz., the purity of the soul and unassailability of being touched by iniquity. Indeed, virtue is fraught with victory. Its effulgence is so great that it shines up the three worlds.

9. A wise man cannot catch hold of a sinful person and forcibly make him pious. When seriously urged to act piously the sinful only act with hypocrisy, moved by fear.

10. Even the righteous among the Shudras never besake themselves to such hypocrisy under the pretext that persons of the Shudra order are not permitted to live according to any of the four prescribed modes.

11. I shall tell you particularly what the duties truly are of the four castes. So far as their bodies are concerned, the individuals, belonging to all the four castes, have five primal elements for their constituent ingredients; they are all of the same substance in this matter.

12. For all that, their practices relating to life or the world and the duties of virtue, vary despite these distinctions, and sufficient liberty of action is left to them by which all individuals may attain to an equality of condition.

13. The regions of happiness, which represent the results or rewards of virtue are not eternal, for they are destined to

come to an end. Virtue, however, is eternal. When the cause is eternal, why is the effect not so? The answer to this is as follows. Only that virtue is eternal which is not prompted by the desire of fruit or reward.

14. All men are equal as regards their physical organisms. All of them, again, have souls which are equal in nature. When dissolution comes, all else dissolves away. What remains is the desire for acquiring virtue. That, indeed, re-appears (in next life) of itself.

15. When such is the result, the inequality of condition, seen among human beings, cannot be considered in any way anomalous. So also, it is seen that those creatures that belong to the intermediate orders of existence are equally subject, about their souls, to the influence of example.

CHAPTER CLXV.

(ANUSHASANIKA-PARVA).—

Continued.

Vaishampayana said :—

1. Desires of acquiring the merit which destroys sins that perpetrator of Kuru's race, viz., Yudhishtira the son of Pandu, questioned Bhishma who was lying on a bed of arrows saying.

Yudhishtira said :—

2. What, indeed, is beneficial for a person in this world? What is that by doing which one may acquire happiness? By what may one be purged of all his sins? Indeed, what is that which destroys sins?

Vaishampayana said :—

3. On this subject, the royal son of Shantanu, O foremost of men, duly recited the names of the celestialists to Yudhishtira who was desirous of hearing.

Bhishma said :—

4. O son, the following names of the celestialists with those of the Rishis, if duly recited morning, noon, and evening, destroy all sins.

5-6. Acting with the help of his senses, whatever sins one may commit by day or by night or by the two twilights, willingly or unwillingly, one is sure to be cleansed therefrom and become thoroughly pure, by reciting these names. One, that takes these names, has never to become blind or deaf; indeed, by taking these names, one always succeeds in getting what is beneficial.

7. Such a man never takes birth in the intermediate order of being, never goes to hell and never becomes a human being of any of the mixed castes. He has never to fear any calamity. When death comes, he never becomes stupefied.

8. The master of all the celestials and Asuras, resplendent with effulgence, adored of all creatures, inconceivable, indescribable, the life of all living beings, and unborn is the Grandfather Brahman, that Lord of the universe. His chaste wife is Savitri. Then comes that origin of the Vedas, the creator Vishnu, otherwise called Narayana of immeasurable power.

10-34. Then comes the three-eyed Lord of Uru; then Scanda the commander-in-chief of the celestial army, then Vishvakarma; then Agni the eater of sacrificial oblations; then Vayu the god of wind; then Chandramas; then the sun-god, gifted with effulgence; then the illustrious Shakra the husband of Sachi, and Varuna with his wife Dhanvanti; and Yama with Gami; Kavera the lord of riches, with his wife Kiddhi; the amiable and illustrious god Sataishi; the great Rishi Viswakarma; Saraksha, Ocean, Ganga; the other sacred Rivers; the Merus; the Valakiliyas crowned with success of penance; the island-born Krishna, Narada; Parasara; Sanaksha; the Halas; the Hulus; Tumbura; Chitravana; the celestial messenger; the highly-blessed celestial maidens; the celestial Apsaras; Urvashi, M-nika, Ramya, Mithasasi, Alamvashta, Vishvashta, Girinchi, Panchachada, Tilottoma, the Adityas, the Vasus, the Ashwins, the Pitris; Dharmas, (Righteousness); Vedic learning, Penances, Diksha, Perseverance (in religious acts); the Grandfather, Day and Night, Kashyapa, the son of Marichi, Shakra, Vrihaspati, Mangala the son of Earth, Vudha, Rahu, Shasnidhara, the Constellations, the Seasons, the Months, the Fortnight, the Year, Garuda the son of Vinata, the several Oceans, the sons of Kadru, viz., the Snakes, Shesha, Vipuha, Chandrabhaga, Saraswati, Sindhu, Devika, Prabhasi, the lakes of Padikara, Ganga, Mahanadi, Vena, Kaveri, Narmada, Kaulampama, Vishalya, Kaitava, Amravahini, Sarayu, Gandaki, the great river Lohita, Yamra, Aruna, Vetravati, Parusva, Gautari, Gadavari, Vena, Krimnaveera, Dajja, Dikshadvati, Kaveri, Vaniklu, Mandakini, Prayaga, Prabhasi, the sacred Nainishika, the spot sacred to Vishwakarma or Mahadeva, viz., Kashi, that lake of crystal water, Kurukshetra, full of many sacred waters, the foremost of oceans (viz., the ocean of milk), Penances, Gifts, Janva-marga, Hiranvati, Vishnu, the river Plak-

shavati, Vedasavati, Vedamati, Malava, Ashwani, all sacred spots on Earth, Ganga-dwara, the sacred Kishikulya, the river Chitravaha, the Charmanvati, the sacred river Kaushiki, the Yamuna, the river Bhimavahini, the great river Vahuda, Mahendravati, Fridiva, Nilika, Saraswati, Nanda, the other Nanda, the large sacred lake Gaya, (Patalgiri), Dhamarany (the sacred forest) inhabited by the celestials, the sacred celestial river, the lake created by the Grandfather Brahman, which is sacred and celebrated over the three worlds and auspicious and capable of purifying all sins, the Himavat mountain having excellent herbs, the Vindhya mountain variegated with various kinds of metals, containing many Tirthas and evergreen with medicinal herbs, Meru, Mahendra, Malaya, Shweta gifted with silver, Shrikavai, Mandara, Nila, Nishadha, Dardara, Chitrakuta, Arjanabha, the Gandhamadana mountains, the sacred Somagiri, the various other mountains, the cardinal points of the compass, the subsidiary points, the Earth, all the trees, the Vahwedevata, the Firmament, the Constellations, the Planets, and the Deities,—let these all, named and unnamed, rescue and purify us.

35. The man, who takes the names of these, becomes purged of all his sins. By singing their praises and pleasing them, one becomes freed from every fear.

36. Indeed, the man, who delights in singing the hymns in laudation of the deities, becomes purged of all such sins as lead to birth in impure orders.

37-38. After this recital of the deities, I shall name those learned Brahmanas crowned with ascetic merit and success and capable of purifying one of every sin. They are Yaukrita and Itithya and Kakshivat and Asthija, and Bhriyu and Angirasa and Karna and the powerful Medhatithi, and Vashistha with every accomplishment. These all, belong to the Eastern region.

39-40. Others, viz., Unmadra, Pramaou, Manadru, all highly blessed, the highly energetic Swastasyaya, the highly powerful Acarya, the son of Mira and Varuna; Dikshaya and Urdhva, those two foremost and celebrated of Rishis,—these live in the Southern quarter.

41-43.—Listen now to me as I name those Rishis who live in the Western quarter. They are Ushanga with his marine brothers, greatly energetic, Digghatama, Gautama, Kashyapa, Ekata, Daita, Yrita, the righteous-souled son of Attri (viz., Durvasa), and the powerful Sarasvat. Listen now to me as I name

these Rishis who adore the celestial in sacrifices, living in the Northern region.

44-47. They are Atri, Vasistha, Shukra, Parasara's son Vyasa of great energy; Vishvamitra, Bharadwaja, Jambuni, the son of Rikhis, Rama, Arundhata, Shrutaketu, Kehala, Vipula, Devata, Duvashaman, Dhruvya, Havikashyapa, Lomasha, Nachiketa, Lomahastya, Ugrasravas, and Bharu's son Chayavana. This is the number of Rishis gifted with Vedic learning.

48. They are primeval Rishis, O king, whose names, if taken, are capable of purifying one of every sin. After this I shall recite the names of the principal kings.

49-58. They are Nrisa, Yayati, Natashtha, Veda, highly energetic Puru, Sagara, Dhanurmaru, Dilipa of great prowess, Krisashva, Yaurushthra, Chitrashwa, Satyawat, Dasharatha, Bharata who became an illustrious Emperor over many kings, Dasharatha, the heroic Rama, that destroyer of Rakshas, Shashavinda, Bhagiratha, Harishchandra, Maruta, Dridharatha, the highly fortunate Alarka, Aha, Karandhama, the foremost of men, Kashmira, Dusha, Amarsaha, Kakasa, highly illustrious Ravana, Kuru, Samvarama, Mandanturi of unmitigated prowess, the royal sage Muchukunda, Jalma who was much favoured by Janhavi (Ganga), the first (in point of time) of all kings, viz., Prithu the son of Vena, Mitribhara, Priyankara, Trasadaya, Shweta that foremost of royal sages, the celebrated Mahabhishta, Nimi, Ashaka, Aya, the royal sage Kshupa, Kakshaya, Pratardana, Divedasa, Sudasa, Keshaleshwara, Aha, Nala, the royal sage Manu, that lord of all creatures, Havidra, Prabadra, Pratapa, Shamana, Aja, the senior Varhi, Dushaka of great fame, Anaranya, Janajingha the royal sage Kakshaseva, and many others not named (in history).

59. That man, who rising early in the morning, takes the names of these kings on the two twilights, viz., at sunset and sunrise, with a pure body and mind and without distracted attention, wins great religious merit.

60. One should sing the praises of the celestial, the celestial Rishis, and the royal sages and say,—These lord of the creation will ordain my growth, longevity and fame.

61. Let no calamity visit me, let no sin defile me, and let there be no opponents or enemies of mine. Forsooth, I will always have victory and an auspicious end hereafter.

CHAPTER CLXVI.

(ANUSHASANIKA PARVA).—

Continued.

Janamejaya said :—

1-2. When that foremost person among the Kauravas, viz., Bhishma, was lying on a bed of arrows—a bed that is always coveted by heroes—and when the Pandavas were sitting around him, my great-grandfather Yudhishtira of much wisdom, heard these expositions of mysteries about the subject of duty and had all his doubts removed.

3. He heard also what the ordinances are about gifts, and thus had all his doubts removed about the topics of virtue and wealth. You should, O learned Brahmana, tell me now what else did the great Pandava king do.

Vaishampayana said :—

4. When Bhishma became silent, the entire body of kings became perfectly silent. Indeed, they all sat motionless there, like figures painted on canvass.

5-6. Then Vyasa the son of Satyawati, having thought for a moment, addressed the royal son of Ganga, saying,—O king, the Kuru king Yudhishtira has been resorted to his own nature, with all his brothers and followers.

7. With highly intelligent Krishna by his side he bends his head in respect to you. You should give him leave for returning to the city.

8. Thus addressed by the holy Vyasa, the royal son of Shantanu and Ganga dismissed Yudhishtira and his counsellors.

9. Addressing his grandson in a sweet voice, the royal son of Shantanu also said,—Do you return to your city, O king. Let the fever of your heart be removed.

10. Do you adore the celestials, in various sacrifices distinguished by large gifts of food and riches like Yayati himself, O foremost of kings, gifted with devotion and self-control.

11. Devoted to the practices of the Kaksatriya do you, O son of Prithu, please the departed manes and the celestials. You shall then acquire great benefits. Indeed let the fever of your heart be removed.

12. Do you please all your subjects. Do you assure them and establish peace among all. Do you also honor all your well-wishers with such rewards as they deserve.

13. Let all your friends and well-wishers live, depending on you for their means, as birds live, depending for their means upon a full grown tree laden with fruits and standing on a sacred spot.

14. When the hour comes for departure from this world, do you come here, O king. I shall relinquish my body when the Sun, stepping in its southward course, will begin to return northwards.

15. The son of Kunti answered,—‘So be it!’ and saluted his grandfather with respect and then started with all his relatives and followers, for the city of Hastinapur.

16—17. Headed by Dhritarashtra and also Gandhari who was greatly devoted to her husband and accompanied by the Kishis and Keshava as also by the citizens and the inhabitants of the country and by her counsellors, O monarch, that foremost one of Kuru’s race entered the city of Hastinapur.

CHAPTER CLXVII.

(ANUSHASANIKA PARVA).—

Continued.

Vaishampayana said :

1. Then having duly honored the citizens and the inhabitants of the province, the royal son of Kunti dismissed them to their respective homes.

2. The Pandava king then consoled those women, who had lost their heroic husbands and sons, in the battle, with precious gifts of wealth.

3. Having recovered his kingdom, Yudhishtira caused himself to be duly installed on the throne. That foremost of men then assured all his subjects by various deeds of good will.

4. That foremost of righteous men set himself to acquire the substantial blessings of the Brahmanas, of the foremost military officers, and the leading citizens.

5. Having passed fifty nights in the capital, the blessed monarch recollected the time indicated by his grandfather as the hour of his departure from this world.

6. Accompanied by a number of priests he then left the city of Hastinapur having seen that the sun, ceasing to go southwards, had begun to proceed in his northward course.

7—8. Yudhishtira, the son of Kunti, took with him a large quantity of clarified

butter and floral garlands and scents and silken cloths and excellent sandal wood and Aquilaria Agallocha and dark blue coral, for ornamenting the body of Bhishma. Various kinds of rich garlands and gems also went among those stores.

9—11. Placing Dhritarashtra at the head and queen Gandhari celebrated for her virtues, and his own mother Kunti and all his brothers also the highly intelligent Yudhishtira, accompanied by Krishna and also Vidura, as also by Vajrasana and Yayudhana, and by his other relatives and followers forming a large train, proceeded, his praises sung the while by colleges and bands. The sacrificial fires of Bhishma were also borne in the procession.

12. Thus accompanied, the king started from his city like a second king of the celestials. Soon he came upon the spot where the son of Shantanu was still lying on his bed of arrows.

13—16. He saw his grandfather waited upon with reverence by Parashara’s intelligent son Vyasa, by Narada, O royal sage, by Dwaipa and Asita, and also by the surviving unslain kings assembled from various parts of the country. Indeed, the king saw that his great grandfather, as he lay on his heroic bed, was guarded on all sides by the warriors appointed for that duty. Getting down from his car, king Yudhishtira, with his brothers, saluted his grandfather, that chastiser of all enemies. They also saluted the Kishis with the Island-born Vyasa at their head. They were saluted in return by them.

17. Accompanied by his priests each of whom recounted the grandfather Brahman himself, as also by his brothers, Yudhishtira, of undecaying glory, then approached that spot whereon Bhishma lay on his bed of arrows surrounded by those reverend Kishis.

18—19. Then, king Yudhishtira the just who all his brothers, addressed that foremost one of Kuru’s race, the son of the River Ganga, as he lay on that bed of his, saying,—I am Yudhishtira, O king. Salutations to thee, O son of the River Janhavi. If thou hearest me still, O, tell me what I am to do for thee.

20—21. Carrying with me thy sacrificial fires, I have come here, O King and wait upon thee at the hour appointed. Preceptors of all branches of learning, Brahmanas, Kshatriyas, all my brothers, thy son the king Dhritrashtra of great energy, are all here with my counsellors as also Vasudeva of great prowess.

22. The remnant of useless warriors, and all the descendants of Kurujangala, are also here. Opening thy eyes, O chief of Kuru's race, do thou see them.

23. Whatever should be done on this occasion have all been arranged and provided for by me. Indeed, at this hour which thou hast spoken of, all things have been kept in readiness.

Vaishampayana said :—

24. Thus addressed by the highly intelligent Kuntī's son the son, of Ganga opened his eyes and all the Bharatas assembled there and stood around him.

25. The mighty Bhishma then, taking the strong hand of Yudhishthira, addressed him, in a voice deep as that of the clouds.

26. By good luck, O son of Kuntī, you have come here with all your counsellors, O Yudhishthira. The thousand-rayed master of day, the holy Sun, has begun his northward course.

27. I have been lying on my bed here for fifty-eight nights. Stretched on these sharp-pointed arrows, I have felt this period to be as long as if it was a century.

28. O Yudhishthira, the lunar month of Magha has come. This is, again, the lighted fortnight and a fourth part of it ought by this (according to my calculations) be over.

29. Having said so to Yudhishthira the son of Dharma, Ganga's son Bhishma then asked Dhritarashtra and said to him as follows.

Bhishma said :—

30. O king, you know well the duties. All your doubts, again, relating to the science of wealth, have been well solved. You have served many learned Brahmanas.

31. You know the subtle sciences connected with the Vedas, all the duties of religion, O king, and the whole of the four Vedas.

32. You should not grieve, therefore, O son of Kuru. That which was pre-ordained has come to pass. It could not be otherwise. (You have heard the mysteries relating to the duties from the lips of the Island-born Rishi himself.

33. Yudhishthira and his brothers are morally as much your sons as are the sons of Pandu. Following the duties of religion, cherish and protect them. In their turn, they are always devoted to the service of their elders.

34. King Yudhishthira, the just, is pure-souled. He will always be obedient to you. I know that he is given to the virtue of mercy or abstention from injury. He is devoted to his elders and preceptors.

35. Your sons were all wicked-souled. They were full of anger and cupidity. Overwhelmed by envy they were all of wicked conduct. You should not grieve for them.

Vaishampayana said :—

36. Having said this much to Dhritrashtra of great wisdom, the Kuru chief then addressed Vasudeva of great arms.

Bhishma said :—

37. O holy one, O god of all gods, O thou adored by all the deities and Asuras, O thou who didst cover the three worlds with three steps of thine, I bow unto thee, O wielder of the conch, the discus, and the mace.

38. Thou art Vasudeva, thou art of golden body, thou art the one Purusha (or active agent), thou art the creator (of the universe), thou art of huge proportions. Thou art sentience. Thou art subtle. Thou art the Supreme and Eternal Soul.

39. Do thou, O lotus-eyed one, save me O foremost of all beings.

40. Do thou give me permission, O Krishna, to depart from this world, O thou who art supreme happiness, O foremost of all beings. Thou shouldst always protect the sons of Pandu. Thou art, indeed, already their sole refuge.

41. Formerly, I spoke to the foolish Duryodhana of wicked-understanding that there is Virtue where Krishna is, and that there is victory where Virtue is.

42. I further advised him that depending on Vasudeva as his refuge, he should make peace with the Pandavas. Indeed, I repeatedly told him,—‘This is the fittest time for you to make peace.’

43. The foolish and wicked Duryodhana, however, did not do what I said. Having caused a great havoc on Earth, at last, he himself gave up his life.

44. I know thee, O illustrious one, to be that ancient and best of Rishis who lived for many years in the company of Nara, in hermitage of Vadari.

45. The celestial Rishi Nārada told me this, as also Vyasa of masters precepts. Even they have said to me that, Thyself and Arjuna are the old Rishi Narayana and Nara-born among men.

46. Do thou, O Krishna, grant me leave. I shall renounce my body. Permitted by thee, I shall attain to the highest end.

Vasudeva said :—

47. I give you leave, O Bhishma, O king, to attain to the status of the Yamas. O you of great splendour, you have not been guilty of a single sin, in this world.

48. O royal sage, you are devoted to your father. You are, therefore, like a second Mayakandeya. It is, therefore, that death depends upon your pleasure like a slave.

Vaishampayana said :—

49. Having said these words, the son of Gaṅga once more addressed the Pandavas headed by Dhritarashtra, and other friends and well-wishers of his.

50. I wish to renounce my life. You should strive for attaining to truth. Truth forms the highest power.

51. You should always live with Brahmanas of righteous conduct, devoted to penances, ever abstaining from cruel conduct, and who have their souls under restraint.

52. Having said these words to his friends and embraced them all, the intelligent Bhishma once more addressed Yudhishtira, saying:—“O king, worship all Brahmanas, especially those who are gifted with wisdom, those who are preceptors, those who are priests capable of assisting at sacrifices.

CHAPTER CLXVIII.

(ANUSHASANIKA PARVA).—

Continued.

Vaishampayana said :—

1. Having said so to all the Kurus, Bhishma, the son of Shantanu, remained silent for some time, O chastiser of enemies.

2. He then held forth his life-breaths successively in those parts of his body which are indicated in Yoga. The vital airs of that great one, restrained duly, then rose up.

3. Those parts of the body of Shantanu's son, on account of the adoption of Yoga from which the vital airs went up, became useless one after another.

4. In the midst of those great persons, including these great Rishis headed by

Vyasa, this sight seemed to be a strange one, O king.

5. Within a short time, the entire body of Bhishma became arrowless and soreless. Seeing it, all those great personages, headed by Vasudeva, and all the ascetics with Vyasa, became filled with wonder.

6. The vital airs, restrained and unable to escape through any of the outlets, at last passed through the crown of the head and proceeded upwards to Heaven.

7. The celestial kettle-drums began to play and floral showers were rained down. The Siddhas and regenerate Rishis, filled with delight, exclaimed,—Excellent, Excellent.

8. The vital airs of Bhishma, piercing through the crown of his head, shot up through the sky like a large meteor and soon became invisible.

9. O great king, thus did Shantanu's son, that pillar of Bharata's race, unite himself with eternity.

10. Then the great Pandavas and Vidura, taking a large quantity of wood and various kinds of fragrant scents, made a funeral pyre.

11—12. Yuyatsu and others stood as spectators of the preparations. Then Yudhishtira and the great Vidura wrapped Bhishma's body with silken cloth and floral garlands. Yuyatsu held an excellent umbrella over it.

13. Bhishmana and Arjuna both held in their hands a couple of pure white yak-tails. The two sons of Madri held two head-gears in their hands.

14. Yudhishtira and Dhritarashtra stood at the feet of the body, taking up palm-leaf fans, the wives of the lord of the Kurus stood around the body and began to fan it softly. The Pitri sacrifice of the great Bhishma was then duly performed. Many libations were poured upon the sacred fire. The singers of Samans sang many Samans.

16—17. Then covering the body of Gaṅga's son with sandal wood and black ash and the dark wood and other fragrant fuel, and setting fire to the same, the Kurus, with Dhritarashtra and others, stood on the right side of the funeral pyre.

18. Having thus cremated the body of the son of Gaṅga those foremost ones of Kuru's race proceeded to the sacred Bhaghirathi, accompanied by the Rishis.

19. They were followed by Vyasa, Narada, Asita, Krishna, by the ladies of the Bharata family, as also by such of the

children of Hastinapura as had come to the place.

20. All of them, arrived at the sacred river, duly offered oblations of water to the great son of Ganga.

21. After those oblations of water had been offered by them to her son the goddess Bhagīnī, rose up from the river, weeping and distracted by sorrow.

22. In the midst of her lamentations, she addressed the Kurus, saying,—Ye sinless ones, listen to me as I say to you all that took place.

23. Gifted with royal conduct and disposition, and endued with wisdom and high birth, my son was the benefactor of all the elders of his family. He was devoted to his father and was of high vows.

24. He could not be defeated by even Rama of Janakadevi's race with his highly powerful celestial weapons; alas, that hero has been killed by Shikhandin.

25. Ye kṛpṣ; forsooth, my heart is made of adamant, for it does not break even at the disappearance of that son from my view.

26. At the Swayamvara at Kaśhī, he defeated on a single car the assembled Kshatriyas and carried away the three princesses.

27. There was no one on Earth who equalled him in power; alas, my heart does not break upon hearing the slaughter of that son of mine by Shikhandin.

28—30. Hearing the goddess of the great river thus bewail the powerful Krishna consoled her with many soothing words. Krishna said,—“O sensible one, be comforted. Do not give way to sorrow, O you of beautiful features. Forsooth, your son has gone to the highest region of happiness.

31. He was one of the Vasus of great energy. Through a curse, O you of beautiful features, he had to take birth among men. You should not grieve for him.

32. According to Kshatriya custom, he was killed by Dhananjaya on the field of battle while engaged in battle. He has not been killed, O goddess, by Shikhandin.

33. The very king of the celestials himself could not kill Bhishma in battle when he stood with stretched bow in hand.

34. O you of beautiful face, your son has happily gone to Heaven. All the gods assembled together could not kill him in battle.

35. Do not, therefore, O goddess Ganga, grieve for that son of Kuru's race. He was one of the Vasus, O goddess, your son has gone to Heaven. Let the fever of your heart be removed.”

Vaishampayana said:—

36. Thus addressed by Krishna that foremost of all rivers cast off her grief, O great king, and became consoled.

37. O monarch, having honored that goddess duly all the kings there present, headed by Krishna, received her permission to go away from her banks.